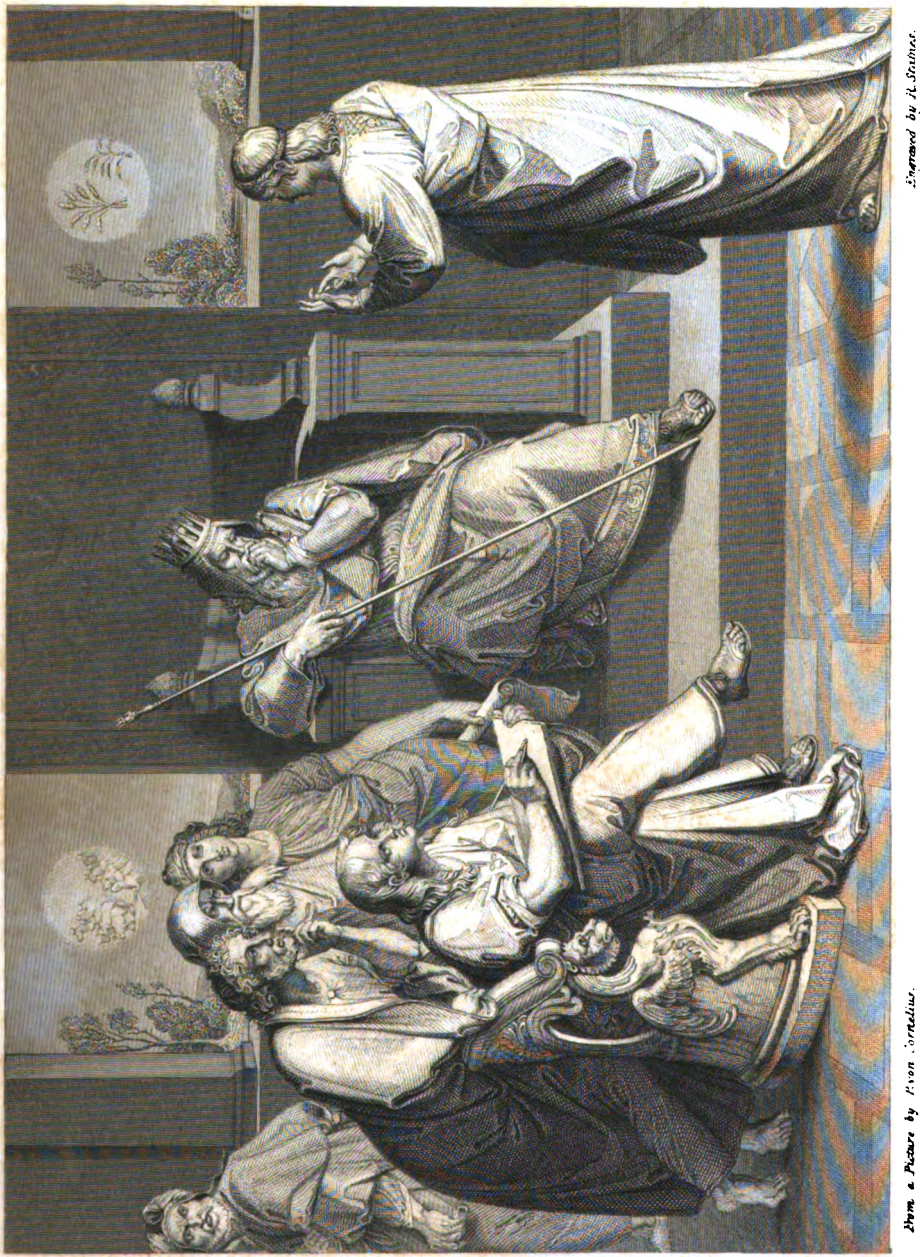


# THE HOLY BIBLE

VOLUME I

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GENESIS—JOSHUA



Engraved by A. B. Smith.

From a Picture by Peter Paul Rubens.

JOSEPH INTERPRETING PHARAOH'S DREAM.



THE  
PICTORIAL BIBLE

BEING THE

Old and New Testaments

ACCORDING TO THE AUTHORISED VERSION

ILLUSTRATED WITH

STEEL ENGRAVINGS AND MANY HUNDRED WOOD-CUTS

REPRESENTING LANDSCAPE SCENES, AND SUBJECTS OF NATURAL HISTORY, COSTUME  
AND ANTIQUITIES

WITH

ORIGINAL NOTES

EXPLANATORY OF PASSAGES CONNECTED WITH THE HISTORY, GEOGRAPHY, NATURAL HISTORY, LITERATURE  
AND ANTIQUITIES OF THE SACRED SCRIPTURES

BY JOHN KITTO D.D. F.S.A.

A New Edition

WITH ADDITIONAL NOTES, BASED ON THE DISCOVERIES OF RECENT TRAVELLERS

IN FOUR VOLUMES

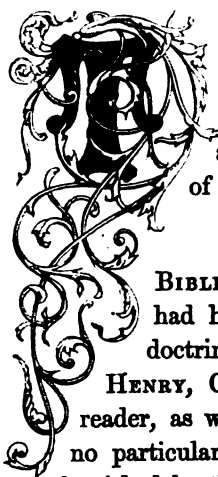
VOL. I

LONDON

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THE Authorised Version of the SACRED SCRIPTURES, translated from the Original tongues, and first printed in 1611, by order of JAMES I., has, as is well known, been frequently issued with doctrinal and other expositions, according to the views of different denominations of Christians.

The present work, comprising the entire Authorised Version of the BIBLE, was issued some years ago on a plan more generally acceptable than had hitherto been attempted. Abstaining in a great measure from such doctrinal exposition as was already provided for in the Commentaries of HENRY, CLARKE, SCOTT, and others, it aimed at laying before the general reader, as well as the scholar, an Annotated Edition of the BIBLE—designed for no particular denomination, but for ALL. The Notes, copiously interspersed, were furnished by the late lamented Dr JOHN KITTO; and besides illustrating the History, Geography, Zoology, Botany, Ethnography, and miscellaneous subjects of interest referred to in HOLY WRIT, presented such critical remarks as tended to develop the meaning of the SACRED WRITERS. Illustration through the agency of Pictorial Art was at the same time afforded in a style which may safely be said to have had no precedent, for besides the mere fancy designs of the Ancient Masters, there were here veritable representations of an immense variety of objects, Scenic or Local, Historical or Antiquarian, and connected with Zoology and Botany, such as had but little attention in previous editions of the BIBLE.

With these recommendations, it may be said that no Annotated or Illustrated Edition of the SACRED SCRIPTURES ever attained such universal popularity—ever was so acceptable to the hearts and the homes of the People of this Country.

The copyright and stereotype plates of the work having passed into the hands of the present Publishers, it became with them a matter of consideration how they might best sustain its high character. The course they ultimately determined on, was governed in some measure by the fact of the decayed health of the original Editor. They deemed it best to leave his Notes in their integrity, and merely to add, in an Appendix to each volume, such others as were called for in consequence of the researches of LAYARD, LEPSIUS, and other travellers and investigators in the Lands of the BIBLE.

They at the same time gave such directions as have insured a high degree of excellence in the Typography—the impressions of the Wood-engravings, in particular, being executed with a delicacy which may well challenge a preference for this Edition over any that have gone before it.

W. AND R. C.

EDINBURGH, February 1855.

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THE NAMES AND ORDER  
OF ALL THE  
BOOKS OF THE OLD AND NEW TESTAMENTS  
WITH THE NUMBER OF THEIR CHAPTERS.

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## THE FIRST BOOK OF MOSES,

CALLED

# GENESIS.

### INTRODUCTION. I.—THE PENTATEUCH.

THIS term is usually supposed to designate the five first books of Scripture, commonly ascribed to Moses. The word is from the Greek Πεντάτευχος *pentateuchos*, which is compounded of πέντε *pente*, 'five,' and τεύχος *teuchos*, an *implement*, or *volume*, i. e. 'the five-fold volume.' This collective designation of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, is of very remote antiquity, although we have no certain information when or by whom it was introduced. The Hebrew name for the same books is חֲמִשָּׁה חֻמְשֵׁי תוֹרָה, "*five-fifths of the law*;" or, abbreviated, חֻמְשֵׁי, the "*five-fifths*;" and each book by itself was called חֻמֵשׁ, *a fifth*. The more common Hebrew name of the Pentateuch was however הַתּוֹרָה *hat-torah*, "the law;" so called because the books contained the civil and ecclesiastical law of the Hebrew nation. The several books constituting the Pentateuch, were probably composed in one continued work; and at this day they form but one rolled volume in the Hebrew manuscripts. We have no means of knowing at what time, or by whom, the five leading portions of the Pentateuch came to be distinguished into five separate books, each bearing a distinct title. As, however, they are designated by their present Greek appellations in the version of the Septuagint, it is certain that the distinction is at least as ancient as the era of that work, and probably much earlier. The names which these books bear in the English Bible are derived from the Septuagint; and they were intended by the Greek translators to indicate the subject or contents of the several books. But in the Hebrew, the first word of each book is adopted as its title, as explained in the following Prefaces to the several books.

The universal and most ancient tradition of the whole church, both Jewish and Christian, has, with unanimous consent, declared the Pentateuch to be the genuine work of Moses. In the early ages of the primitive church, some of the Gnostics, and certain other heretics, did indeed oppose the genuineness of these books; but their efforts were directed chiefly against the divine origin of the law which they contained, and of some of the historical narratives which they recounted. The Fathers of the Church considered the Pentateuch as the original work of Moses, restored through inspiration by Ezra, after its loss during the Babylonish captivity. The notion of this fabulous loss and restoration originated with the Jews themselves.

The suspicion that the Pentateuch contained interpolations, may also be traced to the same source. Isaac Ben Jasus, a Spanish Jew, at the beginning of the eleventh century, suggested the idea that some portions of the Pentateuch originated after the time of Moses. The 36th chapter of Genesis, for instance, he ascribed to the age of Jehoshaphat. Aben Ezra, who mentions this opinion with disapprobation, still admits that some interpolated passages do occur. This learned writer is usually considered the first who called in question the genuineness of the Pentateuch. In later times Thomas Hobbes of Malmesbury, in his *Leviathan*, hazarded the conjecture that the first five books of the Bible were called the books of Moses, not because he wrote them, but because they relate to transactions in which he was the principal mover. He concedes, however, that Moses might have written those particular passages which are said in the books themselves to have been written by him—for example, Exod. xvi. 8-14; Num. xxiii., and the like: and also the code of laws in Deut. x.-xxvii. It is unnecessary to mention the opinions of various other writers, such as Spinoza, Peyrere, Simon, Le Clerc, Hasse, Fulda, Nachtigall, Vater, Volney, Bertholdt, Geddes, De Wette, and Gesenius, who all have, in one form or another, questioned the genuineness of the Pentateuch. However great may have been the influence of their productions within a limited time and space, their objections have always been met by solid answers; and the genuineness of the Pentateuch, as the authentic work of Moses, has been so completely and satisfactorily vindicated, that, in the result, it has been more solidly established, rather than weakened, through the attacks which have been made upon it. It has been clearly shown that, in favour of the authenticity of the Mosaic books, we have the unanimous testimony of antiquity, with nothing in the books themselves to discredit it, and with every thing to confirm it.

Then we have the direct testimony of the books themselves, designating Moses as the author, Exod. xvii. 4: xxiv. 4-7; xxxiv. 27; Num. xxxii. 2; Deut. xxxi. 9, 19-24.

## THE PENTATEUCH.

And this is confirmed by the subsequent historical books, which constantly refer to the books of Moses as well known and familiar to the whole nation, from the time of the death of Moses to the termination of the Old Testament history. See Josh. i. 7, 8; xxiii. 6. Compare Josh. xxiv. 26 with viii. 32, 34. See also Kings ii. 3; 2 Kings xxii. 8; 2 Chron. xxxiv. 14. To show that such references are made to the very same books of Moses that we now possess, nothing more is requisite than to make a careful comparison of the passages in the historical books with the passages alluded to in the Pentateuch. Compare 2 Kings xiv. 6, with Deut. xxiv. 6: 2 Kings xxiii. 2-25; and 2 Chron. xxxv. 1-19 with Lev. xxvi. 3-45, and Deut. xxvii. 11, to xxviii. 68: Ezra iii. 2-6 with Lev. vi. 7: Ezra vi. 18 with Num. iii. 6-45: viii. 11, 14; Neh. i. 7-9 with Lev. xxvi. 41, and Deut. iv. 26, 27; xxviii. 64; xxx. 3-5. Thus every allusion in the historical books has its corresponding passage in the Mosaic books; and there is no discrepancy in this series of incidental and unbroken testimony, commencing with Joshua, immediately after the death of Moses, and extending through a period of more than a thousand years.

The prophetic books also afford conclusive evidence both of the existence and identity of the five books of Moses. This may be shown by comparing the allusions of the earlier prophets to the Mosaic law with the Pentateuch as we now have it. Joel lived 650 years after Moses. Compare Joel i. 9, 13 with Lev. ii. 6; Num. xv. 4, 5, 7; xxviii. 7, 14; Deut. xii. 6, 7; xvi. 10, 11.

Amos lived 660 years after Moses. Compare Amos ii. 9, with Num. xxi. 21, 24: iv. 4 with Num. xxviii. 3, 4: iv. 10 with Exod. vii.-xi.: iv. 11 with Gen. xix. 24, 25; ix. 13 with Lev. xxvi. 5.

Hosea lived 670 years after Moses. Compare Hos. ix. x. with Num. xxv. 3: xi. 8 with Gen. xix. 24, 25: xii. 4, 5 with Gen. xxxii. 24, 25: xii. 12 with Gen. xxviii. 5; xxix. 20.

Isaiah lived about 690 years after Moses. Compare Isa. i. 9-14 with Gen. xix. 4, and with various precepts; xii. 2 with Exod. xv. 2; li. 2, with Gen. xii. 2; xvii. 2; liv. 9 with Gen. viii. 21, 22.

Micah lived about 700 years after Moses. Compare Mic. vi. 5 with Num. xxii.-xxv.: vi. 6, with Lev. ix. 2, 3: vi. 15, with Lev. xxvi. 16; Deut. xxviii. 33. The same process of proof might be carried through the remainder of the prophets; but these examples will suffice.

The testimony of Christ and his Apostles is also very distinct, as may be seen in Matt. xix. 7; Luke xvi. 29; xxiv. 27; John i. 17; vii. 19; Acts iii. 22; xxviii. 23; Rom. x. 5; and many other places. The quotations from and references to these books in the New Testament, are also exceedingly various and extensive. Indeed so constant is the reference in the following Scriptures, and so exact the coincidence, that if the books of Moses were entirely lost, the substantial contents of them might be gathered to a great extent from the subsequent parts of the Bible. Yet so different is the style and manner in these subsequent books as to prove that they must have been written by a succession of different men, in distant ages, of different habits, and in circumstances altogether diverse.

The impossibility of any imposition in this case is the more apparent when, in addition to this weight of direct and indirect testimony, we come to consider that the whole fabric of the civil history and the political institutions of the Hebrews, rests upon the authority of these books, and demonstrates that they emanate from Moses.

Taking all these things into account, it is not too much to say that we have all the evidence for the authenticity of the Pentateuch which the nature of the case admits, and tenfold more than that which satisfies us in regard to the writings of Homer and Herodotus, or even more than we have for the genuineness of the most distinguished writings of a former age in our own language.

Of the inspiration and canonical authority of these books, no doubt has ever been entertained by the Church. Moses "conversed with God face to face as man speaketh unto his friend," Exod. xxxiii. 3; he was privileged to address God at all times, Exod. xxv. 22; Num. vii. 89; ix. 8; and was intrusted with the power of working miracles. He affirms that what he delivered was by the command and at the suggestion of the Almighty; and the sacred writers of the New Testament uniformly acknowledge the inspired authority and divine legation of Moses. The book of the law immediately after its composition was deposited by the ark in the tabernacle, Deut. xxxi. 26; it was read every Sabbath day in the synagogues, Luke iv. 6; Acts xiii. 15, 27; xv. 21; and in the most solemn manner every seventh year, Deut. xxxi. 10-13; the sovereign or chief ruler in Israel was obliged to copy it out, Deut. xvii. 18; xxvii. 3; the people were commanded to teach it diligently to their children, Lev. x. 11; Deut. vi. 6-9; and it was preserved by the Israelites with the most vigilant care, as the divine record of their civil and religious policy. Its being thus guarded as a sacred deposit is the surest guarantee that it has descended in an uncorrupted condition to us.

The five books of Moses are written in pure Hebrew, with some variety of style, naturally arising from the diversity of the subjects of which it treats; but throughout with the utmost simplicity, combined with the utmost force and vividness of expression. Notwithstanding the early date of these books, the Hebrew language appears already—a few minutiae excepted—so fully developed in them, that for many ages after, or till about 700 B.C., we can trace few changes in it. This may be owing to the simple structure of the Hebrew and other Shemitic languages, which renders them less change-

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able than others of greater development ; to which is to be added, that, in that period, the Hebrews did not experience those influences which materially affect a language ; they did not advance much in civilization, were never long subjected to nations of foreign tongue, and lived almost entirely separated from all nations, especially from nations of foreign language. Thus their language advanced too little in development, and also suffered too little from corruption, to render the style and language of these earlier books materially different from those of much earlier. There are, however, in these books certainly some important differences, which afterwards disappear ; and many differences of the kind have become less distinguishable to us, because the more modern punctuation has treated all words according to one standard, and that the standard of the language at a later period. See Ewald's *Hebrew Grammar*, by Nicholson, sect. 4. And on the subjects touched on generally more copious information may be found in Rosenmüller, *Prolegomena in Scholia in Vetus Testament.* ; Jahn, *Introduction to the Old Test.*, trs. by Dr. Turner ; Hengstenberg, *Die Authentie des Pentateuches*, Berlin, 1836 ; Havernick, *Einleitung in das Alte Test.*, Erlangen, 1836 ; Stowe, *Introduction to the Bible*, Cincinnati, U. S., 1835 ; Graves, *Lectures on the Pentateuch* ; Faber's *Horæ Mosaicæ* ; Blunt, *Veracity of the Five Books of Moses*.

The best commentaries on the Pentateuch are involved in general commentaries on the whole Bible. But there are several separate commentaries on this portion of Scripture, and other important works thereon, besides those which have just been named. Such are the Jewish Commentaries of the Rabbis Isaac Abarbanel, Solomon Jarchi, and Moses Mendelssohn ; Ainsworth's *Annotations upon the Five Books of Moses*, Lond. 1621 ; Bonfrere, *Pentat. Moysis Comment. illustr.*, Ant. 1625, Osiander, *Commentar in Pentateuch*. Tübing. 1676, 1677 ; Vater, *Kommentar über den Pentateuch*, Halle, 1802-1805 ; Kidder, *On the Pentateuch*. Parker's *Bibliotheca Biblica*, 1720-1728, although intended as a Commentary on the whole Scripture, did not extend beyond the Pentateuch, on which it is an excellent exposition, drawn from the Fathers and ecclesiastical writers prior to 451 A.D. In like manner Geddes' designed translation of the whole Bible reached only to Chronicles, and of his *Critical Remarks*, 1809, annexed thereto, only the first volume, devoted exclusively to the Pentateuch (on which it is thus a Commentary), appeared.

There is a considerable number of works on particular passages, and on the difficult places, of the Pentateuch. They cannot be here enumerated ; but their titles may be found in Walch's *Bibliotheca Theologica* ; Calmet's *Bibliotheca Sacra* ; Winer's *Handbuch der Theologischen Literatur* ; Orme's *Bibliotheca Biblica* ; and in the bibliographical list in Horne's *Introduction*.

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THIS book derives its name from the history of the Creation, in Greek *Γένεσις*, with which it begins. Like the other books of the Pentateuch, this one is named by the Jews from the word with which it commences, בְּרֵאשִׁית BERESHITH, "in the beginning."

This venerable monument, with which the sacred literature of the Hebrews commences, and which forms its substantial basis, is composed of two principal portions. The most ancient history of the human race is contained in the eleven first chapters ; and the remainder is occupied with the history of the ancestors of the Israelites—the patriarchs. There is a more intimate connection between these parts than might at the first sight appear ; the earlier portion having a more definite reference to what follows, than the cursory reader would be apt to imagine. Its object does not appear to be that of furnishing a general history, but to trace out the first principles of those conditions on which were founded the theocratic institutions afterwards established through Moses. It therefore goes back to the original unity of the human race, and their original relation to God ; and then proceeds to record the disturbance of that relation by the intrusion of sin, which gradually produced an internal and external division among mankind, by subduing that principle of divine life which had originally dwelt in the general man, but which in the end was preserved only among a small and separate race—a race which, in the progress of separating evil, became more and more isolated among the nations of the earth, and which alone enjoyed during many generations the special favour, guidance, and blessing of God. We are so accustomed to read the subsequent books of the Pentateuch by the light which Genesis offers, that we cannot readily apprehend how imperfect the knowledge of the Hebrews, and how obscure even their law, would have been, without this historical introduction : but when we come to look at the numerous references in the books of the law to the facts contained in Genesis, and to see how many of its enactments and institutions rest upon the foundation which those facts afford, we begin to discern the intimate relation between them, and to feel assured that this book must have existed along with, and was a most indispensable introduction to, those in which the laws and institutions of the Israelites are embodied. It is more capable of internal proof that Moses was the author of the other and contemporary books of the Pentateuch, than of Genesis : but the full force of this argument goes to show, that the author of these latter books was also the author



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of Genesis, and most certainly that this book could not have been of later date than the others. It is well remarked by Jahn that 'The Hebrews, degraded during their residence in Egypt so as to worship creatures, and, as had been foreseen by Moses, thenceforward continually prone to idolatry, needed the instruction given in Genesis and the former part of Exodus, respecting the nature of the Deity whom they had at Sinai acknowledged as their king, whose laws they had received, and to whom they proffered their reverence and gratitude for his mercies by their sabbaths and solemn feasts, by their sacrifices and first fruits, by their obedience to his laws, and by all their acts of homage and worship. If they had been unacquainted with this part of the Pentateuch, they must have been ignorant of the nature of the Deity whom they professed to worship; they could not, at that remote period, have known their king as God the Creator and Governor of the Universe; they could not have understood his frequently recurring titles, the God of Abraham, of Isaac, and of Jacob; they could not have been able to ascertain what was meant by the frequent reference to the promises made to the patriarchs; and they must have been entirely in the dark as to the number and nature of the wonderful works which are so frequently mentioned in the remaining books of Moses. On all these subjects oral tradition must, by the general lapse into idolatry, have been exceedingly depraved, if not totally obliterated, in the course of ages. The same writer, therefore, who in his care for the information of the Hebrews even of remote periods, committed the Pentateuch to writing, would not have left instruction so necessary for that people, especially those of them who lived in later ages, as that contained in the book of Genesis, and the former part of Exodus, to be supplied by oral tradition; neither is it credible that he did.'—*Introduction*, p. 191.

The more general arguments which tend to show that Moses was the author of the whole Pentateuch, including Genesis, have been produced in the preceding notice of the Pentateuch, and need not here be repeated.

The general scope of the book in its two great divisions have been already indicated; but a more particular examination of its contents may now be given.

After an account of the creation, of the original state of man and of the fall, the first portion proceeds to relate the increase of irreligion and immorality, until, about the year 235 A.M. (iv. 26, v. 3, 6), the true worshippers of the Deity were distinguished by the appellation 'sons of God,' whilst those who disregarded the divine instructions and were led by merely human propensities, were called children 'of men.' Of the former class were the ancestors of Noah, who are consequently here introduced (chap. v.), although the genealogy, like a long parenthesis, interrupts the close connection between iv. 26 and vi. 1. For the same cause the extraordinary piety of Enoch and his translation are mentioned in v. 22, sq. The intermarriages or illicit union of these two classes of persons produced at last so general a corruption of religion and morals, that God destroyed by a flood all living creatures, except Noah and his family, and the various animals which were preserved along with them in the ark. On account of the importance of this terrific event, it is related with more than usual particularity (vi. 9-ix. 29). This is followed by a genealogical and geographical account of settlements made in the world (chap. x.), and then (chap. xi. 1-9) the attempt to build the tower of Babel is related, which, as it gave rise to the dispersion, is intimately connected with the account of that event. The posterity of Shem, with whom religion and morals were preserved longest and in the greatest purity, are then introduced (xi. 26), down to the birth of Abraham.

The second portion of the book contains a more particular account of facts in which the Israelites were interested. As the family of Terah was idolatrous (Josh. xxiv. 2; Gen. xxxi. 30; xxxv. 2), Abraham is divinely called to go to Canaan, where a numerous posterity is promised him, and the settlement there of his descendants through Isaac, after a residence of four hundred years in a foreign land; and also, that in his posterity 'all nations should be blessed' (xii. 2, 3; xiii. 14-17; xv. 4, 5, 7, 13-18; xvii. 4-8; xviii. 18; xxii. 17, 18); all which has in view the preservation of the knowledge of God and true religion, together with the coming of a spiritual deliverer to bring the blessing of salvation to mankind. These promises, which are repeated to Isaac (1-5) and to Jacob (xxviii. 13-15), are the principal points on which everything in this domestic history turns, the account of Joseph not excepted, as this includes the descent of Jacob's family into Egypt, where they became exceedingly numerous. Whatever is introduced in relation to other families and nations, has some bearing on the history of these patriarchs, or concerns some collateral branches of their families; see chap. xiv. 17, sq.; xxv. 1-4, 12-16; xxxvi.

It is a question which some will consider of interest, at what period of his career the Hebrew legislator may be supposed to have written the book of Genesis. Some have conceived that it was composed by him while, an exile in the land of Midian, he fed the flocks of his father-in-law in the wilderness, with the design of comforting the Hebrews in their servitude by the example of constancy in their fathers, and by a display of the oracles and promises of God. Eusebius seems of this opinion (*Præp. Evang.* ii. 7); but others consider that Moses was not then invested with a prophetic character, and therefore apprehend that the book was written in the wilderness after the promulgation of the law. Theodoret (*Quest. in Genesin*), Venerable Bede (*Expositio in Genes.*),

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and others suppose that the book was written in the wilderness after the promulgation of the Law, and Rabbi Moses Ben Nachman proposes the hypothesis, that God dictated the contents of the book to Moses during the forty days in which he was permitted to be in communication with the Deity on Mount Sinai, and that on his descent he committed the whole to writing. It is, however, as Bishop Gray remarks, 'as impossible as it is of little consequence to determine which of these opinions is best founded. It is sufficient for us to know that Moses was assisted by the spirit of infallible truth in the composition of this sacred work, which he deemed a proper introduction to the laws and judgments delivered in the subsequent books, as exhibiting the grounds upon which the divine claims to worship are established, and the consideration upon which the statutes were made, where God is represented as the Creator to whom all obedience is due.'—*Key to the Old Test.*, p. 77.

The internal and external evidence which leads to the conviction that Moses was the author of the book of Genesis, leaves untouched a very interesting question, which has not received much attention from English writers on Biblical Introduction; but which is of so much real importance, and has been so long and so earnestly discussed abroad, that it claims our most careful consideration. It is this—Since the work contains the narration of events which took place long before the time of the author, whence did he obtain his information? He must have derived his knowledge of the facts recorded either from immediate divine revelation, or from oral tradition, or from written documents or other monuments. We know that the author of Genesis was one of those holy men of old who wrote as they were inspired by the Holy Ghost (2 Pet. i. 21); and we are aware that Moses in particular, gave evidence, by prophecy and miracles, that he declared even known and common facts under a sanction more than human. But from the nature of many of the facts recorded in Genesis, and from the minuteness of the narration, it has been regarded as improbable that such detailed accounts were communicated by *immediate* revelation. That this information should have been derived from oral tradition appears morally impossible, when we consider the great number of names, of ages, and of dates, and of minute events which are recorded. If this be admitted, it remains that he must have derived his information from written documents, coeval, or nearly so, with the events which they have recorded, and composed by persons intimately acquainted with the subjects to which they refer. That these were few in number appears probable from the simple and uncultivated habits, and the humble occupations of the Hebrews previously to their removal to Egypt, and from their oppressed and degraded state while there. Under this view, it is alleged that we are to conceive of the history given by Moses in Genesis, as being derived principally from short memoranda and genealogical tables, written by the patriarchs or under their superintendence, and preserved by their posterity until the time of Moses, who made use of them, with additions from authentic tradition or existing monuments, under the guidance of the Holy Spirit, and thus prepared his work. Indeed it is not impossible that the Hebrew legislator introduced some patriarchal narratives into his book with little or no alteration. The existence of written documents anterior to the time of Moses is unquestionable. The authority of the book of Job (xix. 23, 24, see the note there), and the recent Egyptian discoveries, place this beyond a doubt. And it is difficult to think that such documents were not used in preparing narratives like that of Joseph, and some parts of the histories of Abraham, Isaac, and Jacob. Thus in Gen. xlix. we have the dying address of Jacob to his sons, apparently word for word as he uttered it; and in Gen. xxvii. the blessing of Isaac on his two sons. So several of the first chapters of Genesis, if we may judge of their style and structure, and from the several distinct titles by which the narratives are introduced, are not original compositions by Moses, but selections made by him, under divine direction, from very ancient documents in his possession, by different writers at different periods. Perhaps the same may be said of Gen. xxxvi., which gives an account of the posterity of Esau, and of Gen. xxxviii., which relates the crimes and follies of Judah and his sons.

Dr. Turner, whose statement of this view we here chiefly follow (*Companion to Genesis*, New York, 1841, p. 16), cites a remark of Ewald, who in his ingenious book on the composition of Genesis (*Komposition der Genesis*, 1823, p. 85), states respecting the narrative of the Flood, that although indeed it might have been abbreviated, and some collateral circumstances omitted, yet the writer evidently intends to show the divine agency even in the details; that he is under the influence of strong feeling, and describes the tragic event with minuteness and particularity, as if he had himself been an eye-witness. This is, as he adds, strikingly characteristic of Hebrew history, and is by no means confined to the account of the Flood, but pervades the whole book of Genesis. The artist draws from the life, and delineates the vivid scene with the freshness of nature and reality. It is not to be questioned that this might be done by a writer who lived long after the facts related; but the opinion that Moses employed certain patriarchal accounts, composed by some one who had himself beheld the scene related, or else had heard it from an eye-witness, is probable, to say the least. On such a theory, it is urged, that the credibility, historical accuracy, and inspired authority of the book, derive additional strength; for the original author becomes an eye-witness, and either contemporaneous or nearly so with the facts related; while yet some of the facts

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are of such a nature that they could only be derived from immediate revelation; and the whole being compiled by an inspired writer, have received the sanction of the Holy Spirit in an equal degree with his original productions.

The result of this view then is, that Genesis appears as the work of Moses, in preparing which he was guided by divine inspiration, suggesting what could not otherwise be known; by documents previously written; by standing monuments raised to commemorate historical or domestic facts; and by oral traditions handed down from early ages.

The view embodied in this statement has not been in this country strongly urged with special reference to Genesis; but the principle on which it proceeds, as to the use of documents in the historical Scriptures, has been fully admitted by our best writers on the general subject of inspiration, such as Horsley, Horne, Henderson, and others. There are now very few who deem it necessary to regard a sacred writer as describing only from special revelation, facts which might have been known to him, or even which could not but have been known to him, from ordinary sources of information; and there are, on the other hand, still fewer who dispute that the same Divine Spirit which revealed to them things which could not be thus known, guided them from error in the selection and use of the facts with which they were acquainted from monuments, from tradition, and from written documents. 'The reverse of error is not truth, but error' (Cecil's *Remains*, p. 39). So, the belief that every word and fact in the book of Genesis was an original revelation to the writer, is indeed the reverse of the error which refuses to ascribe any kind or degree of divine inspiration to it; but it is not therefore necessarily the truth, which more probably lies in the medium view which has been indicated. This view is also most in accordance with the usual course of God's dealings with man, in even the extraordinary manifestations of his power and goodness, as evinced in the Scripture miracles, where we see natural means employed so far as they may, or can be made to, subserve the object in view, and the supernatural is brought into action only where such means fail to realize the desired end. In the present case, we know that Moses was well versed in all the learning of his day (Acts vii. 22). Whatever the nations believed of former times, and whatever their traditions and records could teach, he knew; and there were many matters on which he could not want for information so much as for the power, which we believe to have been supernaturally imparted to him, of distinguishing the true from the false, and of determining what was proper or not proper for the purpose he had in view. It is clear, for instance, that Moses must have had obvious means of information concerning all the facts which he relates respecting Joseph; but without supernatural guidance he could scarcely have apprehended, so clearly as he displays it, the whole scope of the mystery of Providence, with respect to the Hebrew nation, which his history of Joseph embodies.

Again, we are sure from the other books of the Pentateuch, that Moses did use such documents when they served his purpose; and what he did with respect to contemporary documents, he might do with respect to those of a former age. Thus in Num. xxiii., xxiv., there are some magnificent and highly finished pieces of poetry, ascribed to Balaam. Now if the book in which these are found is worthy of credit, these are not the compositions of Moses but of Balaam; for Moses did not profess to write fiction, but true history: and it will not be alleged that Moses, having obvious means of learning what Balaam had said, needed a direct revelation for the purpose. Again, in Num. xxi. 14, 15, there is an avowed quotation from an ancient writing called 'the Book of Jehovah's Wars.' In verses 17, 18, of the same chapter a quotation from a joyous song with which the Israelites celebrated the discovery of a well in the desert; and the verses 27-30 contain an extract from an ancient war-song of the Amorites in commemoration of their victory over Moab. Now if all these are what they profess to be, quotations from ancient, from recent, and from contemporary documents, and not original compositions of Moses, it cannot be objectionable to hold that there may have been a similar use of documents in Genesis. It will not be urged that Numbers is less an inspired book than Genesis; and what was done by the author of the former book, might well be done by the author of the latter: and if the author of a book describing events which occurred under his own cognizance, and in which he was the prime mover, did avowedly quote other compositions, how much more might not the same writer be expected to use such documents in writing of events which occurred before the times in which he lived?

Great respect is due to that feeling of reverence for Scripture, which turns with reluctance from anything that seems calculated to weaken the authority of the Divine word; but the thoughtful mind will discover no just ground for this holy jealousy in the view which has been described. An American writer puts this in a just point of view by an exceedingly apt illustration which we cannot forbear to quote: 'Do all these accurate quotations impair the credit of the Mosaic books, or increase it? Is Marshall's *Life of Washington* to be regarded as unworthy of credit because it contains copious extracts from Washington's correspondence, and literal quotations from important public documents? Is not its value greatly enhanced by this circumstance? Is not the clear, direct style of Judge Marshall as obvious throughout the work as it would have been if it had not contained a single quotation? The objection is altogether futile.'—Stowe's *Introduction*, p. 58.



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The success or failure of the attempts made to mark out the various documents employed in the composition of Genesis ought by no means to be regarded as affecting the question whether such documents were or were not employed. We are disposed to agree with Rosenmüller, and even with Havernick, who is still more decided on this point (*Einleitung*, i. § 112; and his art. 'GENESIS in the *Cyclop. of Biblical Literature*), that if the writer of this book did employ such documents, he has so blended them into a coherent mass with his more original matter, that the book is one united work in which the component documents cannot with any precision be discriminated.

Such attempts have been made to rest chiefly upon the differences in the use of the Divine Names in this book. It is hardly possible to read the book of Genesis even in a translation, and much less in the original, without observing that the Deity is therein designated by different names, and that those names are used in a very remarkable manner. Sometimes the term אֱלֹהִים ELOHIM, 'God,' occurs; sometimes יְהוָה JEHOVAH, 'Lord;' and sometimes both are united in the form of יְהוָה אֱלֹהִים JEHOVAH-ELOHIM, 'Lord-God.' In chaps. i., ii. 3, 'Elohim' is invariably used; in ii. 4, iii. 24, 'Jehovah-Elohim,' except in iii. 1, 3, 5, where the speaker is a different person from the author; and in chap. iv. 'Jehovah' occurs alone, except in verse 25, where Eve is introduced as speaking. The facts, in relation to this point, which an examination of the whole book exhibits, plainly show that these terms are frequently employed in such a manner as could not have been the result of chance, or of a mere intention to relieve the mind of the reader by an agreeable variety. To ascertain the grounds on which the sacred writer has ordinarily employed the one or the other of these names in denoting the Almighty, is undoubtedly a question of no small interest; and from the great amount of learning, ingenuity, and research which has been brought to bear on the subject, it is a matter of regret that more space cannot here be devoted to it. The fact itself had been observed from the earliest times, by various Jewish and Christian writers, who indulged in much pointless conjecture on the subject. The first who thought of applying it to the discrimination of the documents supposed to be embodied in the book, was a Belgian physician named Astruc, in his work *Conjectures sur les Mémoires originaux, dont il paraît que Moïse s'est servi pour composer le Livre de la Genèse*, Brux. 1753-58. But his view met with little attention till it was taken up and exhibited in a very improved form by Eichhorn in his *Einleitung*, when it obtained general acquiescence, and spread with great rapidity, so that few German scholars of any name were to be found who did not embrace it, with some modifications of view as to the number and character of the documents which might be thus discriminated. Some made them two only, holding that Genesis exhibited in close and skilful combination two narratives in one, of which the name Elohim, and in the other the name Jehovah, prevailed; while others thought they could by this means distinguish a greater number of documents, varying, with different writers, from three to ten. The theory of *two* interwoven documents, generally traceable by the use of these names, is that, however, which now prevails among one class of theological writers in Germany, and has been vigorously upheld, with some modifying differences, by Stähelin, De Wette, Von Ewald, Von Bohlen, Tuch, and others. But, on the other hand, it has been opposed by such eminent writers as Ranke, Hengstenberg, Dreschler, and Havernick, who maintain that the book of Genesis is the work of one writer, and closely connected in all its parts; and who utterly deny that the different documents, which may or may not have been employed in its composition, are to be distinguished by the use of the Divine Names. The use of the different names they do not indeed suppose to have been arbitrary or uncertain; but they refer to the different signification of those names, and contend that Jehovah and Elohim are everywhere in Genesis adapted to the sense of the passages in which the writer has, with a distinct intention, inserted the one name or the other. For the able and interesting arguments by which this view is supported, the reader may be referred to Hengstenberg, *Authentic des Pentateuches*, 1836, more than half of the first volume of which is devoted to a most interesting history of and disquisition on this subject, under the head *Die Gottesnamen im Pentateuch* (the Divine Names in the Pentateuch); Ranke, *Untersuchungen über der Pentateuch*, 1840; Dreschler, *Die Einheit und Aechtheit der Genesis*, 1838; and Havernick, *Einleitung*, ii. 205, sq. A very able statement of the question, from these and other sources, may also be seen in Dr. Turner's *Companion to Genesis*, New York, 1841. In these works will also be found much interesting inquiry respecting the signification of the Divine Names occurring in the Pentateuch, which forms the necessary groundwork of the hypothesis which assumes that they are employed according to their signification. Some of the results may be found in our note on Exodus vi. 3. Besides the works already cited, see further on the topics indicated in the following works:—Vitringa, *Observatt. Sacra*, i. 4, § 2; Calmet, *Commentaire Littéraire, Préface sur la Genèse*; *La Bible de Vence*, i. 286, seq.; Rosenmüller, Prolegomena in *Scholia in Vetus Testament.*: the Introductions (*Einleitungen*) of Eichhorn, Bertholdt, Jahn, De Wette, Havernick; Hasse, *Entdeckungen im Felde der ältesten Erd- und Menschengeschichte*, &c., 1804; Ilgen, *Die Urkunden des 1. B. von Moses in ihrer Urgestalt*, &c., Halle, 1797; Eichhorn in *Repertorium*, iv. p. 173, seq.; Horsley's *Biblical Criticism*, 1804; Holden *On the Fall*, p. 32, seq.; Gleig, *Introduct. to Stackhouse's Hist. of the Bible*; Horne, *Critical Introduction*, i. 55, sq. ed. 6th; Henderson *On Divine*

*Inspiration*, 1836; Gaussen, *Theopneustia*, 1840; Kelle, *Die Heilige Schriften in ihrer Urgestalt*, Freyberg, 1817; Sack, *De Usu Nominum Dei Elohim et Jehovah*, in *lib. Geneseos*, Bonn, 1821; Rinck, *Ueber die Einheit der Mosaischen Schöpfungsberichte*, Heidelberg, 1822; Stähelin, *Kritische Untersuchungen über die Genes.*, Basel, 1829; Gramberg, *Libri Geneseos, &c.*, Leipz. 1828; Von Bohlen, *Die Genesis übersucht mit Anmerk.* Leipz. 1835; Hartmann, *Hist. Krit. Forschungen über die 5 Bücher Moses*, Rost. 1831. The treatises and commentaries on separate portions and chapters of Genesis are without number; and it would be useless to enumerate even the chief of them without such characterising remarks as cannot here be introduced: some of them are named in the notes to the several chapters.

Among the separate commentaries and works on the book of Genesis, the following are the most important:—Calvini in *lib. Geneseos Commentarius*, ed. Hengstenberg, Berlin, 1838; Hughes, *Analytical Exposition of Genesis*, 1672; Schmid, *super Mosis lib. 1 Adnott.*, 1697; Cartwright, *Electa Targumico-Rabbinica, sive Adnott. in Genesin ex triplici Targum.*, Lond. 1648; Paræus, *Comment. in Genesin*, Francf. 1604; Delany, *Revelation Examined*, Lond. 1733—a curious work consisting of dissertations upon the principal facts in Genesis; Holloway, *Letter and Spirit, or Annott. upon the Holy Scriptures*, 1753—an allegorical exposition of Genesis; Fuller, *Expository Discourses on Genesis*, 1805; Tuch, *Kommentar über d. Genesis*, Halle, 1838; Bush, *Notes on Genesis*, New York, 1839; Turner, *Companion to the Book of Genesis*, New York, 1841.

## CHAPTER I.

<sup>1</sup> *The creation of heaven and earth, 3 of the light, 6 of the firmament, 9 of the earth separated from the waters, 11 and made fruitful, 14 of the sun, moon, and stars, 20 of fish and fowl, 24 of beasts and cattle, 26 of man in the image of God. 29 Also the appointment of food.*



<sup>N</sup><sup>1</sup> the beginning God created the heaven and the earth.

<sup>2</sup> And the earth was without form and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

<sup>3</sup> ¶ And God said, 'Let there be light: and there was light.

<sup>4</sup> And God saw the light, that *it was* good: and God divided 'the light from the darkness.

<sup>5</sup> And God called the light Day, and the darkness he called Night. 'And the evening and the morning were the first day.

<sup>6</sup> ¶ And God said, 'Let there be a 'firmament in the midst of the waters, and let it divide the waters from the waters.

<sup>7</sup> And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

<sup>8</sup> And God called the firmament Heaven. And the evening and the morning were the second day.

<sup>9</sup> ¶ And God said, 'Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

<sup>10</sup> And God called the dry *land* Earth, and the gathering together of the waters called he Seas: and God saw that *it was* good.

<sup>11</sup> And God said, Let the earth bring forth grass, 'the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

<sup>12</sup> And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

<sup>13</sup> And the evening and the morning were the third day.

<sup>14</sup> ¶ And God said, Let there be 'lights in the firmament of the heaven to divide 'the day from the night; and let them be for signs, and for seasons, and for days, and years:

<sup>15</sup> And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

<sup>16</sup> And God made two great lights; the greater light 'to rule the day, and the lesser light to rule the night: *he made* the stars also.

<sup>17</sup> And God set them in the firmament of the heaven to give light upon the earth,

<sup>1</sup> Psalm 33. 6, and 136. 5. Acts 14. 15, and 17. 24. Heb. 11. 3. <sup>2</sup> 2 Cor. 4. 6. <sup>3</sup> Heb. between the light and between the darkness. <sup>4</sup> Heb. And the evening was, and the morning was, &c. <sup>5</sup> Psalm 136. 5. Jerem. 10. 12, and 51. 13. <sup>6</sup> Heb. expansion. <sup>7</sup> Job 38. 8. <sup>8</sup> Psalm 33. 7, and 136. 6. <sup>9</sup> Heb. tender grass. <sup>10</sup> Dent. 4. 9. Psalm 136. 7. <sup>11</sup> Heb. for the rule of the day, &c. <sup>12</sup> Heb. between the day and between the night.

18 And to <sup>18</sup>rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

20 ¶ And God said, <sup>19</sup>Let the waters bring forth abundantly the <sup>20</sup>moving creature that hath <sup>21</sup>life, and fowl *that* may fly above the earth in the <sup>22</sup>open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God blessed them, saying, <sup>23</sup>Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

26 ¶ And God said, <sup>27</sup>Let us make man

in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, in the image of God created he him; <sup>28</sup>male and female created he them.

28 And God blessed them, and God said unto them, <sup>29</sup>Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that <sup>30</sup>moveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb <sup>31</sup>bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; <sup>32</sup>to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* <sup>33</sup>life, *I have given* every green herb for meat: and it was so.

31 And <sup>32</sup>God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

<sup>18</sup> Jer. 31. 35. <sup>19</sup> 2 Eadr. 6. 47. <sup>20</sup> Or, *creeping*. <sup>21</sup> Heb. *soul*. <sup>22</sup> Heb. *face of the firmament of heaven*. <sup>23</sup> Chap. 8. 17, and 9. 1. <sup>24</sup> Chap. 5. 1, and 9. 6. <sup>25</sup> Wisd. 2. 23. <sup>26</sup> 1 Cor. 11. 7. <sup>27</sup> Ephes. 4. 24. <sup>28</sup> Col. 3. 10. <sup>29</sup> Matth. 19. 4. <sup>30</sup> Chap. 9. 1. <sup>31</sup> Heb. *creepeth*. <sup>32</sup> Heb. *seedling seed*. <sup>33</sup> Chap. 9. 3. <sup>34</sup> Heb. *a living soul*. <sup>35</sup> Eccles. 39. 16.

Verse 1. '*In the beginning*,' etc.—The recent discussions on geological science, in connection with Scripture, render it a question of great interest, Whether this first verse is an introduction, intended to state as a general proposition the same course of action which the subsequent verses specify,—or whether it relates the original creation of the mass itself, out of which the world was formed in the order and manner afterwards recounted? We apprehend that it cannot with confidence be affirmed that either of these interpretations of the verse is, and that the other is certainly not, the nature of the declaration contained therein. The object of Scripture is to teach us not science, but the knowledge of God: and as this knowledge of God has been necessary, and has been acceptable, to men in different states of cultivation with respect to science, it was indispensable that certain statements, such as this, coming with divine authority, while they can have but one meaning as regards the higher theological truth which is intended to be taught, should, in the secondary sense, be stated in such open phrases as may convey an intelligible meaning to the most uncultivated mind to which they may be presented; but which shall yet prove, in their deeper meaning, compatible with the discoveries of the highest advancement in science of which man is capable. So, in this verse, the great theological truth, that God is the Creator of whatever exists, is distinct and clear, and not liable to diversity of interpretation: but the secondary matters—the what, where, and how—are stated in terms less definite,—terms in which every sincere man may find enough to rest his mind upon, while the highest intellect will find nothing there that is not perfectly consistent with *whatever is true* in the ultimate results of its investigations. On no other principle could a book intended for all ages, and suited for man in all states of his intellectual

and social progress, have been written, without embarrassing its statements throughout with such limitations and explanations as would have utterly marred its simplicity, and have merged its primary in its secondary objects.

It consists neither with the plan nor limits of this work, to examine all the questions which have been raised upon the connections or discrepancies between geological science and the first chapter of Genesis. This view is therefore, once for all, reverently put forth, as suited to *all* the exigencies which can arise out of the discussion; and we submit that the course thus indicated—which could only be practicable to that Infinite Wisdom which 'sees the end,' the ultimate results of human inquiry, 'from the beginning,' the dark gropings of untutored minds—does furnish a new and strong argument for the Divine origin and authority of those sacred books on which we rest our knowledge and our hopes.

Under this view, there can be no doubt that the language of this chapter, in its account of the creation, will, when rightly understood, be found conformable with all that is true in geological discovery. There are two favourite interpretations under which this conformity is sought to be established; and if neither of these is true, we must suppose that the deeper meaning of the sacred writer has not yet been brought to light. The first of these explanations assumes, that this first verse relates to the formation of the material which formed the substance of the world, and regards the remainder of the account as a history of its arranged and orderly construction, at some subsequent period, leaving sufficient time between the two for the production of the various phenomena which the crust of the earth exhibits, and which, as geologists allege, requires for it a date greatly more ancient than that which the Mosaic account assigns to the creation of man. The other expla-

nation provides for the geologists the long duration of antecedent time which they require, by alleging that although the first verse is connected with those that follow in order of time, yet that the 'days' subsequently named are not natural days, but successive intervals of time, sufficiently long to allow a satisfactory explanation of the facts on which geology relies. But defined, throughout the chapter, as the term 'day' is to its natural meaning by the recurring phrase of 'morning and evening,' as if with the very object of excluding any such signification, we cannot but fear that the latter explanation does considerable violence to the plainest principles of Scriptural interpretation. On that ground alone we should be disposed to prefer the former; which seems to us even better than the other suited to the demands of geological science, while it does not appear that Biblical criticism can urge any substantial objection to it. It is indeed true that every other division of the book has its own proper introduction, and analogy might assume this to be of the same nature. But it may be replied, that the other introductions are merely inscriptions, whereas a close examination seems rather to show this to be an historical statement of what first took place, followed by a continuous account of subsequent transactions.

2. 'Without form and void.'—The original words, *tohu va-vohu*, convey the idea of confusion and desolation; in which sense they recur in Job xii. 24; Isa. xxxiv. 11; xiv. 18; Jer. iv. 23. The ancient versions agree in this meaning. It is well remarked by Dr. Turner, in his note here, that the descriptions in this chapter are evidently prepared in reference to a supposed observer, who watches the changes, until the wild and desolate confusion, gives place to a world of perfect order and harmony.

— 'The Spirit of God moved,' etc.—Preparatory to the result of reducing the primitive confusion to order, the Spirit of God is represented as acting upon the waters, impregnating the dead substance with the principles of life and action. The Hebrew word *merachepeth*, translated 'moved,' involves a figure taken from the motion of birds hovering and brooding over their young. So Milton correctly paraphrases by

'Dove-like sat'st brooding on the vast abyss.'

Hence, probably, the old mythic representations of the world under the figure of an egg may have been derived.

3. 'And God said.'—This phrase, which occurs so frequently in the present chapter, is generally allowed to express, under the figure of an oral commandment, the idea that the successive creations sprang forth into existence in compliance with God's will, and by the exertion of his power. This kind of figure is common in Scripture.

5. 'The evening and the morning were the first day.'—This phrase is explained by the mode of measuring the day which is still preserved by the Jews, and is in use among the Mohammedans. They do not reckon from midnight to midnight as we do, nor from sunrise to sunrise as some Oriental nations, but from sunset to sunset. Hence the night with the following day, and not the day with the following night, makes their day. Our Friday night is their Saturday night. The ancient inhabitants of western and central Europe, the Gauls, Celts, and Germans, measured the day in the same manner.

6. 'A firmament.'—The Hebrew word *raqia*, strictly signifies a substance extended by heating out or rolling, or any other mode of working upon a ductile mass. The old word 'firmament' is therefore a good translation, corresponding with the Septuagint *στερέωμα*, and the Vulgate 'firmamentum.' Many modern interpreters have sought to nullify the unphilosophical idea of a solid concave shell over our heads, in which the sun, moon, and stars are immovably fixed, by using the word 'expanse.' But it is to be considered that here and elsewhere the sacred writer speaks of things as they appear, without encumbering his statements with revelations of scientific facts then unsuspected. 'No doubt they felt their minds acquiescing in this word ("expanse"), as expressing very well the diffused fluid which surrounds the earth; and so

leaving us at liberty to conceive of its increasing tenuity till it is lost in the planetary spaces. But this is transferring a modern idea to times and persons that had it not. The Hebrew language has no word for *air*, properly speaking; because they knew not the thing. Their nearest approaches were with words that denote watery vapour condensed, and thus rendered visible, whether floating round them, or seen in the breathing of animals; and words for smoke arising from substances burning; and for air in motion, wind, a zephyr-whisper, or a storm. But of elastic fluids they had no idea.'—Dr. J. Pye Smith, *Scripture and Geology*, p. 363.

11, 12.—The word translated 'grass' is applicable to every kind of verdure in the state of sprouting, when taken collectively; while that rendered 'herb' denotes the maturity of its growth. The terms 'herb yielding seed' are very emphatic in the original, which are literally *herb seeding seed*, exactly imitated by the Septuagint *σπείρον στέπμα*. Although the object of the Scripture was not to teach men philosophy, but religious and moral truth, yet we often find deep philosophy also. So here we have a most important hint about the distribution of plants, which was made, not by a reference to their colours, size, or foliage, but by a specific allusion to the nature of the seed.

14. 'Let there be lights.'—Here the formation of heavenly bodies is stated to have been the work of the fourth day, whereas light itself is described as having been created on the first day. It may be asked, How could there be 'lights,' and divisions of day and night before the 'lights' themselves existed. This is without doubt the gravest difficulty which the chapter offers, and has formed a ground of strong objection to the Mosaic record of the creation. It has often been replied, that previously to the creation of the sun, the light divided between the day and night, by being diffused or withdrawn according to the will and power of God, who on the fourth day concentrated the light in the body of the sun. But this scarcely satisfies the mind. We know that God could do this; but we know also that God does nothing in vain: and the recurrence of the evening and morning, mentioned in connection with the three first days, being exactly the same as the following, would seem to have arisen from the same cause. And this view may be defended on either of two suppositions: first, that the Mosaic creation is that of the earth simply, and that the heavenly bodies are said to have been formed on that day because on that day they showed themselves through the purified atmosphere in all their glory, as adapted to shed light over the earth, and to designate divisions of time; or, secondly, that the creation of the heavenly bodies may have been contemporaneous with that of the earth. The formation of the sun may have been commenced on the first day; and the light then called into existence for the benefit of the earth's chaos may have flowed from his orb, its rays being originally feeble, but gradually increasing in strength and intensity, as his own creation and that of our globe were both advancing towards perfection. There is nothing in the third verse which requires the admission that light burst at once in all its splendour upon the unformed material, neither is such a supposition consistent with analogy. Gradual formations characterise the works of nature; and the Mosaic narrative affords no evidence that the original creation was effected by the instantaneous production of the perfectly constructed creature. See Turner's *Genesis*, pp. 131-139.

— 'For signs and for seasons.'—This is doubtless a *hendiadys*, meaning 'for signs of seasons,' in other words to designate seasons. That any thing occult is intended, as the old astrologers used triumphantly to allege, or supernatural, as some very modern critics have ventured to assert, has no foundation in the context or in the plain meaning of the words.

20, 30. 'The moving creature,' etc.—In these two verses we have the most ancient, and therefore the most interesting, example of zoological classification on record. The effect of this arrangement is much impaired in the authorised translation, but is clearer in the original: and the

student of Scripture will find it advantageous to retain in mind the principles of this arrangement, which we shall here state in accordance with the view taken by Colonel C. Hamilton Smith in the article *BEAST*, in the *Cyclopædia of Biblical Literature*. The arrangement begins with the lower order of 'moving creatures,' and advances by regular gradations to man: thus,

I. *שָׂרֵץ* *sheretz*, translated 'moving creature.' The word comes from a root signifying to bring forth or multiply abundantly; and might therefore be rendered the rapidly multiplying or swarming creature. The eminent naturalist just named, regards this denomination as comprehending animalcula, crustacea, insecta, etc.

II. *טָמִיד* *tannim*, translated 'great whales.' This denomination may include whales, but cannot be limited to them. It seems to comprehend, according to the above authority, 'fishes and amphibia, including the huge tenants of the waters, whether or not they also frequent the land, crocodiles, python serpents, and perhaps even those which are now considered of a more ancient zoology than the present system, the great saurians of geology.' This extent of signification is deduced from the various passages in which the word occurs; and which show that it could not be confined to one species, or even genus of animals.

III. *עוֹף* *oph*, the winged tribe; birds, fowls.

IV. Still advancing, we come to quadrupeds, arranged in three divisions or orders: 1. *בְּהֵמָה* *behemah*, rendered 'cattle.' The word signifies properly a 'dumb beast'; but is usually confined to the ruminant herbivorous animals, which are generally gregarious and capable of do-

mestication. Hence it occurs most frequently in application to domestic cattle.

2. *חַיָּה* *chayyah*, means 'living,' that is, 'living thing.' It occurs in v. 25, to denote wild animals as opposed to tame, and is there translated 'beast of the earth.' But where tame animals are not mentioned, as in v. 30 and elsewhere, it denotes all quadrupeds, as opposed to birds; and in one place (Lev. xi. 14) it occurs in the wide sense of all kinds of beasts, including even aquatic animals. Here, however (v. 30), it is clearly applied to carnivora, or beasts of prey, as distinguished from herbivora, and so supplies an important link in the arrangement.

3. *רֶמֶשׂ* *remes*. The 'creeping things' of vv. 25, 26; REPTILES; minor quadrupeds, such as creep by means of many feet, or glide along the surface of the soil, serpents, annelides, &c. Lastly, we come to

V. *אָדָם* *adam*, MAN, standing alone in his intellectual supremacy.

29. '*Behold, I have given you every herb,*' &c.—Plants and fruits only being specified as the articles of sustenance allowed to man, it is considered by many commentators that animal food was not permitted until after the Flood, when we find it granted to Noah under certain restrictions. There is no difficulty in supposing that animal food may not have been in use in the primitive times; for it can hardly be said to be so, generally speaking, at the present day in Asia. The mass of the people have it only occasionally and in small quantities, and many do not eat flesh meat more than two or three times in a year. Whether eaten or not, animals were certainly killed for sacrifices before the Deluge.

## CHAPTER II.

- 1 *The first sabbath.* 4 *The manner of the creation.*  
8 *The planting of the garden of Eden,* 10 *and the river thereof.* 17 *The tree of knowledge only forbidden.* 19, 20 *The naming of the creatures.*  
21 *The making of woman, and institution of marriage.*

THUS the heavens and the earth were finished, and all the host of them.

2 'And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

4 ¶ These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man 'of the

'dust of the ground, and breathed into his nostrils the breath of life; and 'man became a living soul.

8 ¶ And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 ¶ And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first is 'Pison: that is it which compasseth the whole land of Havilah, where there is gold;

12 And the gold of that land is good: there is bdellium and the onyx stone.

13 And the name of the second river is Gihon: the same is it that compasseth the whole land of 'Ethiopia.

14 And the name of the third river is Hiddekel: that is it which goeth 'toward the east of Assyria. And the fourth river is Euphrates.

15 ¶ And the LORD God took 'the man, and put him into the garden of Eden to dress it and to keep it.

16 And the LORD God commanded the

1 Gen. 20. 11, and 31. 17. Deut. 5. 14. Heb. 4. 4. 2 Heb. created to make. 3 Or, a mist which went up from, &c. 4 Heb. dust of the ground. 5 Eccles. 17. 1. 1 Cor. 15. 47. 6 1 Cor. 15. 45. 7 Eccles. 24. 25. 8 Heb. Cush. 9 Or, eastward to Assyria. 10 Or, Adam.

man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

18 ¶ And the LORD God said, *It is not good that the man should be alone; I will make him an help* <sup>13</sup>meet for him.

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

20 And Adam <sup>15</sup>gave names to all cattle, and to the fowl of the air, and to every beast of

the field; but for Adam there was not found an help meet for him.

21 ¶ And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, <sup>16</sup>made he a woman, and brought her unto the man.

23 And Adam said, *This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was* <sup>17</sup>taken out of Man.

24 <sup>18</sup>Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

<sup>11</sup> Heb. eating thou shalt eat.

<sup>16</sup> Heb. builded.

<sup>12</sup> Heb. dying thou shalt die.

<sup>17</sup> 1 Cor. 11. 8.

<sup>13</sup> Heb. as before him.

<sup>14</sup> Or, the man.

<sup>15</sup> Heb. called.

<sup>18</sup> Matth. 19. 5. Mark 10. 7. 1 Cor. 6. 16. Ephes. 5. 31.

Verse 2. '*On the seventh day God ended his work.*'—This should rather be translated *had ended*, as it appears from the context that he ended on the sixth day, and 'rested' (not as implying repose after labour) on the seventh. The Hebrew text is, however, probably corrupted; the Samaritan and Septuagint read the 'sixth' day.

5, 6. '*For the Lord God had not caused it to rain,*' etc.—These two verses are evidently designed to contrast the condition of the earth with respect to the soil and its products at the time of the creation, with that which was subsequently exhibited. In the first chapter, Moses had mentioned the formation of plants on the third day. Now, proceeding to the most ancient history of the earth and of man, he explains in what manner they were afterwards propagated, and introduces his account by remarking that vegetable productions did not spring from the ground through the influence of rain and human industry, but by a direct divine power. Since then nature has taken its ordinary course. Mists have risen from the ground, and have come down in refreshing showers; and man, formed of the earth, and endowed with a divinely communicated principle of life, has cultivated the soil, &c. This obvious explanation shows that the text offers no foundation for the conclusion, which some have drawn from it, that there was no rain previous to the Deluge.

8. '*The Lord God planted a garden eastward in Eden,*' etc., to v. 15.—There is probably no subject on which so great a diversity of opinions has been entertained as concerning the site of the Paradise in which the progenitors of mankind were placed. Mohammedans even believe that it was in one of the seven heavens from which, according to their notion, Adam was cast down upon the earth after the Fall. 'Some,' says Dr. Clarke, 'place it in the third heaven, others in the fourth; some within the orbit of the moon, others in the moon itself; some in the middle regions of the air, or beyond the earth's attraction; some on the earth, others under the earth, and others within the earth.' Every section of the earth's surface has also, in its turn, had its claim to this distinction advocated. From this mass of conflicting opinions we shall select the two which have been supported by the most eminent authorities, and which seem to have the strongest probabilities in their favour.

It has been assumed that, in whatever situation, otherwise probable, the marks by which Moses characterises the spot are to be found, there we may suppose that we have discovered the site of Paradise. In fixing the first probability, the all but unquestionable fact that the known rivers Euphrates and Tigris are mentioned as two of the four rivers of Eden, is of the greatest importance; and therefore

the most exact inquirers have not sought for the spot at any point distant from those rivers. The Euphrates and Tigris being thus then identified with two of the rivers of Eden, there has still remained a great latitude in the choice of a site for the garden, some looking for it near the sources of those rivers, and others seeking it in the low and flat plains through which they flow in the lower part of their course.

The first position places Eden in Armenia, near the sources of the four great rivers Euphrates, Tigris (Hiddekel), Phasis (Pison?), and the Araxes (Gihon?). The similarity of sound between Phasis and Pison is considered to strengthen this opinion, as does also the similarity of meaning between the Hebrew name Gihon and the Greek Araxes, both words denoting swiftness.

One consideration that induced a preference for this site is, that the advocates of this opinion considered 'heads' as applied to the rivers which went forth from the garden to mean 'sources,' which would therefore render it natural to look for the terrestrial paradise in a mountainous or hilly country, which alone could supply the water necessary to form four heads of rivers. But others—those who would fix the site towards the other extremity of the two known rivers, reckon it sufficient, and indeed more accordant with the text, to consider the 'four heads' not as sources, but as channels; that is, that the Euphrates and Tigris united before they entered the garden, and, after leaving it, divided again, and entered the Persian Gulf by two mouths; thus forming four channels, two above and two below the garden, each called by a different name. 'The river or channel,' says Dr. Wells, 'must be looked upon as a highway crossing over a forest, and which may be said to divide itself into four ways, whether the division be made above or below the forest.' With this view some writers are content to take the present Shat-ul-Arab (the single stream which is formed by the confluence of the Tigris and Euphrates, and which afterwards divides to enter the gulf) as the river that went through the garden; but as Major Rennell has shown that the two great rivers kept distinct courses to the sea until the time of Alexander, although at no great distance of time afterwards they became united, other writers are contented to believe that such a junction and subsequent divergence did, either in the time of Moses or before the Deluge, exist in or near the place indicated. The Deluge must have made great changes in the beds of these and many other rivers; and inferior agencies have alone been sufficient greatly to alter the ancient channels of the Tigris and Euphrates. This is not only rendered obvious by an inspection of the face of the country, but the memory of such events is preserved by local traditions, and they are even specified in the writings of the Arabian geographers and his-

torians. Thus, then, of the two most probable conjectures, one fixes the terrestrial Paradise in Armenia, between the sources of the Euphrates, Tigris, Phasis, and Araxes; and the other identifies the *land* of Eden with the country between Bagdad and Bussorah: and, in that land, some fix the *garden* near the latter city, while others, more prudently, only contend that it stood in some part of this territory, where an ancient junction and subsequent separation of the Euphrates and Tigris took place. The following table will exhibit in a compendious form the views which different writers have taken of this interesting question. Some of the authors named at the top of the second and third columns may differ in one or two particulars from those with whom they are classed, but agree with them in the main.

Hebrew Names.	Calvin, Huet, Bochart, Wells.	Reland, Calmet, Hales, Faber, J. Pye Smith.	Le Clerc.	Michaelis.	Von Hammer.	Josephus, and several of the Fathers.	Wilford.	Buttmann.	Hartmann.
עֵדֶן Eden.	Kornah in Babylon.	Armenia.	Syria.	Region of the Caspian Sea.	Bactria.	Region between the Ganges and Nile.	Babecan.	India.	Cashmere.
פִּישׁוֹן Pishon.	W. mouth of the Shat-ul-Arab.	The Phasis.	The Chrysorrhoas.	The Araxes.	The Silon, or Jaxartes.	The Ganges.	The Nilab, or Lesser Sind.	The Irabatti.	The Phasis.
גִּיחוֹן Gihon.	E. mouth of the Shat-ul-Arab.	The Araxes.	The Orontes.	The Oxus, or Jihoon.	The Oxus, or Jihoon.	The Nile.	The Hirmend.	The Ganges.	The Oxus.
חֲדַקְלָה Hiddekel.	The Tigris.	The Tigris.	The Tigris.	The Tigris.	The Tigris.	The Tigris.	Riv. of Balloe.	The Indus.	The Tigris.
פָּרָת Phrat.	The Euphrates.	The Euphrates.	The Euphrates.	The Euphrates.	The Euphrates.	The Euphrates.	River of Cud-nuz.	The Euphrates.	The Euphrates.
חֲוִילָה Havilah.	Arabia Felix.	Colchis.	Chavilah, in Arabia.	Chavilah, on the W. of the Caspian.	Kharasmia.	India.	Cabul.	Ava.	Colchis.
כּוּשׁ Cush.	Khuzistan, or Susiana.	Land of the Cassi.	Cassiotis.	Kharasmia, the E. of the Caspian.	Hindoo-Koosi.	Nubia and Abyssinia.	Cusha.	The extreme South.	Bactria.
אַשּׁוּר Ashur.	Assyria.	Assyria.	Assyria.	Assyria.	Assyria.	Assyria.	Hazarah.	Assyria.	Assyria.

The following are the works in which the views of the authorities named in this table are developed; and the list will sufficiently indicate the literature of the question:—Reland, *Dissert. Miscellanea*, 1706-1708; Calmet, *Dissert. sur le Paradis*, in *Comment. Litterale*, tom. i.; Hales, *Analysis of Chronology*, 2nd edit.; Faber, *Origin of Pagan Idolatry*, 1816; J. Pye Smith, art. PARADISE, in *Cyclop. of Biblical Literature*; Calvin, *Comment. in Genes.*; Huet, *Dissert. de Situ Paradisi Terrest.*; Bochart, *Phaleg. &c.*; Wells, *Sacred Geography*, 1711; Michaelis, *Spicilegium Geographiae Hebraeor.*, 1769-1780; Von Hammer, in the *Wiener Jahrbuch der Literatur*, for 1829, p. 21, &c.; Le Clerc, *Comment. in Genes.*; Wilford, in *Asiatic Researches*, vi. 455, seq.; Buttmann, *Aelteste Erdkunde d. Morgenlande*, 1803; Hartmann, *Aufklärung über Asien*. These are but specimens of works on the subject, sufficient to form a library of themselves. The most important modern work on the subject is that of Schulthess, *Das Paradies, das irdische, und überirdische, historische, mythische und mystische, &c.*; that is, 'Paradise, the terrestrial and super-terrestrial, historical, mythical and mystical,' Zurich, 1806. It contains a good history of opinions on the subject; but the author himself falls into the common error of making the paradise a vast region rather than a garden.

11. 'Pison.'—The river Pison is mentioned first, as being the nearest to Arabia Petrea, where Moses wrote, and, on the last mentioned hypothesis concerning Eden, is the westernmost of the two great channels into which the Euphrates and Tigris were divided, after having flowed jointly through the garden. The hypothesis which identifies it with the Phasis has been already mentioned. Faber inclines to make it the Absarus of Pliny, or Batoum of modern geographers, which rises in Armenia and flows into the Black Sea: but Hales believes the Araxes to have a better claim.

— 'Havilah.'—The same hypothesis requires the land of Havilah to be the eastern tract of Arabia, lying near and on the head of the Persian Gulf. Dr. Wells adduces other passages of Scripture in support of this opinion, and shows that the characteristics here given apply to that country. Faber and others, who place Eden in Armenia, identify Havilah with Colchis, which was famous in ancient times for its gold. Hales adds Georgia to Colchis to form Havilah.

— 'Gold.'—By this is doubtless meant native gold, or gold free, when picked up, from any admixture of earthy substance, with which it is for the most part found in a state of combination. Native gold, when pure, was highly esteemed, and known in Greek under the term *ἀεθρον*, or such as had not undergone the process of fusion to separate the baser matters from it. It is generally found near

streams of water, which, as they break down and sweep the crumbling soil with them, convey some of its precious contents at the same time.

12. 'Bdellium.'—The bdellium, once so famous for its medical virtues, is a kind of gum resin, but from what tree originally gathered is at present only a subject of conjecture. The decision, however, of this question is of little importance, since the *bedolach* of the sacred writer was in all probability the pearl, as the Arabic version has rendered it. If we suppose that the land of Havilah lay near the Persian Gulf, there was good reason for mentioning the pearl among the most distinguished of its natural productions.

— 'Onyx stone,' עֹנִיִּים הַשֵּׁם *eben hash-shoham*.—The onyx-stone has a whitish ground, and is variegated with bands of white and brown which run parallel to each other. It is a semi-pellucid stone of a fine flinty texture, taking an excellent polish, and is strictly of the flint or siliceous class. The resemblance which its ground colour has to that lunated spot at the base of the human nail was the reason why it was called *ὀνύχιον*, from *ὄνυξ*, the nail. The Septuagint has translated *בְּדֹלַח* *bedolach*, or bdellium, *ἐσθραξ*, a carbuncle, or the choicest kind of garnet; while for 'onyx-stone' we have *ὁ λίθος ὁ πρᾶσινος*, or prasium, a stone akin to the emerald, but inferior in hardness, lustre, and transparency.

13. 'Gihon.'—The statement which make the Pison the western, makes this stream the eastern channel by which the re-divided stream entered the Persian Gulf. No trace can now be discovered in the country indicative of either this name or that of Pison. But it deserves to be mentioned, that the Arabs are to this day in the habit of calling a stream by different names in different parts of its course. The Tigris has three names before it joins the Euphrates; and if two rivers joined, and afterwards separated, they certainly would, and actually do, call the new channels by names different from the original streams. Some find Gihon in the Araxes; and many in the ancient Gyndes, which, entering the Tigris through Susiana, would correspond well even with the hypothesis which places Eden in the Arabian Irak.

— 'Ethiopia.'—This is, of course, not the country in Africa so called. The word in the original and in the margin of our translation is *Cush*, and is understood to apply here to the land lying to the east of the channel supposed to be the Gihon of Moses. It is remarkable that the district which this would indicate, if Eden lay upon the lower Euphrates, was called by the Greeks and Romans *Susiana*, and is still called *Khuzistan*, or 'the land of *Khua* or *Cush*.'



14. '*Hiddekel*.'—No one doubts that the Tigris is intended. The Septuagint so considers it. Depriving the name of the prefixed aspiration, the remainder, *Dekel*, has considerable analogy with *Dijel*, or *Dijlah*, by which the Tigris is locally distinguished. Its situation with regard to Assyria is inaccurately described in our translation. The words which have been rendered 'towards the east of Assyria,' should be simply *towards or before Assyria*.

— '*Assyria*.'—So called from Asshur, the son of Shem, by whom it was first settled. Its boundaries varied with the limits of the empire; but the geographical limits of Assyria proper, which formed the nucleus of that empire, nearly corresponded with those of the present Kurdistan, being bounded by Armenia on the north, Babylonia and Susiana on the south, by Media on the east, and by the Tigris on the west.

— '*Euphrates*.'—This river is in the text simply mentioned, as too well known to need description. The name in the original is '*Phrat*,' and is still that by which it is locally distinguished. This primitive form of the name remains an element in that which we have adopted from the Greek.

20. '*And Adam gave names to all cattle*.'—The dominion over the beasts of the field had already been given to Adam (i. 30); and nothing could so well satisfy him that he was in full possession of this dominion, as by bringing the creatures before him, and letting him see his own authority by their submission, which was probably evinced by their demeanour, in the presence of that majesty which invested the first of men, before he yet knew sin or sorrow. The names which he imposed upon them were doubtless significant of their nature, just as he was himself named '*Adam*' from the ground whence he was taken; and we must therefore conclude that, since he could know nothing from experience, God had given him an insight into the character, qualities, and uses of animals, so far as was necessary for his well-being; and that some knowledge of the kind was necessary to him, must be very evident. It is a favourite remark with the Fathers, that God had himself already assigned to heaven, the earth, the sea, etc., their names, but reserved the naming of the animals to Adam, partly as one act of that dominion which under God he was to exercise over them, and partly as a proper instance in which he might evince his resemblance to his Maker, by his ready apprehension and adequate conceptions of the divine plans and ordinances.

21. '*Took one of his ribs*.'—In the rest of the animal world, the female was created with the male: why, then, was the man made first, and the woman afterwards? Many reasons might be assigned; but we cite only the striking one of St. Basil: 'It was God's pleasure that man, having been created in the last place, in the image of his Maker, should, in addition to the evidence of creation which his own existence and that of other animals afforded, have one signal specimen of the divine operation exhibited in the most lively manner to his faculties and senses' (*Orat. ii.*). Rosenmüller and many other writers regard the account of the woman's formation from a part of the man's substance

(whether this were a portion of his side or one of his ribs) as an allegory, intended to represent the intimate union and affection of the marital relation. But it is more consistent with the generally historical character of the book, to consider the account as that of a real fact. If the woman was to be created, it was no more an impeachment of the divine wisdom to have used a portion of the man's body for the purpose, than it would have been to employ any other materials. He who was able to accomplish this result, could not be unable to do it without pain, or, if necessary, even without consciousness, on the part of the man. There is nothing in this which, more than any part of the narrative, necessitates a resort to parable or allegory. In 1 Cor. xi. 8, 'For the man was first formed, then the woman,' St. Paul appears to allude to this account; and, if so, it is manifest that he regards it as a historical circumstance.

24. '*Therefore shall a man leave his father and his mother and cleave unto his wife*.'—If it be true that there are no ideas without objects, the ideas which Adam here expresses must have been imparted to him by special revelation. How else could there have been ideas of parents and children, and of the relations arising from them, when there had not been as yet any parents or children in the world; or ideas of parental affection, in a man who had never been a parent, or had seen the signs of that affection in another; and ideas of filial affection, in one who had never been a son, and to whom, therefore, the conceptions of struggling with that affection, of conquering it, and of preferring another to it, were naturally impossible. This, with other things of the same kind, proves that the intellect of Adam was as preternatural a creation as that of his body, filled as it was with ideas which had as yet no objects, and with conceptions not, as in other men, the result of comparison and experience. It is difficult to resist the conviction that the conceptions which he expresses were imparted, or revealed, to him at the moment when it became necessary that he should possess a clear conception of the relation which husband and wife were destined to bear to each other.

The actual drift of the words which Adam employs seems to be commonly so much misunderstood, that it appears worth while to notice that the obvious meaning, as more precisely indicated in the original, is, that it would be less criminal in a man to desert his father and mother than to desert his wife; not, that he *is* to desert his father and mother for his wife. Compare this text with Micah ii. 9, and Malachi ii. 11. The fact is, that as the ancient Hebrews paid for their wives, they seemed to consider it as a natural consequence that they should be at liberty to exercise a very arbitrary power over them, and to renounce or divorce them whenever they chose. Moses very clearly saw that this state of things was not equitable as regarded the woman, and was very often injurious to both parties. Finding himself, however, unable to overrule feelings and practices of very ancient standing, he merely annexed to the account of the original institution of marriage, as contained in these verses, the very serious admonition, the purport of which has been indicated.

## CHAPTER III.

1 *The serpent deceiveth Eve.* 6 *Man's shameful fall.*  
9 *God arraigneth them.* 14 *The serpent is cursed.*  
15 *The promised seed.* 16 *The punishment of mankind.* 21 *Their first clothing.* 22 *Their casting out of Paradise.*

Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, 'Yea, hath God said, Ye shall not eat of every tree of the garden?'

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 'And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened,

<sup>1</sup> Heb. *Yea, because, &c.*

<sup>2</sup> 2 Cor. 11. 3. 1 Tim. 2. 14.

and ye shall be as gods, knowing good and evil.

6 ¶ And when the woman saw that the tree *was* good for food, and that it *was* 'pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, 'and did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves 'aprons.

FIG LEAVES (*Ficus carica*).

8 And they heard the voice of the LORD God walking in the garden in the 'cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 ¶ And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What *is* this that thou hast done? And

the woman said, The serpent beguiled me, and I did eat.

14 ¶ And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 ¶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* 'to thy husband, and he shall 'rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

18 Thorns also and thistles shall it 'bring forth to thee; and thou shalt eat the herb of the field;

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

20 And Adam called his wife's name 'Eve, because she was the mother of all living.

21 ¶ Unto Adam also and to his wife did

THORN (*Ononis spinosa*).

3 Heb. a desire.

4 Ecclus. 25, 24. 1 Tim. 2, 14.

5 1 Cor. 14, 34.

6 Or, things to gird about.

7 Heb. cause to bud.

8 Heb. wind.

9 Or, subject to thy husband.

10 Heb. Charah.

15

the LORD God make coats of skins, and clothed them.

22 ¶ And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Verse 7. 'They sewed fig leaves together.'—The word 'sewed' is too definite: the word so rendered simply means 'to join or fasten together,' which was probably done by twisting the leaf-stems together to form such a covering as was required. The fig (תְּנָאִה *teenah*), *Ficus carica* of Linnæus, has been famous from time immemorial for the production of a most grateful and nutritious fruit. The leaves are divided into lobes, and are of considerable breadth. The fig is the enlargement of the common base or receptacle on which the numerous small flowers stand. This receptacle forms a kind of urn, in the hollow of which the flowers are placed. These leaves, from their lobed nature, do not seem very well suited to the purpose to which they were in this case applied; but the practice of pinning or sewing leaves together is still very common in the East, and baskets, dishes, and umbrellas are made of leaves so sewn together. The fig-tree, though now successfully cultivated in great part of Europe, even as far north as the south of England, appears to have been a native of the Persian region, where it is still most extensively cultivated. In Deut. viii. 8, it is mentioned among the most valuable products of Palestine; and figs were among the choice fruits brought from thence by the Hebrew spies. To sit every man under his own vine and under his own fig-tree hence became among the Israelites the symbol of prosperity and ease (1 Kings iv. 25); and thus its failure was a token of affliction (Ps. cv. 33). The fig-tree is also often mentioned in the New Testament, and the passages will be illustrated as they occur.

18. 'Thorns.'—The Hebrew word קִיץ *hotz*, occurs in several passages of Scripture. In two of these passages, of which the present is one, it is coupled with דַּרְדָּר *dardar*, translated 'thistle'; and where they thus occur together they are probably correctly rendered by the general terms 'thorns and thistles.' The Septuagint in all cases renders

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

*hotz* by ξανθὰ; and it was probably used in a general sense to denote plants that were thorny, useless, and indicative of neglected culture or deserted habitations, growing naturally in desolate situations, and useful only for fuel. Some, however, think that a particular plant is intended; and in that case the *Ononis spinosa*, or 'rest harrow,' may be selected as sufficiently characteristic. There are many words, very different in the Hebrew, all translated by 'thorn' and 'thistle' in the Authorised Version.

— 'Thistles.'—The original word דַּרְדָּר *dardar*, occurs again in Hos. x. 8, in the same connection with *hotz*, here rendered 'thorns.' The rabbins describe the *dardar* as a thorny plant, which they also call *accobita*—perhaps the same as the *accub* of the Arabs, which is a thistle or wild artichoke. The Sept. renders *dardar* by τριβόλος, which will come under our notice in Matt. vii. 16.

20. 'Eve.'—This name is in Hebrew חַוְוָה *chavvah*, equivalent to חַיָּה *chayyah*, 'life.' The name was probably imposed some time after, when the descendants of the first pair had increased to considerable numbers.

21. 'Coats of skins.'—As some animal (probably a sheep) must have been killed to obtain the skin, this furnishes the first recorded instance of animal death. We soon after see Abel offering sacrifice; it is, therefore, not improbable that the animals from which the skins came had been killed for an offering to God. It is well known that skins and furs still form essential articles of dress in many countries, and there are few better and more durable defences against cold and rain. In Western Asia, the country where sheep-skins are most in use is Persia, being not only employed for linings, but as independent articles of dress—jackets and great-coats—the wool being turned inside. In this text, and elsewhere, God is described as doing that which he directed to be done.

#### CHAPTER IV.

- 1 The birth, trade, and religion of Cain and Abel.  
8 The murder of Abel. 11 The curse of Cain.  
17 Enoch the first city. 19 Lamech and his two wives. 25 The birth of Seth, 26 and Enos.

AND Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

2 And she again bare his brother 'Abel. And Abel was 'a keeper of sheep, but Cain was a tiller of the ground.

3 And 'in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of the firstlings of his 'flock, and of the fat thereof. And the LORD had 'respect unto Abel and to his offering:

5 But unto Cain and to his offering he had

not respect. And Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not 'be accepted? and if thou doest not well, sin lieth at the door. And 'unto thee *shall be* his desire, and thou shalt rule over him.

8 ¶ And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and 'slew him.

9 And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: *Am I* my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's 'blood crieth unto me from the ground.

<sup>1</sup> Heb. *Hebel*.

<sup>2</sup> Heb. *a feeder*.

<sup>3</sup> Heb. *at the end of days*.

<sup>4</sup> Heb. *sheep, or goats*.

<sup>5</sup> Heb. 11. 4.

<sup>6</sup> Or, *have the excellency*.

<sup>7</sup> Or, *subject unto thee*.

<sup>8</sup> Wind. 10. 3. Matt. 23. 35.

<sup>9</sup> 1 John 3. 12. Jude 11.

<sup>10</sup> Heb. *bloods*.





THE FIRST FAMILY.







SYRIAN FAT-TAILED SHEEP.

11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand ;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength ; a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, <sup>10</sup>My punishment *is* greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth ; and from thy face shall I be hid ; and I shall be a fugitive and a vagabond in the earth ; and it shall come to pass, *that* every one that findeth me shall slay me.

15 And the LORD said unto him, There-

<sup>10</sup> Or, *Mine iniquity is greater, than that it may be forgiven.* <sup>11</sup> Heb. *Chanoch.* <sup>12</sup> Heb. *Lamech.* <sup>13</sup> Heb. *whetter.* <sup>14</sup> Or, *I would slay a man in my wound, &c.* <sup>15</sup> Or, *in my hurt.* <sup>16</sup> Heb. *Sheth.* <sup>17</sup> Heb. *Enosh.* <sup>18</sup> Or, *to call themselves by the name of the LORD.*

Verse 2. '*Abel.*'—It is not said, as in the case of Cain, that his mother so named him at the birth, for the reason which she assigns. On this account, as well as because the name Abel signifies 'breath,' or something transitory, it is with great probability conjectured that this name was given to him retrospectively *after his death*, to denote the shortness of his life. Doubtless, in this case, he had a name while he lived, but which is lost in the one afterwards imposed.

— '*Sheep.*'—There is no animal better known than the sheep, nor any species that has undergone more changes from domestication, if we except the dog. This animal in the time of Abel had not altered in its external shape from what it had been in its wild condition. In the Syrian variety the ears are pendent, and the tail is entirely composed of fat ; whence it came to pass that, in the law of

fore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

16 And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

17 ¶ And Cain knew his wife ; and she conceived, and bare <sup>11</sup>Enoch : and he builded a city, and called the name of the city, after the name of his son, Enoch.

18 And unto Enoch was born Irad : and Irad begat Mehujael : and Mehujael begat Methusael : and Methusael begat <sup>12</sup>Lamech.

19 ¶ And Lamech took unto him two wives : the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal : he was the father of such as dwell in tents, and *of such as have* cattle.

21 And his brother's name *was* Jubal : he was the father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an <sup>13</sup>instructor of every artificer in brass and iron : and the sister of Tubal-cain *was* Naamah.

23 And Lamech said unto his wives, Adah and Zillah, hear my voice ; ye wives of Lamech, hearken unto my speech : for <sup>14</sup>I have slain a man to my wounding, and a young man <sup>15</sup>to my hurt :

24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

25 ¶ And Adam knew his wife again ; and she bare a son, and called his name <sup>16</sup>Seth : For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son ; and he called his name <sup>17</sup>Enos : then began men <sup>18</sup>to call upon the name of the LORD.

the peace-offering, where the fat was all to be consumed upon the altar, the tail or 'rump' was the first particular mentioned in the detail. (See Levit. iii. 9.)

4. '*The fat thereof.*'—The same word in Hebrew, differently pointed, means *milk*, as well as *fat*. Josephus expressly says it was *milk* ; and Grotius and others think that milk was part of the offering. Milk used to be offered in sacrifice by the ancient Egyptians.

8. '*Cain talked with Abel.*'—The beginning of this verse is usually regarded as imperfect ; and most commentators are disposed to admit the additional words which have been preserved in the ancient versions, wherein we read : '*And Cain said to Abel his brother, Let us go forth into the field.*' This agrees with and elucidates the words which immediately follow.

15. '*The Lord set a mark upon Cain.*'—This translation



embodies an old but erroneous interpretation. The word *תִּינָן* *otāh*, nowhere in the Bible signifies a mark or brand set upon any one; but 'a sign,' 'a token,' 'a wonder.' The word *תָּתַן* does indeed usually mean 'to set' or 'to place,' but it has often a meaning equivalent to 'give,' and always has that when connected with this noun, *תִּינָן*. The obvious meaning, therefore, is that the Lord gave to Cain a sign or token, in attestation of the promise that his life should be preserved; and the translation should stand, 'The Lord gave a token to Cain,' etc. The Septuagint, by carelessly using the word *θετο*, seems to have originated the common interpretation, on which many most curious speculations have been built. One Rabbi thinks the 'mark' was one of the letters of the Divine name imprinted on Cain's forehead; another, that it was a horn; and a third, that it was a dog which went always before him. Christian interpreters have more generally supposed that it consisted in a universal tremor, with a frightfully ferocious air.

16. 'The land of Nod.'—Nod seems to be here inaccurately used for a proper name: if so intended, the land must have been so called from Cain's removal to it, as the word means a removal or exile, or a wanderer, a banished man. 'The land of exile or banishment' is probably right. The land in question was probably not at any great distance from Eden; and we cannot therefore attempt to identify it while the site of Eden itself remains uncertain.

19. 'Lamech took unto him two wives.'—As the circumstance is so minutely recorded, this is probably the first instance of polygamy, a practice which continues to prevail in the countries where it originated.

20. 'He was the father.'—It was a practice among the Jews to call a man the 'father' of any thing or circumstance for which he was remarkable. The same usage prevails now, and always did, among the Arabians, and in many instances it furnishes a name which supersedes the proper name of the person denoted. Thus the first of the Arabian caliphs is known as *Abu-bekr*, or 'the father of the girl,' that is, of Aayeshah, the wife of Mohammed. The same practice extends to the domestics of a large household, each of whom is called 'the father' of that department of duty entrusted to him.

—'of such as dwell in tents and—have cattle.'—He was then the first of those wandering shepherds who, to this day, occupy so conspicuous a place among the inhabitants of Asia, living under tents, and removing from place to place with their flocks and herds, according to the season or the demand for pasturage. These notices of the founders of the primary occupations of mankind are interesting. We have seen Adam as the primitive gardener, Cain as a husbandman, Abel as a shepherd, and now Jabal as a nomad. The reader, by comparing this verse with the 17th, will observe that men lived in houses before they lived in tents. A city was built by Cain; but dwelling in tents was not practised until the seventh generation from Adam.

21. 'The father of all such as handle the harp and organ.'—It is thought that this mention of the principal stringed and wind instruments only denotes generally that Jubal was the first inventor of instruments of music. The 'harp,' *כִּנּוֹר* *kinnor*, in after times, became a popular instrument among the Hebrews; and, as such, is duly noticed under Ps. xliii. 4, where suitable pictorial illustrations are also supplied. The 'organ,' *עֹבָב* *ugab*, certainly could not resemble the modern instrument of that name. It is concluded to have been a kind of flute, at first composed of one or two, and afterwards of about seven pipes of reeds, of unequal length and thickness, joined together; being nearly identical with the pipe of Pan among the Greeks, or that simple instrument called a 'mouth-organ,' which is still in common use.

22. 'Brass and iron.'—Native copper and native iron were doubtless the metals here intended, since the method of separating the metals from their ores was not known so early as the time of Tubal-cain, the first who taught the use of them in the making of tools and other mechanical implements. The superior hardness of these metals recom-

mended them in cases where an unyielding edge is required. Copper is slightly inferior in this respect to iron, the hardness of one being represented by 8, and the other by 9. Copper is more frequently found in its native state than iron; hence we see the reason why *χαλκός*, or copper, is in ancient writers by metonymy applied to the sword and all kinds of cutting instruments. Native iron, indeed, was so scarce, that it was once doubted whether it could be found in that state. Its existence, however, is now placed beyond a doubt. In whatever region Tubal-cain began to exert his inventive genius, native iron might have been found, whether the site was volcanic or otherwise. The language of the original on this occasion is very expressive, for it does not stop to inform us that Tubal-cain converted copper and iron into edged tools, but tells us that he instructed every artificer in this new mode of applying these useful metals. The powers of every cunning workman received a new impulse in his particular art, at the very moment when the bruising hack of a stone adze was exchanged for the keen edge of a metallic one.

23. 'Adah and Zillah, hear my voice,' etc.—The speech of Lamech to his wives exhibits the parallelism and other characteristics of Hebrew poetry. It has, in fact, all the appearance of an extract from an old poem, which we may suppose to have been handed down by tradition to the time of Moses. In this point of view it becomes highly interesting, as the only specimen of antediluvian poetry extant. The following is perhaps a better translation, and certainly a more correct arrangement, than our version exhibits:

'Adah and Zillah, hear my voice!  
Wives of Lamech, receive my speech!  
A man I have slain, to my wounding,  
And a young man, to my hurt;—  
If Cain was avenged seven times,  
Then Lamech—seventy times seven.'

It is very difficult to collect the meaning of this fragment; and the best interpretation can be but conjectural: for the story which the Rabbinical writers adduce in illustration, has no authority, and is too absurd to be worth repeating. The most probable explanation supposes it to be an apology by Lamech for the committal of homicide in his own defence, upon some man who had violently assaulted him, and, as it would seem, struck and wounded him: and he opposes a homicide of this nature to the wilful and inexcusable fratricide of Cain. Under this view, Lamech would seem to be intending to comfort his wives by the assurance that he was really exposed to no danger for this deed, and that any attempt upon his life, on the part of the friends of the deceased, would not fail to bring down the severest vengeance upon them.

26. 'Then began men to call upon the name of the Lord.'—This is regarded as one of the most difficult texts of Genesis. The original is open to three different translations, each of which has had numerous and learned advocates. 1. 'A beginning was made for calling by the name of Jehovah'; 2. 'A beginning was made for calling upon the name of Jehovah'; and, 3. 'A profanation was committed for calling the name of Jehovah,' i. e., applying the Divine Name to other objects. The first of these implies that, in consequence of the awful increase of wickedness, the true worshippers of God then began to be distinguished by the appellation of 'the sons of God.' Thus understood, the clause stands in an illustrative connection with its proper sequel, Gen. vi. 1; for ch. v. is an insulated part, which, in the modern way of composition, would be a genealogical table. On this ground the interpretation has been preferred by many careful Biblical scholars of high name, and it is indicated in the margin of the common version. Dr. J. Pye Smith, who has discussed the matter with his usual perspicuity in his art. NOAH, in the *Cyclop. of Biblical Literature*, concludes for it, and quotes Dereser's note in illustration of it: 'Some pious families began to call themselves sons (in the Hebrew idiom equivalent to disciples, learners) of God, in order to distinguish themselves from the sons of men, those who disregarded the instructions of divine authority, and gave themselves up to wickedness.' Dr. Smith admits, however, that the second interpretation, which the

authorized version embodies, has great weight both of reason and authority in its favour, and that probably the majority of interpreters have sanctioned it. It seems to signify that the righteous then began to invoke the name of God in a solemn manner, or in public worship, to distinguish themselves from the unrighteous. A strong argument in its favour is drawn from the fact, that the term 'to call upon the name of the Lord' always means in the Old Testament an act of solemn worship. The third interpretation seems to have been generally preferred by the Jewish

writers. Peculiar interpretations, not included in the three we have noticed, may be found, but have acquired no prevalence; such as that of Cyril of Alexandria (*Glaph.* i. 23), who supposes the sentence to mean that Enos had the title of God conferred upon him on account of his sanctity; and that of Dawson (*New Transl. of Fourth and Fifth Chaps. of Genesis*, 1772), with whom Geddes concurs (*Crit. Remarks*, in loc.), that Enos was the first man who presumed to claim divine honours.

## CHAPTER V.

<sup>1</sup> *The genealogy, age, and death of the patriarchs from Adam unto Noah.* <sup>24</sup> *The godliness and translation of Enoch.*

THIS is the 'book of the generations of Adam. In the day that God created man, in 'the likeness of God made he him;

2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:

4 'And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

6 ¶ And Seth lived an hundred and five years, and begat Enos:

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And Enos lived ninety years, and begat 'Cainan:

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he died.

12 ¶ And Cainan lived seventy years, and begat 'Mahalaleel:

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 ¶ And Mahalaleel lived sixty and five years, and begat 'Jared:

16 And Mahalaleel lived after he begat

Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived an hundred sixty and two years, and he begat Enoch:

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred sixty and two years: and he died.

21 ¶ And Enoch lived sixty and five years, and begat 'Methuselah:

22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

24 And 'Enoch walked with God: and he was not; for God took him.

25 ¶ And Methuselah lived an hundred eighty and seven years, and begat 'Lamech:

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name <sup>10</sup> Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

32 ¶ And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

<sup>1</sup> 1 Chron. 1. 1.

<sup>2</sup> Wlad. 2. 23.

<sup>3</sup> 1 Chron. 1. 1, &c.

<sup>4</sup> Heb. Kenan.

<sup>5</sup> Gr. Mahaleel.

<sup>6</sup> Heb. Jared.

<sup>7</sup> Gr. Mathusala.

<sup>8</sup> Ecclus. 44. 16. Heb. 11. 5.

<sup>9</sup> Heb. Lamech.

<sup>10</sup> Gr. Noe.

Verse 1. 'The book of the generations.'—Out of the genealogical table contained in this chapter has arisen a large portion of the well-known discrepancy between the sums of the different chronological computations—being

that portion which has respect to the interval between the Creation and the Deluge. To that interval we shall confine our present attention, reserving some further remarks for the tenth chapter, where occurs the chief cause of the

discrepancies after the Deluge. The other discrepancies—that is such as do not arise out of these two chapters—are of comparatively small importance. All chronological computations for the period from the Creation to the Deluge, and for the generations immediately following the Deluge, are necessarily founded upon the book of Genesis, which, till the birth of Abraham, affords no other data than such as may be collected from these genealogical tables. Still the task of forming such computations from those rude elements, would be easy, were there no conflicting authorities with respect to these tables. But the Hebrew text of these chapters, as that text now stands, and also that of the Samaritan Pentateuch, severally give a much shorter number of years from the Creation to the Deluge, and from the Deluge to the birth of Abraham, than the Septuagint translators found in the more ancient copies from which their version was made, and which was followed, with a very trifling difference, by Josephus. It is clear, therefore, that this larger computation was followed in and before the time of Christ: and there is great reason to suspect that the present shortened computation was designedly effected by the Masoretic Jews, in the second century of the Christian era. The larger, or Septuagint computation, long continued prevalent in the Christian church, and was used by the fathers; nor does it seem to have been called in question till the eighth century, when the Venerable Bede manifested a disposition to prefer the shorter Hebrew reckoning. This, however, can scarcely be regarded as having become prevalent till after the Reformation, when the minds of men, shocked by the corruptions of the papal system, recurred with eagerness to whatever, in matters connected with the Old Testament, bore the stamp of the Hebrew language. It was hence adopted into our Bibles, and the dates inserted therein are in conformity with it, according to the arrangement of Archbishop Usher. This has here given such currency to the shorter system, that it is likely long to remain in use for popular purposes, although careful inquirers and exact writers usually prefer the longer computation (even when they do not adopt it in their works), not only as founded on better evidence, and forming a more consistent whole, but as relieving early history from much embarrassment which the shorter reckoning occasions. This revolution in favour of the Septuagint chronology, we, in this country, owe chiefly to the labours of Jackson, in his great work on *Chronological Antiquities*; whose conclusions (with few essential improvements) Dr. Hales helped much to render acceptable, by adopting them, and giving them the sanction of his learning and character, in his *New Analysis of Chronology*. The following table will exhibit the extent and nature of the difference, as to the period from the Creation to the Deluge, between the Hebrew, the Samaritan, and the Septuagint. Josephus is omitted, as he only differs from the latter by six years, which Dr. Hales has managed to square off:

	Before Paternity.			After Paternity.			Total length of Life.		
	Heb.	Sam.	Sept.	Heb.	Sam.	Sept.	Heb.	Sam.	Sept.
Adam . .	130	130	230	800	800	700	930	930	930
Beth . . .	105	105	205	807	807	707	912	912	912
Enos . . .	90	90	190	815	815	715	905	905	905
Cainan . .	70	70	170	840	840	740	910	910	910
Mahaleel .	65	65	165	830	830	730	895	895	895
Jared . . .	162	62	162	800	785	800	962	847	962
Enoch . . .	65	65	165	300	300	200	365	365	365
Methuselah	187	67	187	782	653	782	969	720	969
Lamech . .	188	53	188	595	600	595	777	653	758
Noah at Deluge }	600	600	600						
Total . . .	1656	1397	2272						

There is a serious difference of not less than 600 years between the Septuagint and the common Hebrew Bibles. Of the Samaritan, we shall only observe, that a strong mark of artificial construction is found in the fact that, according to it, Jared, Methuselah, and Lamech all die in the same

year. The cause of the remarkable variation, or rather the manner in which it seems to have been occasioned, arose out of the mode in which the Hebrews constructed their chronological tables. They computed the several eras of their ancient history, not by adding together the full lives of their patriarchs, but by taking the sum of their generations—that is, the age to which they had respectively attained at the birth of their eldest son. For example, the generation of Enos, or his age at the birth of his eldest son Cainan, is estimated by the Hebrew and Samaritan texts as having extended to 90 years, the residue of his life being stated at 815 years, and the total length of his life, being the amount of both these sums, is 905 years; whereas in the Septuagint and Josephus the generation is enlarged to 190 years, the residue of life is diminished to 715 years, while the full length of life, or 905 years, is the same in all. Thus, in order to lengthen or shorten a particular era, it was only necessary to alter the proportion between the generation and the residue of life: and such was, without doubt, the process adopted in producing the discrepancy which now exists between these accounts.

— ‘Generations of Adam.’—‘Adam’ is properly a generic term for ‘man;’ but is here employed as a proper name designating the first of the race. It may therefore either be translated ‘man’ or ‘Adam,’ as the case requires.

24. ‘Enoch walked with God.’—This phrase is a pure and familiar orientalism, denoting friendly and intimate intercourse, and implying similarity of character.

— ‘He was not; for God took him.’—This would scarcely by itself justify the impression that Enoch was translated to heaven. It might mean no more than that he was removed prematurely, by death, to a better world. But the author of the Epistle to the Hebrews distinctly states that ‘Enoch was translated, that he should not see death;’ and this must be conclusive with those who acknowledge the divine authority of that epistle.

27. ‘Methuselah.’—Sir Thomas Brown, in his *Inquiries into Vulgar and Common Errors* (book vii. ch. iii.), remarks that this passage affords no ground for the common opinion that Methuselah was the longest liver of all the children of Adam. It merely appears that he lived the longest of the few antediluvian patriarchs whose ages are particularised; but it were scarcely reasonable from hence to conclude that none exceeded him in age among the multitudes concerning whom no information is given.

28. ‘Lamech.’—This Lamech, the father of Noah, must not be confounded with the Lamech who was the fourth in descent from Cain. The two Lamechs have, however, one remarkable circumstance in common. To each of them a fragment of inartificial poetry is attached as his own composition. That of the Cainite Lamech has been noticed under iv. 23; the other is before us in the shape of a speech uttered by Lamech on the birth of Noah. The translation which Dr. J. Pye Smith has given, in the article NOAH, above referred to, appears to us to have caught the sense very exactly; but we shall substitute ‘because of’ for ‘from’ in the penultimate line:

‘This shall comfort us  
From our labour,  
And from the sorrowful toils of our hands;  
Because of the ground,  
Which Jehovah hath cursed.’

Dr. Smith says that ‘the allusion is undoubtedly to the penal consequences of the Fall in earthly toils and sufferings, and to the hope of a Deliverer excited by the promise made to Eve. That this expectation was founded upon a divine communication we infer from the importance attached to it, and the confidence of its expression. See this subject well argued in Bishop Sherlock’s *Use and Intent of Prophecy*, Disc. IV.’ This is high ground of interpretation. The Jewish writers offer us lower. R. Solomon ben Melech urges that as Noah was the first patriarch born after the death of Adam, Lamech rejoices in the hope that the curse inflicted upon the earth on his account would be now withdrawn. Dr. Frank has: ‘Lamech, fatigued and exhausted by the labour he is forced to bestow on the ground that had

been cursed, rejoices at the birth of his son, and hopes that this son will share his labours, and thus comfort him when he is worn out, and provide for him when he is old and

feeble.' But this destroys the force of the special reference to Noah; for it is no more than any patriarchal father might have felt and said at the birth of any son.

## CHAPTER VI.

1 *The wickedness of the world, which provoked God's wrath, and caused the flood.* 8 *Noah findeth grace.* 14 *The order, form, and end of the ark.*

AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

3 And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

5 And God saw that the wickedness of man *was* great in the earth, and *that* 'every 'imagination of the thoughts of his heart *was* only evil 'continually.

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD said, I will destroy man whom I have created from the face of the earth; 'both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8 ¶ But 'Noah found grace in the eyes of the LORD.

9 These *are* the generations of Noah: Noah was a just man and 'perfect in his generations, and Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, and the earth was filled with violence.

12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

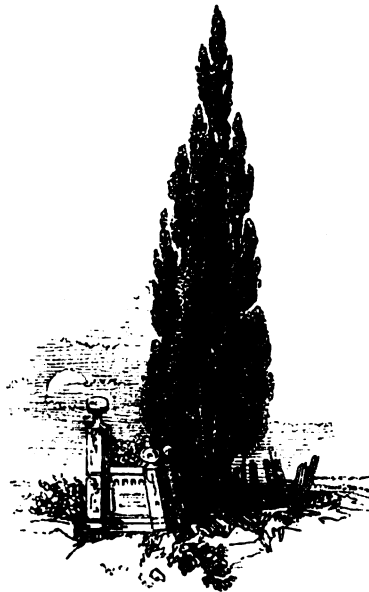
13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them 'with the earth.

14 ¶ Make thee an ark of gopher wood;

'rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this *is* the fashion which thou shalt make it of: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third stories shalt thou make it.



GOPHER-TREE. Cypress (*Cupressus sempervirens*).

17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; and every thing that *is* in the earth shall die.

18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons wives with thee.

19 And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the

<sup>1</sup> Or, the whole imagination. The Hebrew word signifieth not only the imagination, but also the purposes and desires. <sup>2</sup> Chap. 3. 21. <sup>3</sup> Matth. 15. 19. <sup>4</sup> Heb. every day. <sup>5</sup> Heb. from man unto beast. <sup>6</sup> Ecclus. 44. 17. <sup>7</sup> 2 Pet. 2. 5. <sup>8</sup> Or, upright. <sup>9</sup> Or, from the earth. <sup>10</sup> Heb. nests.

earth after his kind, two of every sort shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee ;

and it shall be for food for thee, and for them.

22 'Thus did Noah ; according to all that God commanded him, so did he.

\* Heb. 11. 7.

Verse 2. '*Sons of God—daughters of men.*'—Many Jewish writers, and some of the early Christian fathers, entertained the notion that 'the sons of God' were angels, who, charmed with the beauty of the daughters of men, united themselves to them, and became the parents of a race of lawless giants or heroes, who corrupted the earth. They seem to have derived this notion from the Septuagint, in which they appear to have read ἄγγελοι, 'angels,' instead of υἱοί, 'sons,' as we still find in the Alexandrine and three other manuscripts. It is now justly regarded as utterly untenable, and is cherished only by the poets, who have made it the vehicle of imaginings more beautiful than reverent. That the 'sons of God' were the descendants of Seth, and 'the daughters of men' children of Cain, is not in itself incredible, and is an ancient opinion ; but there is nothing to show it in the text. The obvious and reasonable sense is, that upright and true men ('sons of God') formed ill-advised unions with apostate and unbelieving women ('daughters of men') ; and that the combination of influences resulting from this parentage, enabled their children to become conquerors and chiefs—'mighty men, men of renown.' We seem here to be witnessing the first efforts of men coveting dominion over their fellows.

4. '*Giants.*'—It is by no means agreed by commentators that the word (נִפְלִיִּם) *nephilim*, thus translated, means men remarkable for their stature. The derivation of the word, and the context in which it is here used, concur to render it more probable that it here characterizes the men who first departed from the religion taught to Adam, and who sustained their apostasy by acts of violence and oppression. They were probably the men who first endeavoured to gain for themselves power in the earth. Several very different words in the Hebrew, signifying eminence, not only in wickedness, but in knowledge, courage, piety, virtue, etc., are equally translated by the same English word 'giant,' and it is never safe to understand it as meaning large stature, unless the context fixes that signification. In the present connection, *apostasy* seems the leading idea.

14. '*Make thee an ark.*'—There is much difference of opinion respecting the form of the ark. The common representations are given under the impression that it was intended to be adapted to progressive motion ; whereas no other object was sought than to construct a vessel which should float for a given time upon the water. For this purpose it was not necessary to place the ark in a sort of boat, as in the common representation ; and we may be content with the simple idea which the text gives, which is that of an enormous oblong box, or wooden house, divided into three stories, and apparently with a sloping roof. The most moderate statement of its dimensions makes the ark by far the largest of vessels ever made to float upon the water. As the measurements are given, the only doubt is as to which of the cubit measures used by the Hebrews is here intended. It seems that the standard of the original cubit was the length of a man's arm from the elbow to the end of the middle finger, or about eighteen inches. This was the common cubit ; but there was also a sacred cubit, which some call a hand's breadth (three inches) larger than the common one ; while others make the sacred cubit twice the length of the latter. The probability is that there were two cubit measures besides the common, one being of twenty-one inches, and the other of three feet. Some writers add the geometrical cubit of nine feet. Shuckford says we must take the common or shortest cubit as that for the ark ; and Dr. Hales, following this advice, obtains the following result : 'It must have been of the burden of 42,413 tons.

A first-rate man-of-war is between 2200 and 2300 tons ; and, consequently, the ark had the capacity or stowage of eighteen such ships, the largest in present use, and might carry 20,000 men, with provisions for six months, besides the weight of 1800 cannon and all military stores. It was then by much the largest ship ever built.'

Dr. Lindsley, a writer cited more fully below, regards this ark as illustrating the state of the arts before the Deluge : for although it was constructed by Divine command, it was done, as far as we know, without any extraordinary aid or direction. 'This was probably the most astonishing structure, on several accounts, that ever rested on the earth or floated upon the waters—a ship of at least 100,000 tons burden (?). What a specimen of architectural skill was not this last memento of antediluvian art ! Noah was its builder—its architect ; he directed and superintended the work. Thousands of artisans, mechanics, and labourers were no doubt employed on it, who perished beneath the waves which bore it from their reach and from their view for ever.'

If this writer means to imply that ship-building had made considerable progress before the Deluge, this conclusion is open to the serious objection that, in that case, those who were in ships when the flood came on, or who were able to escape to their vessels, might, as well as Noah's family, have escaped the Deluge. And yet, again, this objection is open to the answer, that they must have perished from want during the year in which the waters covered the earth ; for none of the people believed in the approaching Deluge, and would not therefore have victualled their ships with reference to any such contingency. It may even be thought that it was to ensure this result—that none should thus escape—that the waters remained so long upon the earth. For the sole object of the Flood was the destruction of 'every living thing,' save such as the ark contained ; and that object might have been accomplished in a much shorter time, if ships had not afforded, to some, the means of protracting for a time the struggle for existence.

— '*Gopher wood,*' or rather, '*Gopher-tree.*'—When we consider that קָפָר and κυπάρισσος have the same radical consonants, we are at once led to select a species of cypress as the 'gopher wood,' or rather the gopher-tree in question. The wood of the cypress possesses an unrivalled fame for its durability, and its resistance to those injuries which are incident to other kinds of wood. The divine appointment had doubtless a reason founded in the nature of things, and no better reason can be found than the matchless excellence of the wood recommended. The compact and durable nature of the cypress rendered it peculiarly eligible for sacred purposes ; hence we find it was employed in the construction of coffins among the Athenians, and mummy-cases among the Egyptians. The *Cupressus sempervirens*, a straight and elegant tree of the cone-bearing family, seems therefore to have the best title to the credit of having furnished the material for the most important vessel that was ever constructed.

— '*Pitch.*'—קָפָר *copher*. The pitch here mentioned was of the mineral kind, and essentially of the same nature as that inflammable substance which is often seen bubbling up in a piece of coal when laid upon a clear fire. Naphtha, petroleum, mineral tar, &c., seem to be, in fact, but one substance in different conditions. They are all remarkable for their inflammable character. Neither the inventions of art nor the researches of science have discovered any other substance so well adapted to exclude the water and to repel the injuries of worms, as the mineral pitch or bitumen. In reading the Bible in a cursory manner, we are too apt to

regard the directions of the Almighty as founded upon some arbitrary or mysterious reason, instead of assuming, that if they are not to be accounted for upon the principles of common sense, it is because we have failed to interpret them rightly. The original word *copher* is worth remembering, since it is the parent of our word *cover*, and is preserved in all the Shemitic languages, or those spoken by the descendants of Shem.

Here, on reaching the close of the chapters which relate to the Antediluvian period, it may be well to remark that it offers no trace of savage life. This fact is strongly against the opinion that man emerged by degrees from a condition originally savage. It would rather appear that savagism was a degeneracy in different families of men from an original condition of some civilization. And this degeneracy may perhaps be referred to the confusion at Babel: for while men kept together and had but one language, they could not but maintain their original civilization; but when they were broken up into different and separated bodies, isolated by diversity of language, the lapse of some of them into barbarism ceased to be difficult. A very ingenious writer, Dr. Philip Lindsley, in an essay *On the Primitive State of Mankind*, printed in the *American Biblical Repository* for 1841, urges this consideration by arguments and facts which cannot be easily gainsaid. He reminds us that man was created 'vigorous and mature in all his faculties of body and mind; ready for every work and duty which his station demanded; with God for his friend and instructor. Horticulture was his first employment. This has never been the occupation of savage life. Hunting, then, or the chase, could not have been the primitive mode of procuring a subsistence; or, in other words, the hunting state is not the state of nature, or of man in his original natural condition. And yet savages in every age and country have been and still are hunters. So that hunting may be assumed as a universal predicate or characteristic of savage life. Adam was therefore not a savage. He must have been eminent in the knowledge of nature, at least of zoology, if he gave significant names to all animals. Of his first two sons, one was a farmer and the other a shepherd. Cain, the first-born of the human race, built a city, and called it Enoch after his eldest son; and, of course, must have known all the arts which such an undertaking implies or requires. And that cities might have been very necessary, or at least very convenient, will appear sufficiently obvious when we consider the amount of population which probably existed even at that early period. According to several profound biblical antiquaries and expositors, there might have been many hundreds of thousands. . . . Lamech, the fifth in descent from Cain, was the father of Jubal, Jubal, and Tubal-cain, who are represented by Moses as having been extraordinary proficient

in several of the arts, both useful and ornamental. (About 500 A.M.) Jubal "was the father of such as dwell in tents, and of such as have cattle;" or, he was a famous shepherd and tent-maker, and a teacher of others. Abel had been a shepherd long before. Jubal "was the father of all such as handle the harp and organ;" or all *stringed* and all *wind instruments*, the original terms being generic. Tubal-cain was an "instructor of every artificer in brass and iron;" the first *smith* on record; a noted manufacturer of warlike instruments and domestic utensils; an ingenious artist, and a teacher of others. Agricultural implements, at least, must have been in use several centuries before; for Cain was "a tiller of the ground," and Adam a gardener. The former, too, had built a city; and of course, it may be presumed, made use of *iron* in sundry ways. Savages know nothing of iron.

The same writer goes on to urge various grave considerations in favour of his conclusion, that man was in any thing rather than a barbarous state in his earliest condition:—1. The great age of the antediluvians, and probably their greater size and strength. Many of that very small number of individuals whose age is recorded by Moses lived nearly a thousand years; and others may have lived much longer for aught we know to the contrary. What might have been achieved in science and the arts, by genius and perseverance, during a single life protracted through a period of eight or ten centuries, can only be conjectured from the efforts of modern intellect, when life has been limited to threescore years and ten. 2. They had stronger inducements to the erection of superior, more costly, and more capacious edifices and monuments, public and private, than exist at present, for they might reasonably calculate to reap the benefit of their labours and expenditures. 3. The supposed large population before the Deluge is used by Dr. Lindsley as an argument in favour of his position; for he is of those who believe that population to have been immense. 'Arts must flourish where population is dense. Even the necessities of mere animal existence could not be procured by such a multitude in a savage or uncivilized state.' 4. One language before the Deluge. This peculiar distinction of the antediluvians probably contributed more than any or all others to the steady advancement in knowledge and the arts, and certainly their degeneracy into savages. 5. 'The earth was probably more fertile, and the climate more healthful, and more auspicious to longevity, and consequently to every species of mental and corporeal exertion and enterprise, than at present.'

Some of the details adduced in illustration of this view may be open to question; but enough will remain to satisfy any reasonable mind that mankind was not in an uncivilized condition during the period from the Creation to the Deluge. See the note on ix. 20.

## CHAPTER VII.

1 *Noah with his family and the living creatures enter into the ark. 17 The beginning, increase, and continuance of the flood.*

AND the LORD said unto Noah, 'Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

2 Of every clean beast thou shalt take to thee by 'sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I 'destroy from off the face of the earth.

5 And Noah did according unto all that the LORD commanded him.

6 And Noah *was* six hundred years old when the flood of waters was upon the earth.

7 ¶ And Noah went in, and his sons, and his wife, and his sons wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 ¶ And it came to pass 'after seven days, that the waters of the flood were upon the earth.

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the 'windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark ;

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every 'sort.

15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him : and the LORD shut him in.

<sup>4</sup> Or, on the seventh day.

<sup>5</sup> Or, floodgates.

<sup>6</sup> Heb. wing.

<sup>7</sup> Wind. 10. 4.

<sup>8</sup> Heb. the breath of the spirit of life.

<sup>9</sup> Wind. 10. 4. <sup>2</sup> Pet. 2. 5.

Verse 2. 'Every clean beast.'—It is not necessary to conclude that the terms 'clean' and 'unclean,' in this verse, express fitness or unfitness for food. The expressions do not impair the alleged probability that animal food was not used before the Deluge. Since the institution of sacrifice existed in the antediluvian period, there must have

17 ¶ And the flood was forty days upon the earth ; and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth ; and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth ; and all the high hills, that were under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail ; and the mountains were covered.

21 ¶ 'And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man :

22 All in whose nostrils was 'the breath of life, of all that was in the dry land, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven ; and they were destroyed from the earth : and 'Noah only remained alive, and they that were with him in the ark.

24 ¶ And the waters prevailed upon the earth an hundred and fifty days.

been a distinction between the beasts that were proper, and those unsuitable to be offered. The former are here supposed to be described as 'cleann,' and the latter 'unclean.'—a term which probably comprehends all carnivorous animals.

## CHAPTER VIII.

1 The waters assuage. 4 The ark resteth on Ararat. 7 The raven and the dove. 15 Noah, being commanded, 18 goeth forth of the ark. 20 He buildeth an altar, and offereth sacrifice, 21 which God accepteth, and promiseth to curse the earth no more.

AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark : and God made a wind to pass over the earth, and the waters assuaged ;

2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained ;

3 And the waters returned from off the earth 'continually : and after the end of the hundred and fifty days the waters were abated.

4 ¶ And the ark rested in the seventh

<sup>1</sup> Heb. in going and returning.

<sup>2</sup> Heb. were in going and decreasing.

<sup>3</sup> Heb. in going forth and returning.

24

month, on the seventeenth day of the month, upon the mountains of Ararat.

5 And the waters 'decreased continually until the tenth month : in the tenth month, on the first day of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made :

7 And he sent forth a raven, which went forth 'to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground ;

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the



whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.



SYRIAN DOVE (*Turtur risorius*).

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

11 And the dove came in to him in the evening; and, lo, in her mouth *was* an olive



OLIVE (*Olea Europaea*).

<sup>4</sup> Heb. *caused her to come*.

<sup>5</sup> Heb. *families*.

<sup>6</sup> Heb. *As yet all the days of the earth*.

leaf pluckt off: so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

13 ¶ And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their 'kinds, went forth out of the ark.

20 ¶ And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

21 And the LORD smelled 'a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the 'imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done.

22 \*While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

<sup>8</sup> Heb. *a savour of rest*.

<sup>7</sup> Chap. 6. 5. Matth. 15. 19.

Verse 4. 'The mountains of Ararat,'—that is, not a mountain called Ararat, but one of the mountains of a country called Ararat. This country of Ararat is also mentioned in 2 Kings xix. 37, Isa. xxxviii. 38, and Jer. li. 27. That it means Armenia, or a district of that country, is a very old belief, which has every probability as well as general opinion in its favour, and which we find no reason to disturb. We may therefore assume that the ark rested on the mountains, or rather among the mountains—for no one particular mountain is specified—of Armenia. But we have no historical or geographical data which would enable us to identify the mountain or moun-

tains which the sacred historian had in view. The tradition is however very old which points to the mountain called by the Armenians Mâcis, and by the Turks Aghur-Dagh, meaning the Heavy or Great Mountain, and the faint resemblance of which to Ararat is merely accidental. Europeans, however, always in haste to embody uncertain conclusions in fixed names, call it Ararat, and to them it will never be known by any other name. This name is not given to it in Armenia, although it is the general belief of Western Asia that it is the mountain of Noah's Ark. The particular mountain to which people of different nations and religions concur in awarding this distinction,





MOUNT ARARAT.

is situated  $32^{\circ} 40'$  N. lat., and  $61^{\circ} 55'$  E. long. from Ferro, in the vast chain of Taurus and nearly in the centre between the southern extremities of the Black and the Caspian Seas. Its perpendicular height is 16,254 Paris feet above the level of the sea, and 13,350 above the plains of the river Aras (Araxes), and is always covered with snow, as indeed is the whole mountain for three or four months in the year. It is a very grand object, being not merely a high summit in a chain of elevated mountains, but standing as it were apart and alone, the minor mountains, which seem to branch out from it and decline away in the distance, being so perfectly insignificant in comparison, that the sublime effect of this most magnificent mountain is not at all impaired, or its proportions hidden, by them. We have ourselves gazed upon this mountain for days together, at different distances and from various points of view, with intense and reverent admiration, called forth not more by the traditions connected with it, than by its surpassing grandeur and wonderfully fine proportions. Other mountains, more lofty, and more involved among the grandest scenes of this lower world,—and others not so high, but exhibiting more of the circumstances which we are apt to call 'picturesque,' we had already seen; but never had seen any mountain which so much engaged the sentiment of admiration, or which so much created the wish to associate it in the mind with some circumstance of moral grandeur. It is probably to the natural operation of some such feeling, that the Aghur Dagb owes the reputation which it enjoys of being the mountain of the ark; for in the absence of authentic tradition or historical proof, the selection would naturally fall upon that which is not only the highest mountain in Armenia, but one of the noblest in the world. This great mountain is separated into two heads, distinguished as the Great and Little Ararat, which may perhaps account for the plural expression 'mountains' of the text. The heads form distinct cones, separated by a wide chasm or glen, which renders the distance between the two peaks 12,000 yards. One of them is much smaller than the other and forms a more regular and pointed

cone: it is also much lower (12,284 Paris feet), and its summit is clear of snow in summer. Several attempts have been made to reach the summit of the mountain, but the only one crowned with success was that of Professor Parrot, who, after having failed in two attempts, was on the third enabled, according to his own account, to plant his feet upon the top of the great Ararat. This was on the 27th of September (O. S.) 1829. The summit was found to be a slightly convex and almost circular platform, about 200 Paris feet in diameter, composed of eternal ice, unbroken by a rock or stone. On account of the great distance nothing could be discerned with distinctness from this point. The account of this ascent was published by Dr. Parrot, in his *Reise zum Ararat*, lately translated into English by Mr. Cooley. The fact of this ascent, as well as of a subsequent one said to have been made by M. Antomonoſſ, is not altogether free from suspicion, and is firmly denied by the natives, including even those who are described as having taken part in the adventure, who state that the ascent was arrested at the limit of the perpetual and solid ice which caps the top of the mountain. We found this alleged ascent to be discredited by all of whom we inquired in the neighbourhood of Ararat. It was denied as a fact, on the authority of Armenians who were of the party, and denied as a possibility, in virtue of the general belief that no one is permitted to approach the summit and view the remains of the ark, which are supposed to be there preserved.

The entire aspect of the district in which the Aghur Dagb stands, underwent a great change, in an incredibly brief space of time, by an earthquake which commenced on the 20th of June (O. S.) 1840, and continued at intervals till September. The mountain itself was shaken, and vast masses of rock, ice, and snow, detached from its summit and lateral points, were thrown at one single bound from a height of 6000 feet into the valley of Akhori, where they lay scattered over an extent of several miles. This valley was the scene of the greatest devastation, but the destruction of houses and other property throughout the

district was awful. The great shock which occasioned all this overthrow providentially occurred in the day-time, whence the loss of life was less than might have been expected, as not more than fifty persons perished. See the account by Major Voskoboinikof in the *Athenaeum* for 1841, p. 135.

The Armenians have many religious establishments in the neighbourhood of the mountain, on account of the holiness which they attach to it as the mountain of the ark. A city not far from it, called Nachshivan, they also believe to be the oldest in the world, as having been founded by Noah when he quitted the ark. The name is said to be formed of NACH, a 'ship' or 'large boat,' and SCHIVAN, 'standing fast.'

7. 'Raven.'—*עֵשֶׂב* *ereb*, which, from its etymology, we might translate 'the bird of night,' an appellation which it owed to the tincture of its plumage, which was dark, like the livery of night (or *עֵשֶׂב ereb*). A word of the same origin is extended by the Arabian writers to the rook, crow, and jackdaw, as well as to the raven: in fact it seems to include all those species which are by Cuvier ranged under the genus *Corvus*. The predominant colour of these is black, hence *Ereb* (the origin of the classic *Erebus*), implying a sable hue, is a very proper word as a generic appellation corresponding to *Corvus*. As this bird soon grows familiar, its docility might have induced the patriarch to think, that unless it found a fair resting-place, it would return again to the ark. When it is said that 'it went forth to and fro,' we are not to suppose that the raven continued upon the wing for seven days and nights without resting; for the words in the original imply a going forth, and returning to the same spot whence the departure was taken.

8. 'A dove.'—The nearest approximation to the truth will be, perhaps, to consider the original word (*תִּינִי* *yona*) as a counterpart to Columba, the generic term for all the various kinds of dove with which we are acquainted. Different species of dove seem to be diffused over all the regions of the torrid and temperate zones. The fondness which these birds exhibit for home is well known, and for this reason, probably, the patriarch made choice of the dove for the purpose alluded to in the sacred narrative.

11. 'An olive leaf plucked off.'—That the leaf was plucked off, is mentioned because it was only from this fact that Noah could infer that the vegetation of the plains was becoming clear. That it was fresh, or green, would not alone have conveyed the assurance that it had not been found floating on the water; for the olive being an evergreen, its leaves will long remain fresh in water.

22. 'Seed-time and harvest, and cold and heat, and summer and winter.'—Here six divisions of the natural year are indicated; and it seems that the Jews adopted the same division of the seasons, in reference to the labours of agriculture, which formed the principal employment of the mass of the population. The same divisions are still in use among the Arabs. A few particulars concerning the period and natural phenomena of each season in the Holy Land may be usefully given. The same statement applies more or less to the adjoining regions.

'Seed-time' extended from the beginning of October to the beginning of December. During this season the weather is various, very often misty, cloudy, with miz-

zling or pouring rain. The early autumnal rains begin to fall late in October, or early in November, in frequent showers; and then the land was ploughed, wheat and barley were sowed, and the later grapes gathered. The trees lose their foliage in the latter part of November. The weather is warm by day, and cold, even frosty, at night. Towards the end of the season, the snow begins to fall on the mountains.

'Winter' extends from the beginning of December to the beginning of February. The climate necessarily varies with the situation of the country; but in general it becomes very cold as the season advances—particularly in the mountains, which are covered with snow, and where the cold, accompanied by the biting north wind, can scarcely be borne even by natives of our northern climate. Vehement rains, hail-storms, and falls of snow distinguish this season. In the low plains the season is comparatively mild; and, at the worst, days occur in which it is warm in the open air when the sun shines and the wind does not blow.

'Cold season' extends from the beginning of February to the beginning of April. It is cold at the beginning, but gradually becomes warm, and vegetable nature assumes a revived appearance. Barley is ripe at Jericho, although but little wheat is in the ear. Thunder, lightning, and hail frequently occur; and at the end of the season the latter rains sometimes begin to fall.

'Harvest' extends from the beginning of April to the beginning of June. In the first fortnight the latter rains fall heavily, but cease towards the end of April. These rains are always chilly, and are often preceded by whirlwinds, which raise great quantities of sand into the air. The results of the harvest depend on these, and on the autumnal or early rains; which rendered them objects of great anxiety to the Jews. The weather becomes warm as the season advances; and, with a serene sky, is generally delightful throughout Palestine. The heat is, however, excessive in the great plain of Jericho, and other large plains. On the sea-coast the heat is tempered by morning and evening breezes from the sea.

'Summer' comprehends the period from the beginning of June to the beginning of August. The heat increases; and, in order to enjoy the bracing coolness of the night air, the inhabitants generally sleep on the tops of their houses.

'Hot season,' called by the Rabbins *chum*, or 'the great heat,' extends from the beginning of August to the beginning of October. During most of this season the heat is very intense, and even the nights can scarcely be called cool.

The extremes of summer heat are felt in the large plains, and of winter cold, in the mountains. From April to the middle of September there is no rain or thunder. No cloud is to be seen during May, June, July, and August; but there is a copious dew at night. These dews, however, only compensate for the want of rain to the more hardy plants. As the season of heat advances, vegetable life is dried up, and the face of the earth assumes a parched and dry appearance, except where watered by streams or by human labour. There is a longer statement on the subject of this note in the Rev. T. H. Horne's 'Critical Introduction to the Scriptures,' from which the above facts are abridged, with little alteration, and one still more copious, describing the climate, and processes of agriculture from month to month, in our own *Physical History of Palestine*.

## CHAPTER IX.

1 God blesseth Noah. 4 Blood and murder are forbidden. 8 God's covenant, 13 signified by the rainbow. 18 Noah replenisheth the world, 20 planteth a vineyard. 21 is drunken, and mocked of his son, 25 curseth Canaan, 26 blesseth Shem, 27 prayeth for Japheth, 29 and dieth.

AND God blessed Noah and his sons, and said unto them, 'Be fruitful, and multiply, and replenish the earth.'

2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that

moveth *upon* the earth, and upon all the fishes of the sea ; into your hand are they delivered.

3 Every moving thing that liveth shall be meat for you ; even as the <sup>1</sup>green herb have I given you all things.

4 <sup>2</sup>But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

5 And surely your blood of your lives will I require ; at the hand of every beast will I require it, and at the hand of man ; at the hand of every man's brother will I require the life of man.

6 <sup>3</sup>Whoso sheddeth man's blood, by man shall his blood be shed : <sup>4</sup>for in the image of God made he man.

7 And you, be ye fruitful, and multiply ; bring forth abundantly in the earth, and multiply therein.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

9 And I, behold, I establish my covenant with you, and with your seed after you ;

10 And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you ; from all that go out of the ark, to every beast of the earth.

11 And <sup>5</sup>I will establish my covenant with you ; neither shall all flesh be cut off any more by the waters of a flood ; neither shall there any more be a flood to destroy the earth.

12 And God said, This *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations :

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 <sup>6</sup>And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud :

15 And I will remember my covenant, which *is* between me and you and every living

creature of all flesh ; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud ; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

17 And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

18 ¶ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth : and Ham *is* the father of <sup>7</sup>Canaan.

19 These *are* the three sons of Noah : and of them was the whole earth overspread.

20 ¶ And Noah began *to be* an husbandman, and he planted a vineyard :

21 And he drank of the wine, and was drunken ; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father ; and their faces *were* backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, Cursed *be* Canaan ; a servant of servants shall he be unto his brethren.

26 And he said, Blessed *be* the LORD God of Shem ; and Canaan shall be <sup>8</sup>his servant.

27 God shall <sup>9</sup>enlarge Japheth, and he shall dwell in the tents of Shem ; and Canaan shall be his servant.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years : and he died.

<sup>1</sup> Chap. 1. 29.

<sup>2</sup> Levit. 17. 14.

<sup>3</sup> Matth. 26. 22. Rev. 13. 10.

<sup>4</sup> Chap. 1. 27.

<sup>5</sup> Gen. 54. 9.

<sup>6</sup> Eccles. 43. 11, 12.

<sup>7</sup> Heb. *Chanaan*.

<sup>8</sup> Or, *servant to them*.

<sup>9</sup> Or, *persuade*.

Verse 4. '*Flesh with the life thereof, which is the blood thereof, shall ye not eat.*'—This and the corresponding prohibitions in the Law are generally understood by the Hebrew doctors to interdict the cutting off the flesh of any still living creature, and eating it while the life, *i. e.* the blood, was in it. Many Christian interpreters concur in this sense, believing that there were in those times people so savage and barbarous that they ate flesh raw, while it was yet warm and palpitating from the living beast. We have no doubt that this law, by directing the flesh to be perfectly exsanguinated before it was eaten, designed to exclude a large class of barbarous and sanguinary usages which had previously prevailed. The reader may be

reminded of the practice among the Abyssinians, as recorded by Bruce and Salt. Bishop Gleig, in a note to his edition of Stackhouse, mentions that not very many years ago it was customary among the poor people in some parts of the Highlands of Scotland, to bleed their cattle occasionally, and dress their blood for food. Burckhardt informs us that the Bedouins are in the constant habit of eating on the spot the raw and reeking liver of whatever animals they kill. A wise and civilizing legislator would endeavour to give some comprehensive rule to discourage such practices as have the very reverse of a humanizing effect.

13. '*I do set my bow in the clouds.*'—Different opinions

have been entertained respecting the sense in which these words are to be taken. Some of the older writers thought that the covenant now established gave the first existence to the rainbow. And now that the physical operations of the material world are better understood, and it is known that the rainbow is an effect which must, unless a special miracle were interposed, result from certain conditions of the atmosphere, it has been sometimes imagined that the conditions under which this phenomenon is produced, did not exist before the Deluge. It is supposed that there may have been no rain. This conjecture is founded upon what we have shown to be an erroneous interpretation of Gen. ii. 5, 6. Abarbanel ingeniously supposes that, although the rainbow existed, it was not visible till after the Deluge—the mists and vapours which rose before that event being of so dense a nature, that the refraction of the sun's rays upon the cloud could not be seen from the surface of the earth. All this seems, however, little better than ingenious trifling. The more closely the meaning of the words are examined, the more manifest it will appear that the real meaning is that which would be conveyed by this paraphrase—'The bow which of old I have set (*וָאֲנִי*), not 'I do set' in the cloud, I do now appoint for a sign of the covenant,' etc. As the rainbow becomes visible when on the one side the rain-clouds are about to withdraw, while on the other the sun re-appears, a more significant sign of this covenant cannot be imagined.

20. '*Noah began to be a husbandman.*'—It is well to consider that after the flood had subsided, mankind had not to begin life anew; but that through the family of Noah, whatever civilization, and whatever knowledge in the arts belonging to it, existed before the Deluge, were undoubtedly preserved by that family, and transmitted by it to the new generations. That Noah and his family were civilized men, well versed in the arts of life, is very clear from their history. If, therefore, we are entitled to infer that civilization prevailed during the ages from the Creation to the Flood, we can be perfectly certain that the savageism which still prevails in some countries, is not a type of the original condition of man, from which he has, in some times and countries, emerged, but is a degeneracy in certain tribes and nations from the original condition. This is so obvious a consequence of the belief that all the existing races of mankind are descended from Noah, that it is surprising to hear grave Christian writers, and even divines, talk of the progress of man from a condition of original savageness. Dr. Lindsley, whose dissertation *On the Primitive State of Mankind* we have cited under chap. vi., observes, that when Noah entered the ark he was 600 years old, and his sons little short of 100. 'They, therefore, had time and opportunity sufficient to become intimately acquainted with all the arts and learning which the antediluvians possessed. And we may reasonably conclude that they diligently and success-

fully improved the time and means which they enjoyed. They knew that they were to be the depositaries of all the knowledge and attainments of past ages, and to become the instructors of future generations. They were familiar with the cities, edifices, and other productions of the old world. The ark itself was many years in building before their eyes. They lived together a year within its capacious bosom, where they had the finest opportunity possible for the study of zoology; and next to Adam they were probably better versed in that department of natural science than any other mortals have ever been. . . . But let us return to the mountains of Armenia, and see the little remnant of the human family issuing from the ark, and commencing a new career, in which probably not a vestige remained to awaken melancholy recollections or tender associations—not a relic of that grandeur and magnificence on which they had formerly gazed with admiration, or contemplated with sentiments of unutterable compassion in view of that awful catastrophe which they saw would speedily overwhelm their vain and guilty possessors. How long the ark itself continued as a monument of art, or a memorial of divine vengeance or divine mercy, or as a model of great design and exquisite skill in architecture, whether for ship-building and naval enterprise, or for temples, towers, public or private edifices, Moses has not told us, and tradition is not worth regarding. Noah, we are informed, became a husbandman. He began the world (as the phrase is) as Adam and his sons had done before him, by cultivating the earth. Here there is no approach to savage life.'

21. '*He drank the wine, and was drunken.*'—It is impossible not to respect the feeling which has led some interpreters of Scripture to assume that Noah was ignorant of the potent qualities of the fermented juice of the grape, and that he was surprised by an intoxication which no previous observation had led him to dread or to expect. Is it probable that in the long ages before the Deluge, accident had never disclosed the quality of fermented vegetable juices, which it so soon afterwards made known to him? Besides, does not the act of planting a vineyard, imply this previous knowledge, and indicate an intention to make wine. Men may plant some vines for the sake of eating grapes or sherbets; but *vineyards* have never been planted for any other purpose than to make wine with the fruit. Just as we plant orchards only when we intend to make cider, and for any purpose of lesser delectation are content with a few apple-trees in our gardens.

Excellent wine is still made in the district of Ararat in Armenia, and vineyards are abundant. Whether the vine grows wild in Armenia, the writer of this note could not determine, having traversed the country in winter. It probably does; for in a previous autumn he had gathered very small but good grapes from wild vines, growing on the banks of unfrequented streams in the neighbouring country of Georgia.

## CHAPTER X.

1 *The generations of Noah.* 2 *The sons of Japheth.*  
6 *The sons of Ham.* 8 *Nimrod the first monarch.*  
21 *The sons of Shem.*

Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 ¶ 'The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶ 'And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat Nimrod: he began to be a mighty one in the earth.



9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 And the beginning of his kingdom was 'Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land 'went forth Asshur, and builded Nineveh, and 'the city Rehoboth, and Calah,

12 And Resen between Nineveh and Calah: the same is a great city.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

15 ¶ And Canaan begat 'Sidon his first-born, and Heth,

16 And the Jebusite, and the Amorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto 'Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These are the sons of Ham, after their

\* Gr. *Babylon*.

\* Or, *he went out into Assyria*.

\* Or, *the streets of the city*.

\* Heb. *Tridon*.

\* Heb. *Assah*.

\* 1 Chron. i. 17.

\* Heb. *Arpachshad*.

\* Heb. *Shelah*.

\* 1 Chron. i. 19.

Verse 1. '*The generations*.'—The list of names contained in this chapter, barren as it may seem to common readers, is to those who search into the origin and antiquities of nations, an ancient fragment of the deepest interest, which claims and has obtained the most profound and anxious consideration. The learned Bochart, in his *Phaleg*, brought to bear on the subject all the resources of his consummate tact and vast erudition; and his labours left comparatively little for others to accomplish. Later inquirers have corrected some errors into which he fell, have amended some of his details, and in some cases have suggested better alternatives; but the questions suggested in this chapter remain substantially as settled by him. The latest writer on the subject is Dr. J. Pye Smith, in the article '*NATIONS, DISPERSION OF*,' in the *Cyclop. of Bibl. Literature*. This article contains an enumeration, with the best authenticated identifications, of the nations named in this chapter; and, to save the space which a multitude of separate notes on every name would occupy, we shall presently insert this enumeration in a somewhat condensed form. It is, of course, based upon Bochart, but incorporates such of the improvements suggested by Michaelis, Rosenmüller, Gesenius, Robinson, and Baumgarten, as approve themselves to the judgment of the learned writer.

Before proceeding to this list, it should be understood, 1. That the enumeration comprises only nations existing in the time of Moses, and probably of them only such as were more conspicuous, as more or less connected with the history of the Israelites. 2. It does not appear that the enumeration is complete even as regards the nations existing in the time of Moses. Of each of the sons of Noah it gives the sons, but their sons (Noah's grandsons) it is

families, after their tongues, in their countries, and in their nations.

21 ¶ Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

22 The 'children of Shem; Elam, and Asshur, and 'Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat 'Salah; and Salah begat Eber.

25 ¶ And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest, unto Sephar a mount of the east.

31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

manifest that all are not mentioned: and we have no means of ascertaining how many are omitted. Thus of the sons of Japheth, the line is pursued only in Gomer and Javan; Magog, Madai, Tubal, Meshech, and Tiras, are dropped without any mention of their issue. Ham had four sons, of three of these the sons, or rather clannish or national descendants, are specified; but to Phut, the fourth, no posterity is assigned. Shem had five sons, but the descendants of only two of them are recorded. It cannot be supposed that those whose sequence is cut off, died without children; for we have evidence that nations of great historical importance may be traced up to them. 3. The immediate descendants of Shem, Ham, and Japheth, are, except in the instance of Nimrod and a few more, some of which are doubtful, given by names not personal, but designative of tribes or nations, or their countries. Thus all those terminating in the plural *im*, and those specified by the Gentilian adjective, the Jebusite, the Hivite, etc.

The following is the enumeration here referred to, with identifications embodying the results of great research, the particulars of which may be seen in the works of the authors already named:—

I. Sons of JAPHETH, the *Iapetus* of the Greeks.

i. Gomer. This name is traced in the Kimmerii of Homer and Herodotus; the Gomares (*Γομαρείς*, Josephus, *Antiq.* i. 6), whence Kelts, Gauls, Galatians; the Kymry; all the Celtic and Iberian tribes, Welsh, Gaelic, Irish, Breton; the Cimberian Bosphorus, Crimea.

Sons of Gomer:—

1. Ashkenaz. Axeni, inhabitants of the southern coasts of the Euxine Sea, where we find a country Askania, and a river Askanius, and a large part of Armenia; the Basques

In the north of Spain; the Saxons, as the Jews interpret Ashkenaz, in Jer. li. 27, to be Germany.

2. Riphath (Diphath, 1 Chron. i. 6, a permutation of D and R, not unexampled). Rhibii, east of the Euxine; Tobata and other parts of Paphlagonia; Croatia; the Riphæan mountains, a very obscure name in ancient geography (Strabo, Virgil, Pliny, Mela), referring probably to the great chains of mountains from the north of Asia westwards (Hyperboreans, Steph. Byzant.), and therefore including vague knowledge of the Uralian, Hartz, and Alpine regions.

3. Togarmah. Peoples of Armenia and other parts of the Caucasian region. The Armenian traditions assign as their ancestor Haik, the son of Torgom and grandson of Noah.

ii. Magog. In Ezekiel this seems to be used as the name of a country, and Gog that of its chieftain. The Mongoles, Moguls; the great Tartar nation.

iii. Madai. The Medes; people of Iran, to whom the Sanscrit language belonged; primeval inhabitants of Hindustan.

iv. Javan. The Greeks, Asiatic and European. Iaones (Hom. *Il.* xiii. 685).

Sons of Javan:—

1. Elisha. Greeks, especially of the Peloponnesus; Hellas; Elis, in which is Alisium (*Ἀλίσιον*, *Il.* ii. 617).

2. Tarshish. The east coast of Spain, where the Phœnician Canaanites afterwards planted their colony.

3. Kittim. Inhabitants of the isles and many of the coasts of the Mediterranean, particularly the Macedonians and the Romans, and those farther to the west.

4. Dodanim (Rhodanim, 1 Chron. i. 7). Dodona, a colony from which probably settled at the mouths of the Rhone, Rhodanus.

To this Javanian (Ionian) branch is attributed the peopling of 'the isles of the nations' (v. 5), a frequent Hebrew denomination of the western countries to which the Israelites, Tyrians, Egyptians, &c., had access by sea.

## II. Sons of HAM.

i. Cush. The Ethiopians, first on the Arabian side of the Red Sea, then colonizing the African side, and subsequently extending indefinitely to the west, so that *Cushite* (Jer. xiii. 23) became the appellative of a negro.

Sons of Cush:—

1. Seba. Joined with Mizraim and Cush (Isa. xliii. 3), evidently denoting contiguity and affinity. This tribe or class is probably referred to Suba, a native name of Meroë upon the Nile, in the farthest south of Egypt, or the beginning of Ethiopia.

2. Havilah. Of this word vestiges are found in various names of places in Western Arabia, and the adjacent parts of Africa. It is quite distinct from the Havilah (ch. ii. 11) in or near Armenia, and probably from another (v. 29) in Arabia, unless we suppose a union of tribes, or one succeeded by the other.

3. Sabtah. Sabota or Sabbatha is the name of an ancient trading town of Arabia.

4. Raamah, ראמה, Sept. *Rhagma* (Alex. *Rhegema*), which, changing *ε* into *η*, is the name of a port which the Egypto-Greek geographer Claudius Ptolemy (who flourished in the earlier part of the second century) places on the Arabian coast of the Persian Gulf. To this place Dr. Baumgarten (Kiel, 1843) refers the name: others take it to be Reama, a town of considerable importance in the south-western part of Arabia Felix, whose inhabitants are remarkably black; mentioned along with Sheba in Ezek. xxvii. 22, as a place of rich Oriental traffic.

Two sons of this Raamah are mentioned, Sheba and Dedan. We find these in the subsequent Scriptures distinguished for trade and opulence (Ps. lxxii. 10, 15; 1 Kings x. 2; Isa. lx. 6; Ezek. xxvii. 15, 20, 22). They both lie in the western part of Arabia. The queen of Sheba came to the court of Solomon. Dedan is not improbably considered as the origin of Aden, that very ancient sea-port and island at the mouth of the Arabian Gulf or Red Sea, which has very recently risen into new importance.

5. Nimrod, an individual. He built, besides Babel, his metropolis, three cities or towns in the great plain of Shinar—Erech, Accad, and Calneh, of which see the notes on v. 10.

ii. Mizraim, literally the *two Egypts*, the upper and the lower: each was called *Misr*, a word even now vernacular in that country. Of his descendants seven are specified under *plural* national names, some of which are well ascertained.

1. Ludim. Ludites, celebrated as soldiers and archers (Isa. lxvi. 19; Jer. xlv. 9; Ezek. xxvii. 10; xxx. 5), and in those passages connected with other peoples known to be African. The Ludim probably lay towards Ethiopia. They must not be confounded with the Lydians of Asia Minor (v. 22).

2. Anauim. Very uncertain. Bochart supposes them to have been wandering tribes about the temple of Jupiter Ammon, where was an ancient people called Nasamones.

3. Lehabim. Perhaps inhabitants of a coast-district immediately west of Egypt. Probably the Lubim (2 Chron. xii. 3; Nahum iii. 9).

4. Pathrusim. The people of the Thebaid (Pathros) in Upper Egypt.

5. 'Casluhim, out of whom came Philistim.' A people on the north-east coast of Egypt, of whom the Philistines were a colony, probably combined with some of the Caphthorim.

6. Caphtorim. Inhabitants of the island Cyprus.

iii. Phut. This word occurs in two or three passages besides, always in connection with Africa. Josephus and Pliny mention an African river, Phutes. The great modern archæologist geographer, Ritter, says that hordes of people have been poured out of Futa, in the interior of Africa.

iv. Canaan. His descendants came out of Arabia, planted colonies in Palestine, and gradually possessed themselves of the whole country.

His children or posterity:—

1. Sidon, his first-born, founded the city of that name.

2. Heth, the ancestor of the Hittites. The remaining *nine* are well known, and are here laid down in the singular of the patronymic, or patril adjective—the Jebusite, the Emorite (Amorite), the Girgashite, the Hivite, the Arkite, the Sinite, the Arvadite, the Zemarite, and the Hamathite. All are assigned to Palestine, and the boundaries of the country are precisely laid down.

## III. Sons of SHEM.

Children of Shem:—

i. Elam. The ancestor of the Elamites or Elymæans, who possessed Elymais, a region between Susiana and Media, now called Khusistan. The Japhetic Persians afterwards entered that region and gained the ascendancy, and subsequently they were comprehended under the name of Elam.

ii. Ashur, the ancestor of the Assyrians.

iii. Arphaxad, a personal name in the Abrahamic line. The word, a remarkable compound, probably denotes *Neighbouring to the Chasdim*, i. e. Chaldeans. The name appears in *Arrhapachitis*, a province in Northern Assyria, the primitive seat of the Chasdim, and near to which, or in it, Abraham was born.

Children of Arphaxad:—

These are chiefly personal, and contribute to form the sacred pedigree which leads to the Messiah. In this line occur a grandson named Eber, and his two sons Peleg and Joktan.

Eber. The only circumstance that we can attach to him is the very important one (which seems, therefore, to imply something extraordinary in his personal history) of being the origin of the name Ebrew, or as it is commonly written, on account of the *y*, *Hebrew*, the 'ancient and universal name' of the nation, including Abraham himself (see Ewald's *Hebr. Gramm.*, translated by Dr. Nicholson, p. 2).

Peleg, of whom it is said that 'in his time the earth was divided.' Some suppose that the event commemorated by his name (which means 'division') took place at his birth;

but it seems more likely that, according to a custom of which there are other instances in Scripture, the name was applied in his maturer age, on account of some principal or leading concern which he had in the migratory distribution of men. It is to this that the 'division' is supposed to refer; but there have not been wanting those who imagine that the event thus signalized was an occurrence in physical geography, an earthquake, which produced a vast chasm separating considerable parts of the earth, in or near the district then inhabited by man.

Joktan. Universally acknowledged to be the father of the numerous tribes of Arabs in Yemen, or Arabia Felix. Of the founders of those tribes thirteen are specified. The first is evidently *Modad*, with the Arabic article: the second is *Shaleph*: and Ptolemy mentions a people of interior Arabia, the *Salapeni*. *Hatzarmaveth* is a fruitful district on the south coast, which still bears exactly the same name. That name signifies the *Enclosure, Gate, or Court of Death*, on account of its insalubrity, arising from the great abundance and mixture of powerful odours. *Jerach* signifies the *moon*; and on the west of this region is a gold-producing tract, in which are the Mountains of the Moon, which yet must be distinguished from a group in East Africa, very imperfectly known, and called also by Orientals the Backbone of the World. *Hadoram*, the Adramites of Ptolemy and Pliny, on the south coast. *Uzal*, mentioned in Ezek. xxvii. 19, which should be translated 'Vedan and Javan [perhaps Yemen?] from Uzal.' The ancient name of a principal city of Yemen, now *Sanaba-Obal* (Ebal in 1 Chron. i. 22), unknown. *Abimael*, unknown; but Bochart adduces the Mali of Theophrastus and the Minæi of Strabo, a tribe or tribes in Arabia, as possibly intended. *Sheba*, probably indicating an invasion of this tribe upon the Cushite *Sheba* and *Dedan*, Gen. x. 7, and see xxv. 3. From such mixtures much embarrassment often arises in ethnography. *Sheba* and *Seba* (x. 7) are often mentioned in the Old Testament as seats of great riches and traffic. *Ophir*, undoubtedly referring to the seaport in South Arabia, so celebrated for its traffic in gold, jewellery, and fine woods. The same name was probably given to places in India and East Africa, to which the mercantile ships of this Arabian *Ophir* resorted. A part of the south coast of Arabia is called *Oman*, and in it is a town called *El-Ophir*, with the article. *Havilah*: perhaps the Cushite settlers were invaded by this Joktanite tribe. *Jobab*: Ptolemy mentions a people, *Iobarita*, on the east coast of Arabia. The *r* may be a mistake, or a dialectic variety, for *b*.

These thirteen tribes seem to have formed the confederacy of the independent and unconquerable Arabs, whose peninsular, desert, and mountainous country defended them from invasion: Ishmael and his descendants were united with them.

Our text concludes with describing a boundary line for the country of these tribes 'from Mesha to Sephar.' The former is probably the country *Maishon* or *Mesene*, at the north-west head of the Persian Gulf; and the latter, on the south-west coast of Arabia, where is found a Mount *Sabber*.

iv. *Lud*. From him the Lydians in Asia Minor derived their name.

v. *Aram*. From him the inhabitants of Syria, Chalonitis, and a considerable part of Mesopotamia.

Children or posterity of Aram:—

1. *Uz*. In the northern part of Arabia, bordering upon Chaldæa: the land of Job.

2. *Hul*. The large flat district in the north of Palestine, through which lies the initial course of the Jordan, even now called the Land of *Hüleh*, and in which is the Lake *Hüleh*, anciently *Merom*, amply illustrated by Dr. Robinson, *Researches*, iii. 339-357.

3. *Gether*. East of Armenia; *Carthara* was a city on the Tigris.

4. *Mash*. A mountain region branching eastwards from the great Taurus ridge: the Masian mountains of the Greeks and Romans.

5. '*Isles of the Gentiles*.'—To understand this expres-

sion it is necessary to recollect the sense in which the word which we translate 'isle' was employed by the Jews. It was used to denote not only such countries as are surrounded on all sides by the sea, but countries which were so separated from them by water that people could not, or did not, usually go to them and come from them but by sea. Thus it meant all countries beyond sea; and the inhabitants of such countries were called 'islanders.' The term, therefore, applies to the countries west of Palestine; the usual communication with which was by the Mediterranean. Countries similarly situated with respect to Egypt appear to be here intended, for when this book was written, the Jews had not yet gained possession of Palestine, and had recently left Egypt. In a general sense the term may be understood to apply to Europe, so far as known, and to Asia Minor.

6. '*Mizraim*.'—See under this word in the above enumeration. To the fact there stated respecting the preservation or restoration of this ancient name of Egypt by the Arabs, let us here add the important remark of Dr. Prideaux respecting the part taken by that people:—'These people being the oldest nation in the world, and who have never been by any conquest dispossessed, or driven out of their country; but have always remained there in a continued descent from the first planters until this day, and being also as little given to alterations in their manners and usages as in their country, have still retained the names of places which were first attached to them; and on these aboriginal people acquiring the empire of the East, they restored the original names to many cities after they had been lost for ages under the arbitrary changes of successive conquerors.' This accounts for the just importance which has lately been given to existing Arabic names in attempting to fix the sites of ancient places in Palestine and elsewhere.

8. '*Nimrod*.'—It would be hard to find anything against Nimrod in these verses, unless by inference founded principally upon his name, which signifies 'a rebel.' The probabilities are in favour of the opinion that this chief, like most of the heroes of remote classical antiquity, addicted himself to hunting the wild beasts, and thus acquired qualities adapted to a warfare with men, his success in which was ensured by the number of bold and exercised men who had associated with him in the active occupations of the chase. The land in which Nimrod erected the first recorded kingdom in the world, is supposed by the Armenian writers to have been in the allotment of the sons of Shem; and this notion has been adopted by many European commentators. Under this view—which, however, appears to us very doubtful—Nimrod's revolt against the appointed distribution, and his violent encroachment upon the territory of another branch of the family of Noah, would form strong points on which to rest the name which is given to him and the evil character he bears. For the statements that Nimrod was the author of the adoration of fire, or of idolatrous worship rendered to men, and that he was the first persecutor on the score of religion, there is no evidence in the Bible. Eastern authors add that he was the first king in the world, and the first who wore a crown; and this may, or may not, be true.

10. '*The land of Shinar*.'—There are no data to enable us to fix the limits of this land with precision. It seems to us a great error to suppose that, if we could ascertain the sites of the towns mentioned in this verse, we should be able to define the boundaries of Shinar. Such knowledge would enable us to define the limits of Nimrod's kingdom, which was in the land of Shinar, but the boundaries of which are not said to be coincident with those of the land so called. We must be content to remain uncertain whether it comprehended the whole of the country between the rivers Euphrates and Tigris, or was confined to the lower part of that territory, answering to Babylonia, and comprehending both banks of both rivers. That the latter territory, which nearly corresponds to the present Irak Arabi, is part of what was the land of Shinar, is admitted on all hands; the only question is, how far it extended northward in Mesopotamia Proper.

— '*Babel—Erech—Accad—Calneh.*'—These being the principal towns of Nimrod's kingdom might enable us to discover the limits of the earliest monarchy on record, if their sites could be precisely ascertained. As, a chapter or two farther on, we find the earliest kingdoms consisting of little more than a single town and a surrounding district, it is reasonable to conclude that the 'beginning of Nimrod's kingdom' was comprehended within narrow limits, and therefore, that these most ancient cities must be sought at no considerable distance from one another. We have been in Irak Arabi, and have found that Nimrod occupies a very conspicuous place in the traditions of the country, it being generally believed that this once fertile territory formed his kingdom. It is supposed, indeed, that his father Cush resided there; and in this opinion Dr. Hyde concurs, calling Irak *the most ancient Cush*, being the original seat of that son of Ham, whence his posterity migrated and carried the name into Arabia. It is admitted that the sites of the towns here named, are to be sought for in the Arabian Irak.

— '*Babel.*'—No one doubts that this first postdiluvian city of which we have any record was the original of that great city on the Euphrates (32° 25' N. lat., and 44° E. long.), which afterwards acquired such fame as the capital of the Babylonian empire. The town founded there by Nimrod could have been but of little consequence, and that little it probably lost after the confusion of tongues recorded in the next chapter. For an account of the city in its palmy state, see the Note on Dan. iv. 30, 'Is not this great Babylon?' and for a description of its present desolation, we may refer to the Notes on those prophecies in which that desolation is foretold. The site of Babel being found, we must look in the same district for the other cities.

— '*Erech.*'—According to the Rabbins, this is the same as the present Urfa, known in the Bible as Ur. But this is unreasonably distant from Babel, and would give too great extent to the kingdom of Nimrod. It is generally believed to have been a city of Chaldaea, which took from it its present name of Irak. Cities, the names of which are evidently formed from Erech, are mentioned by Herodotus, Ptolemy, and Ammianus Marcellinus. Mr. Bryant, on examining the matter, finds that there were two cities distinguished as And-Erech and Ard-Erech—the former in Susiana, near some fiery or bituminous pools, and the latter on the Euphrates below Babylon. This last probably occupied the site of the original Erech of the text.

— '*Calneh.*'—A great mass of authority, ancient and modern, European and Oriental, concurs in fixing the site of this city at what was the great city of Ctesiphon, upon the eastern bank of the river Tigris, about 18 miles below Bagdad. Opposite to it stood Seleucia, which was built by the Greeks for the express purpose of ruining Babylon, and was made the capital of their empire east of the Euphrates. After the lapse of several centuries, Ctesiphon, which seems to have been in previous existence as a small town, began to assume importance as a rival to Seleucia, in the hands of the Parthians, the bitter and implacable enemies of the Greeks. It is said to have been first walled in the reign of Pacoras, king of the Parthians, who was contemporary with Mark Antony. Seleucia ultimately fell before the ascendancy of Ctesiphon and the Parthians, and became a sort of suburb to its rival under the name of Coche, and were both identified by the Arabs under the name of Al-Modain, or 'the cities.' Ctesiphon became a magnificent city, and the winter capital of the Persian empire under the native Sassanian dynasty, which threw off the Parthian predominance. The place was taken by the Arabs in the year 637 A.D., and from that time declined amazingly; and when the Caliph Al-Mansur built Bagdad, the ruins of Al-Modain furnished the principal materials for the new city. Both sites the present writer has had an opportunity of examining with care. Of Seleucia nothing now remains but a portion of the wall; but evident traces of its former extent still exist in the now denuded surface, rendered uneven by extended mounds, which, in most cases, alone remain to mark the sites of the numerous

cities with which this celebrated region teemed in ancient times. Ctesiphon has been rather more fortunate. Not only may the enormously thick walls of the city be traced to a considerable extent along the river, but a vast and imposing structure of fine brick still remains as an object of solitary magnificence in this desolate region, and is visible from a great distance. It is unlike any building in that part of the world, and is considered to have been built by Greek artists in the employ of the Persian kings. It presents a façade of 300 feet in length, pierced in the middle by an arch whose curve forms a large parabola rising from about half the height. The height of this arch from its apex to the ground is 103½ feet, and it leads to a vast hall of the same height, and 82 feet broad by 160 in depth. The vaulting of this hall is broken at the back, and there is a large fissure about 15 feet from the entrance. It is called *Tuuk Kesra*, or 'the arch of Khosroes,' and is believed to have been the palace of the Persian kings, and is presumed to be the 'white palace,' the magnificence and internal riches of which struck the barbarous conquerors from Arabia with amazement and delight.

— '*Accad.*'—The probabilities which have been allowed to operate in fixing Erech and Calneh, find equal, or more than equal, room in assigning Accad to the Sittace of the Greeks, and the Akkerkuf of the present time. It is situated about nine miles west of the Tigris, at the place where that river makes its nearest approach to the Euphrates. 'Sittace' retains some elements of the name *Accad*; and *Akkerkuf* has more similarity to the original name than will sometimes be found in analogies on which elaborate theories have been founded. The situation and the name being concurrently favourable, its identity with the ancient Accad finds another confirmation in the remarkable and primitive monument which is found there, and which the Arabs, to this day, call *Tel Nimrud*, and the Turks, *Nimrud Tepasse*; both which appellations signify the 'Hill of Nimrod.' It consists of a mound, surmounted by a mass of building which looks like a tower, or an irregular pyramid, according to the point from which it is viewed. It is 300 feet in circumference at the bottom, and rises 125 or 130 feet above the greatly inclined elevation on which it stands. The mound which constitutes the foundation of the structure is composed of a mass of rubbish formed by the decay of the superstructure. In the tower itself the different layers of sun-dried bricks, of which it is composed, may be traced very distinctly. The bricks are cemented together by lime or bitumen, and are divided into courses varying from 12 to 20 feet in height, and separated by layers of reeds, such as grow in the marshy parts of the country, and in a state of astonishing preservation. The solidity and loftiness of this pile, as well as the difficulty of discovering any other use for it, would indicate it to have been one of those immense pyramidal towers which were consecrated to the worship of the heavenly bodies, and which served at once as the temples and observatories of the primitive times. That this worship arose very early, we shall have occasion to state; and it is agreed on all hands that it originated in the country in which this pile is found. There seem to have been structures of this nature in all the primitive cities of this region; built, probably, more or less after the model of that in the metropolitan city of Babylon. The *Tel Nimrud*, therefore, sufficiently indicates the site of a primitive town, which it is not presuming more than is usual, to suppose to have been Accad.

11. '*Out of that land went forth Asshur.*'—The form of expression in Hebrew gives equal authority to the marginal reading, which is 'Out of that land, he [Nimrod] went forth into Assyria;' and opinions are pretty equally divided as to which of the senses is to be preferred. Understood as in the text, it appears that Asshur, the son of Shem, on being driven out of Shinar by Nimrod, went and settled in Assyria; while the other reading makes Nimrod extend his original encroachments on the Shemites, by appropriating Assyria also; or else, that he relinquished his kingdom in Shinar for some unknown reason, and went to



found another in Assyria. Some commentators build an excellent character for Nimrod on the superstructure which the last hypothesis offers, contending that this ancient hero, being disgusted with the mad project of the tower of Babel, withdrew from the country, to exonerate himself from the consequences: yet the common accounts make him the prime mover in that famous transaction.

'*Nineveh*.'—Whether Nimrod or Asshur founded this city, it does not appear to have been of much importance for many centuries afterwards. Indeed the text before us leads us to conclude that Resen was in its origin a more important city than Nineveh. It did not rise to greatness until subsequently, somewhere about 1230 B.C., when it was enlarged by Ninus, its second founder, and became the greatest city of the world and the mistress of the East. The testimony of most ancient writers concurs with the local traditions and the surviving name to fix Nineveh on the site of the village of Nunia, opposite the town of Mosul on the river Tigris, which formed the boundary of Assyria Proper. In the book of Jonah, it is emphatically called 'an exceeding great city;' and we must refer to the Note on that text for an account of its ancient greatness and present remains.

'*Rehoboth, Calah, Resen*.'—The site of Resen is indicated with more than ordinary precision in the text; but in seeking it, or those of the other two cities, we have no such evidence and strong probabilities as have helped in determining the sites of the towns of Nimrod's kingdom in Shinar. We can only conjecture that they existed on the Tigris, below, and perhaps above, Nineveh, at no great distance from each other. Most writers concur in placing Calah on the Great Zab, before it enters the Tigris, and Resen higher up on the latter river, so as to be between Nineveh and Calah. But Rehoboth has been shifted about everywhere. Some place it above Nineveh, others below Calah, while others fix it on the western bank of the Tigris, opposite Resen.

16, 17, 18.—All these, as before (see Note on v. 6), are the names of tribes, not individuals.

21. '*The brother of Japhet the elder*.'—It is on the authority of this phrase, that many commentators have held that Japhet and not Shem was the eldest son of Noah; and it is hence conceived that Shem is usually named first by way of excellence, because the holy line descended from him. Without being insensible to the arguments in favour of this explanation, we feel obliged to withhold our assent from it. The words יָקָח הַנְּדִבֹּל אֶת־יָפֶת־הַזָּקֵן can hardly be rendered 'the brother of Japhet the elder,' in conformity with the grammatical analogies of the Hebrew language, nor is any other instance of such a construction to be found in the Scriptures. 'The elder brother of Japhet' is the plain and natural rendering, and is that given by the ancient versions, except the Septuagint, which lies under the suspicion of having been there corrupted. The intention of the sacred writer was evidently to mark the seniority and consequent superiority of Shem. He had already stated that Ham was the youngest, or at least a younger, son of Noah; and now is careful to inform us that Shem, the stem of the Hebrews, was older than Japhet. It has indeed been urged, in consideration of the interpretation to which we object, that as Noah was 500 years old when he began to have sons, and the Deluge took place in the 600th year of his age, his eldest son must at that date have been 100 years old, whereas we are informed in ch. xi. 10, that Shem was not 100 years old till two years after, when he begat Arphaxad. But this is of little weight, when we consider that the centuries appear to be sometimes given in round numbers, without exact regard to an odd year or two over or under. The incidents of life do not naturally run in centenary periods; and when such in any accounts recur, it needs but little reflection to teach us that the writer does not mean to be exact, but to say 'when he was about a hundred years old,' etc.

## CHAPTER XI.

- 1 *One language in the world.* 3 *The building of Babel.*  
5 *The confusion of tongues.* 10 *The generations of Shem.* 27 *The generations of Terah the father of Abram.* 31 *Terah goeth from Ur to Haran.*

AND the whole earth was of one 'language, and of one 'speech.

2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

3 ¶ And 'they said one to another, Go to, let us make brick, and 'burn them throughly. And they had brick for stone, and slime had they for mortar.

4 And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5 And the LORD came down to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called 'Babel; 'because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

10 ¶ 'These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood:

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, and begat Salah:

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber:

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

<sup>1</sup> Heb. *lip*.

<sup>2</sup> Heb. *words*.

<sup>3</sup> Heb. *a man said to his neighbour*.

<sup>4</sup> Heb. *burn them to a burning*.

<sup>5</sup> That is, *confusion*.

<sup>6</sup> Wisd. 10. 5.

<sup>7</sup> 1 Chron. 1. 17.

16 <sup>9</sup>And Eber lived four and thirty years, and begat <sup>10</sup>Peleg :

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu :

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat <sup>11</sup>Serug :

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor :

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat <sup>12</sup>Terah :

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and <sup>13</sup>begat Abram, Nahor, and Haran.

27 ¶ Now these *are* the generations of Terah : Terah begat Abram, Nahor, and Haran ; and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives : the name of Abram's wife *was* Sarai ; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 But Sarai was barren ; she *had* no child.

31 ¶ And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife ; and they went forth with them from <sup>14</sup>Ur of the Chaldees, to go into the land of Canaan ; and they came unto Haran, and dwelt there.

32 And the days of Terah were two hundred and five years : and Terah died in Haran.

<sup>9</sup> 1 Chron. 1. 19.

<sup>10</sup> Called, Luke 3. 35, *Phalec*.

<sup>11</sup> Luke 3. 35, *Saruch*.

<sup>12</sup> Luke 3. 34, *Thara*.

<sup>13</sup> Josh. 24. 2. 1 Chron. 1. 26.

<sup>14</sup> Nehem. 9. 7. Judith 5. 7. Acts 7. 4.

Verse 1. '*One language*.'—What the primeval language was is a point which has excited very much discussion. Hebrew, Syriac, Arabic, Chaldee, Phœnician, Egyptian, Ethiopic, Greek, Sanscrit, and Chinese, have each had the priority of their claims warmly advocated. The weight of number and authority is in favour of the Hebrew and the Syriac, which were originally one and the same :—1. Because the names of the letters, and the numeral values assigned to them, in Hebrew and Syriac, have been generally adopted by the rest, however unlike the letters may be formed. 2. That the superior antiquity of the Hebrew and Syriac letters (which had originally but one form) is demonstrated by the greater simplicity of their shapes. 3. From internal evidence—such as, that words derived from or identical with Hebrew words run through all the greater number of known languages ; that all Oriental proper names of rivers, mountains, cities, persons, etc., are deducible from the Hebrew ; that when Abraham 'the Hebrew' travelled in Palestine and Egypt, he was everywhere understood ;—with other arguments of similar character and force.

3. '*Brick*.'—The want of stone in the plain watered by the Euphrates and Tigris, in the lower half of their course, rendered brick formerly, as it still is, the universal material in all the buildings of the country. The text will be best elucidated by observing what materials are employed in those masses of ruin which, whether belonging to the original city and tower or not, are undoubtedly among the most ancient remains in the world. The bricks are of two sorts, one dried in the sun, and the other burnt by fire. The size of the latter is generally thirteen inches square by three thick ; there are some which do not exceed half those dimensions, and a few with shapes adapted to particular purposes, such as for rounding corners, etc. They are of several colours—white, approaching more or less to a yellowish cast, like our Stourbridge, or fire-brick, which is the finest sort ; red, like our ordinary brick, which is the coarsest sort ; and some that have a blackish cast, and

are very hard. The sun-dried brick is considerably larger, and in general looks like a clod of earth, in which are seen particles of broken reed and chopped straw, obviously intended to give compactness to the mass. When any considerable degree of thickness was required, the practice in the Babylonian structures seems to have been, to form the mass with sun-dried bricks, and then to invest it with a case of burnt bricks. The ruins exhibit evident traces of this mode of construction, although, in the course of ages, the external coverings of burnt bricks have been taken away for use in building. If we are to understand the text as meaning burnt bricks—which the original does not state so positively as our translation—it by no means follows that such only were used, as no large construction at Babylon was at any time wholly, or even principally, composed of burnt brick.

'*Slime*.'—'They had bitumen for cement' would be a better translation of this passage ; for the word in this place does undoubtedly denote that remarkable mineral pitch to which the name of bitumen is given, and which is supposed to have been formed in the earth from the decomposition of animal and vegetable substances. It is the most inflammable of known minerals. There are two or three sorts, but having the same component parts. It is usually of a blackish or brown hue, and hardens more or less on exposure to the air. In its most fluid state it forms *naphtha* ; when of the consistence of oil it becomes *petroleum* ; at the next stage of induration it becomes *elastic bitumen*, then *maltha*, and so on, until it becomes a compact mass, and is then called *asphaltum*, the word by which the Septuagint renders the word חֶמָר *chemar*, which we have here as '*slime*.' Herodotus states that the Babylonians derived their supplies of this substance from Is on the Euphrates. This is the modern Hit, a small mud-walled town, chiefly inhabited by Arabs and Jews, situated on the western bank of the river, and fixed by Rennell in 33° 43' 15" N. lat. The principal bitumen pit has two sources, and is divided by a wall in the centre, on one side

of which bitumen bubbles up, and oil of naphtha on the other. Mr. Rich remarks, that bitumen was by no means so generally used in the structures of Babylon as is commonly supposed. This is demonstrated by the fact, that bitumen is only found in the ruins as a cement in a few situations, generally towards the basement, where its power of resisting wet rendered it valuable. Before it can be used as a cement, it must be boiled with a certain proportion of oil, and this troublesome and expensive process was not likely to be used exclusively in such a pile as the Tower of Babel, particularly when cements abound, all of which are more easily prepared, and one of which at least is much superior to bitumen. These consist of three kinds of calcareous earth found abundantly in the desert west of the Euphrates. The first, called *noora*, is, in present use, mixed with ashes, and employed as a coating for the lower parts of walls in baths and other places liable to damp. Another, called by the Turks *karej*, and by the Arabs *jus*, is also found in powder mixed with indurated pieces of the same substance and round pebbles. This forms even now the common cement of the country, and constitutes the mortar generally found in the burnt brick-work of the most ancient remains. When good, the bricks cemented by it cannot well be detached without being broken, whilst those laid in bitumen can easily be separated. The third sort, called *borak*, is a substance resembling gypsum, and is found in large lumps of an earthy appearance, which, when burned, form an excellent plaster or whitewash. Pure clay or mud is also used as a cement; but this is exclusively with the sun-dried bricks.

4. 'A tower, whose top may reach unto heaven.'—The latter clause of this phrase is literally 'and its top in the skies'—a metaphor common in all languages and nations, for a very elevated and conspicuous summit; and which exonerates the builders from the imputed stupidity of attempting to scale the heavens. Whether there was any or what bad intention in this erection, has afforded much matter of discussion, into which we cannot enter. It is probable enough that some design to frustrate the appointed dispersion of mankind was involved in the undertaking; and it does not appear that the confusion of tongues was so

much a punishment for this attempt, as a proper and obvious measure for giving effect to the intended dispersion and distribution of the human race.

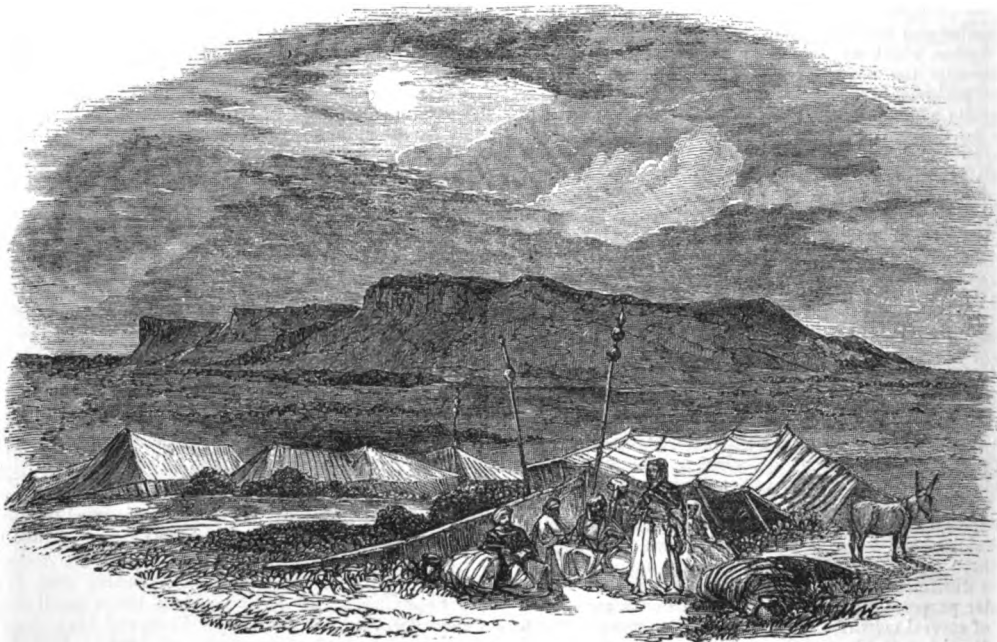
It may be observed, that the idea of preventing dispersion by such means, is applicable in a most remarkable manner to the wide and level plains of Babylonia, where scarcely one object exists different from another to guide the stranger in his journeying, and which in those days, as at present, formed a sea of land, and the compass unknown. The effect of these high-places, characteristic almost everywhere of some Babylonian or Chaldean site, remains to this day as striking as ever:

Chaldean beacons, over the desert sand  
Seen faintly from thick-towered Babylon,  
Against the sunset,

or rising from the horizon's verge like giant pillars, deceiving the weary traveller in their distance, yet still faithfully guiding him to one point in his destination.

Leaving a matter, in which we have only conjectures and doubtful interpretations to guide us, let us inquire what became of this famous tower in after-times, and whether any traces now remain of its existence.

There is no statement that this great work sustained any damage at the Confusion: it is simply said, that the building of the city, and doubtless of the tower also, was discontinued. What were its precise dimensions it is impossible to determine, where different authorities make it range from one furlong to five thousand miles in height! It is generally admitted, and it is indeed in the highest degree probable, that the fabric was in a considerable state of forwardness at the Confusion; and that it could have sustained no considerable damage at the time when the building of Babylon was recommenced: and therefore, finding that this great city was in later periods famous for a stupendous tower, described as an object of wonder comparable to the Egyptian pyramids, it is not unsafe to infer that the original Tower of Babel formed at least the nucleus of that amazing structure which, in the time of the early authors of classical antiquity, stood in the midst of the temple which was built by Nebuchadnezzar, in honour of Belus. It seems that this splendid prince, whose



BABYLON.—THE MUJLIKIB, WITH AN ENCAMPMENT OF PASSING ARABS IN THE FOREGROUND.

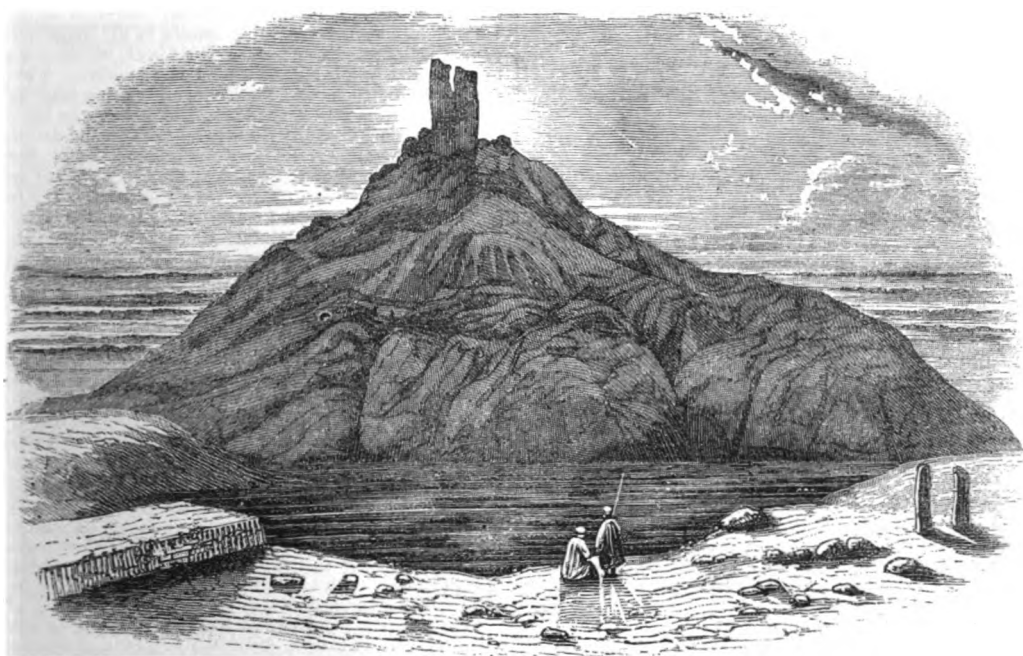
From a Drawing made on the spot, by J. B. Fraser, Esq.

reign began about 605 years B. C., took the idea of rendering this old ruin the principal ornament of the city which it gave him so much pride to embellish. Whatever additions he made to it, there is no room to doubt that the original form was preserved; for not only would it have taken enormous labour and expense to alter it, but the form it afterwards bore is that which would hardly, in such comparatively late times, have been thought of, being in its simplicity and proportions characteristic not only of very ancient, but of the most ancient constructed masses which have been known to exist on the earth. Our earliest authentic information concerning this tower is from Herodotus, who however did not see it till thirty years after the Persian king Xerxes, in his indignation against the form of idolatry with which it had become associated, did as much damage to it as its solid mass enabled him, with any tolerable convenience, to effect. Herodotus describes the spot as a sacred enclosure dedicated to Jupiter Belus, consisting of a regular square of two stadia (1000 feet) on each side, and adorned with gates of brass. In the midst of this area rose a massive tower, whose length and breadth was one stadium (500 feet); upon this tower arose another and another, till the whole had numbered eight. He does not say how high it was; but Strabo, who concurs with him in the dimensions of the basement-flat, adds, that the whole was a stadium in height. Taking these proportions of 500 feet high, on a base of 500 feet on each side, we have a structure as high as the greatest of the Egyptian pyramids, but standing on a much narrower base; as the dimensions of the pyramid may (on an approximation from various statements) be reckoned at 480 feet in height, on a base of 750 feet each way. Herodotus goes on to say, that, on the outside steps were formed, winding up to each tower; and that in the middle of every flight a resting-place was provided, with seats. In the highest tower there was a magnificent chamber, expressly sacred to Belus, furnished with a splendid couch, near which was a table of gold. But there was no statue, the god being supposed to inhabit it at will. About 150 years after the devastations committed by Xerxes, it became one of the mighty projects of Alexander the Great, to restore

this famous tower to its former condition; and, as a preparatory step, he employed 10,000 men, for two months, in removing the rubbish which had fallen from the superstructure in consequence of the Persian king's dilapidations. This circumstance alone would induce us, at this distant time, in looking for the remains of this earliest great work of man, to be content with very faint traces of what we may suppose the original structure to have been. The distinction of being a remnant of the Tower of Babel, has been claimed for three different masses; namely, for *Nimrod's Tower* at Akkerkúf; for the *Mujelibe*, about 950 yards east of the Euphrates, and five miles above the modern town of Hillah; and for the *Birs Nimrud*, to the west of that river, and about six miles to the south-west of Hillah. The Tel Nimrud at Akkerkúf has already been mentioned as denoting the site of Accad. Many travellers have believed it to be the Tower of Babel, having perhaps their imaginations excited by the name of Nimrod attached to it: but the people of the country certainly do not believe it to be the Tower of Babel, the site of which they always indicate by a reference to Hillah, on the Euphrates.

The Mujelibe was first described, in the conviction of its being the Tower of Babel, by Della Valle, who examined the ruins in 1616, and characterizes this mass as 'a mountain of ruins,' and again, as 'a huge mountain.' The name means 'overturned;' and as either this or the Birs Nimrud must present the remains of the famous tower, if such still exist, we shall give a short description of both from Rich's *Memoir on the Ruins of Babylon*, compared with the accounts furnished by Ker Porter, Macdonald Kinneir, Fraser, Ainsworth, and others. Kinneir concurs with Della Valle, D'Anville, Rennell, and other high names, in considering it the Tower of Babel; but it is to be borne in mind, that none of them except Kinneir, had any distinct information concerning the Birs Nimrud.

The Mujelibe is second only to the last-named pile, in being one of the most enormous masses of brick-formed earth raised by the labour of man. Its shape is oblong, and its height, as well as the measurement of its sides, very irregular. Its sides face the four cardinal points; the mea-



BABYLON.—BIRS NIMROD, WITH THE EUPHRATES IN THE DISTANCE, OVERFLOWING ITS BANKS.

From a Drawing made on the spot, by J. B. Fraser, Esq.

surement of that on the north being 200 yards in length, the southern 219, the eastern 182, and the western 136; while the elevation of the highest or south-east angle is 141 feet. The summit is a broad, uneven flat. It ascends towards the south-eastern point, and forms an angular kind of peak, sloping gradually down in an opposite direction upon the bosom of the mound to a depth of about 100 feet. The mass of the structure, as in that at Akkerkuf and the other Babylonish remains, is composed of bricks dried in the sun, and mixed with broken straw or reed in the preparation, cemented in some places with bitumen with regular layers of reeds, and in others with slime and reeds. In most Babylonish structures, several courses of brick intervene between the layers of reeds; but in this the reeds are interposed between every single course of bricks. The outer edges of the bricks having mouldered away, it is only on minute inspection that the nature of its materials can be ascertained. When viewed from a distance, the ruin has more the appearance of a small hill than of a building; and the ascent is in most places so gentle, that a person may ride all over it. The bricks are larger and much inferior to most others; nor indeed do any of those in the ruins near the Euphrates equal those in the ruins at Akkerkuf. Deep ravines have been sunk by the periodical rains in this stupendous mass, and there are numerous long narrow cavities, or passages, which are now the unmolested retreats of hyenas, jackals, and other noxious animals. Quantities of kiln-burnt bricks are scattered about at the base of the fabric; and it is probable that this, as well as the other recesses which only now exhibit the inferior material, were originally cased with the burnt bricks, but which, in the course of ages, have been taken away for the purposes of building; a practice which is known to have been in operation for more than 2000 years.

Every one who sees the Birs Nimrud feels at once that, of all the masses of ruin found in this region, there is not one which so nearly corresponds with his previous notions of the Tower of Babel; and he will decide that it could be no other, if he is not discouraged by the apparent difficulty of reconciling the statements of the ancient writers concerning the Temple of Belus, with the situation of this ruin on the western bank, and its distance from the river and the other ruins. That this difficulty is not insuperable, has been shown by the writer of the article BABYLON, in the *Penny Cyclopædia*; and without giving any decided opinion, we cannot but subscribe to the view that the Birs Nimrud must probably be identified with the tower in question, if the latter is to be identified at all.

We give Mr. Rich's description, referring to Sir R. K. Porter for a more detailed account. 'The Birs Nimrud is a mound of an oblong form, the total circumference of which is 762 yards. At the eastern side it is cloven by a deep furrow, and is not more than 50 or 60 feet high; but on the western side it rises in a conical figure to the elevation of 198 feet; and on its summit is a solid pile of brick, 37 feet high by 28 in breadth, diminishing in thickness to the top, which is broken and irregular, and rent by a large fissure extending through a third of its height. It is perforated by small square holes, disposed in rhomboids. The fire-burnt bricks of which it is built have inscriptions on them; and so excellent is the cement, which appears to be lime-mortar, that it is nearly impossible to extract one whole. The other parts of the summit of this hill are occupied by immense fragments of brick-work, of no determinate figure, tumbled together, and converted into solid vitrified masses, as if they had undergone the action of the fiercest fire, or had been blown up with gunpowder, the layers of brick being perfectly discernible.' 'These ruins,' continues Mr. Rich, 'stand on a prodigious mound, the whole of which is itself in ruins, channelled by the weather and strewn with fragments of black stone, sandstone, and marble. In the eastern part, layers of unburnt brick, but no reeds, were discernible in any part: possibly the absence of them here, when they are so generally seen under similar circumstances, may be an argument of the inferior antiquity of the building. In the north side may be seen traces of building exactly similar to the brick pile.

At the foot of the mound a step may be traced scarcely elevated above the plain, exceeding in extent by several feet each way the true or measured base; and there is a quadrangular enclosure around the whole, as at the Mujelibé, but much more distinct, and of greater dimensions.'

It may be observed that the grand dimensions of both the Birs and the Mujelibé correspond very well with that of the Tower of Belus, the circumference of which, if we take the stadium at 500 feet, was 2000 feet; that of the Birs is 2286, and that of the Mujelibé 2111, which in both instances is a remarkable approximation, affording no greater difference than is easily accounted for by our ignorance of the exact proportion of the stadium, and by the enlargement which the base must have undergone by the crumbling of the materials. Sir R. K. Porter seems to show that three, and part of the fourth, of the original eight stages of the tower may be traced in the existing ruin of Birs Nimrud; and, with regard to the intense vitrifying heat to which the summit has most evidently been subjected, he has no doubt that the fire acted from above, and was probably lightning. The circumstance is certainly remarkable in connection with the tradition that the original Tower of Babel was rent and overthrown by fire from heaven. Porter thinks that the works of the Babylonish kings concealed for a while the marks of the original devastation; and that now the destructions of time and of man have reduced it to nearly the same condition in which it appeared after the Confusion. At any rate, it cannot now be seen without recollecting the emphatic prophecy of Jeremiah (li. 25): 'I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.'

9. 'The Lord did there confound the language of all the earth.'—We have no distinct information as to the extent in which this remarkable event operated on the languages of men; and accordingly this verse has occasioned much discussion. It is certainly not necessary to suppose that the confusion of languages was then so great as at present. Some learned men, who consider that the present diversity of languages is not greater than would naturally arise in the lapse of a long time, and in changes of climate and country by migrations, think that the Confusion operated very slightly at first, consisting merely in the introduction of various inflections and some new words, which sufficed to make the people misunderstand one another. This is the opinion of those who think that all existing languages are derived from one parent stock. But others, who believe that the existing diversity is too great to allow the doctrine of their being all derived from one common source, think that new languages were formed at the Confusion, to each of which it is possible to trace the various derivative languages which have been formed out of it in the lapse of time, by removals, intermixtures, and refinements. It is allowed, however, that the formation of two new languages, or strongly marked dialects, for two of the families of Noah, while the other retained the primitive tongue unaltered, would be alone sufficient to account for all existing differences. What these original tongues or dialects were, is another point which has excited large debate. Sir William Jones being a very good authority in this matter we may give his opinion, as collected by Dr. Hales from different volumes of the *Asiatic Researches*. He discovers traces of three primæval languages, corresponding to the three grand aboriginal races, which he calls the Arabic, the Sanscrit, and the Slavonic.

'1. From the Arabic or Chaldee spring the dialects used by the Assyrians, Arabs, and Jews.

'2. From the Sanscrit, which is radically different from the Arabic, spring the Greek, Latin, and Celtic dialects, though blended with another idiom, the Persian, the Armenian, and the old Egyptian, or Ethiopic.

'3. From the Slavonic or Tartarian, which is again radically different both from the Arabic and Sanscrit, spring (so far as Sir William could venture to pronounce upon so difficult a point) the various dialects of northern Asia and north-eastern Europe.'

Some other writers require a greater number of mother-tongues; while others are content, as we have seen, with that ancient Hebrew language into which the later Hebrew, the Chaldee, and the Syriac may be resolved.

12. 'Arphaxad . . . . Salah.'—It is upon the generations specified in this chapter that chronological computations for the period from the Deluge to the birth of Abraham are founded. The diversity between the existing Hebrew text and the Septuagint continues to be very great, and has been brought about partly by the same process that has been described in the note to ch. v. 1, and partly by the existence of a whole generation in the Septuagint and the New Testament (Luke iii. 36) which does not appear in the Hebrew. The tendency of the latter is still to shorten the times; and this is done to such purpose as to render the period from the Deluge to the birth of Abraham ridiculously inadequate for the purposes of history. The intrinsic fitness of the larger account is so manifest here, and the violation of historical probability by the shorter account is so outrageous, that the Samaritan Pentateuch, which coincided with the Hebrew for the more ancient period, does not bring down the process below the Deluge, but for the remainder coincides very nearly with the Septuagint. What value, therefore, the corroborating testimony of the Samaritan may have added to the Hebrew account in the first instance, is completely neutralized by its concurrence with the Septuagint account in the second. From the Deluge to the birth of Abraham the number of years, according to the

Hebrew text, is . . . . . 292  
Samaritan Pentateuch . . . . . 942  
Septuagint . . . . . 1072  
Josephus . . . . . 996

The following table will show how this astonishing difference arises:

	Before Paternity.			After Paternity.			Total of Life.		
	Heb.	Sam.	Sept.	Heb.	Sam.	Sept.	Heb.	Sam.	Sept.
Shem, two years after the Flood, begat . . .	2	2	2	500	500	500	600	600	600
Arphaxad . . . . .	35	135	135	403	303	403	438	438	538
Cainan . . . . .	..	..	..	..	..	..	..	..	..
Salah . . . . .	30	130	130	403	303	403	433	433	433
Eber . . . . .	34	134	134	430	270	270	464	404	404
Pelez . . . . .	30	130	130	209	109	209	239	239	239
Reu . . . . .	33	133	133	207	107	207	239	239	239
Serug . . . . .	30	130	130	200	100	200	230	230	230
Nahor . . . . .	29	79	79	119	69	119	148	148	208
Terah . . . . .	70	70	70	135	75	135	205	145	205
Totals . . . . .	292	942	1072						

The abrupt and violent reduction of the age of paternity, in the Hebrew account, to little above its present standard, while the total of age still remains very high, is a most suspicious and unnatural circumstance, and contrasts disadvantageously with the sober and consistent statement in the Septuagint. It suggests the idea that, having so much reduced the generations before the Deluge, the operators to whose agency the corruption of the genealogy must be ascribed, found that they had no room for further reduction after the Deluge, but by outraging consistency and probability in the way this table exhibits. Besides, there is this self-convincing circumstance, that the shortening process is abandoned so soon as the history itself begins to supply materials for contradiction. And is it at all credible that Arphaxad and his five immediate descendants should have children at the age of 30, when the others who succeeded them, and whose lives were not half so long, did not become parents till they were more than double their age; Nahor at 79, Terah at 70, Abraham at 87; and still further down, Isaac at 60, and Jacob at 84? It is impossible in this place to indicate even a tithe of the absurdities which the shorter postdiluvian chronology involves, or the historical diffi-

culties which it creates. They are such, that the computation is now every where rejected by sensible chronologists. 'The more I have considered the matter,' says the Rev. G. S. Faber, 'the more I am convinced that the Oriental Christians did well in rejecting it as palpably absurd and erroneous.' The sum of the difference, before the Deluge, is 606 years; after the Deluge, 788 years; together, 1394 years, which seems too much good time to be lost from the history of the world. If we add this sum to the 4004 years which the shorter chronology allows for the interval from the Creation to the birth of Christ, we extend that period to 5398 years, and add nearly fourteen centuries to the age of the human race.

The differences thus indicated are all that are important; for the computations of the chronologists who follow the Hebrew, and of those who follow the Septuagint, seldom differ but by a few years from each other; and arise chiefly from different computations of the interval from the Exode to the foundation of Solomon's temple. The following table involves the points on which all these differences rest:

	USHER.	PLATFAIR.	JACKSON.	HALE.
	Years.	Years.	Years.	Years.
Creation to Deluge . . . . .	1656	1656	2256	2256
Deluge to birth of Abraham . . .	292	292	1072	1002
Birth to leaving Haran . . . . .	134	75	75	75
Leaving Haran to Exode . . . . .	430	430	430	430
Exode to foundat. of Temple . . .	479	540	579	691
Temple to birth of Christ . . . . .	1013	1014	1014	1027
	4004	4007	5426	5411

With respect to the generation of Cainan, which in the Septuagint we find interposed between those of Arphaxad and Salah, and which alone adds 130 years to the account, much has been written and argued, which we cannot here even recapitulate. Many persons will think it quite sufficient that it is used by St. Luke in his genealogy of Christ. This shews that it was in the Septuagint when the Evangelist wrote; and it is hard to say how it could have got into the Septuagint, if it had not been then found in the original Hebrew. The object of such an interpolation is as inconceivable, as the means by which it could be produced; whereas its having been dropped out of the Hebrew text can be easily accounted for. The silence of Josephus used to be urged against the claims of this generation; but it has been shown that Josephus receives into his account the years belonging to this generation, though he does not name the person. An earlier writer, Demetrius, who composed a history of the Jewish kings about 220 years before Christ—only 66 years after the Septuagint translation was made, and when it doubtless agreed with the Hebrew text—uses the chronology of the Seventy, and includes the generation of the second Cainan. A similar history, composed about fifty years later by Eusebius, exhibits the same characteristics. For a knowledge of the former work we are indebted to the quotations of Alexander Polyhistor and of Eusebius; and of the latter to those of Clement of Alexandria. Let it also be remarked that in these and other histories, counted ancient in the times of Josephus, Eusebius, and Origen, Abraham is described as the tenth from Noah, whereas, if the generation of Cainan had no existence, he would be only the ninth. On these and other grounds, we have no hesitation in believing that the generation existed from the first in the Septuagint, and in the ancient Hebrew copies from which that version was made. On the topics indicated in this note the reader may consult Usher, *Chronologia Sacra*; Jackson, *Chronological Antiquities*; Hayes, *Dissert. on Chronology of Septuagint*; Hales, *New Analysis of Chronology*; Russell, *Connect. of Sacred and Profane History*, Prelim. Dissert. 1827; Clayton, *Chronology of the Heb. Bible Defended*; Vossius, *De Vera Ætate Mundi*, and *De Sept. Inter. eorumque trans.*

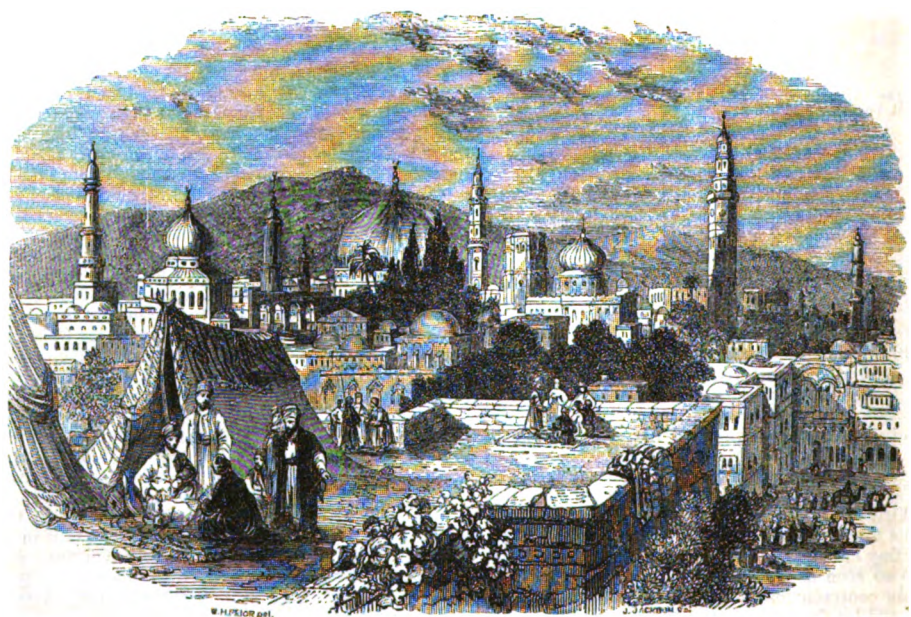


*et Chronologia*; Scaliger, *De Emendatione Temporum*, and *Thesaurus Temporum*; Perron, *L'Antiquité des Juifs établie*, and *Défense de l'Antiquité des Juifs*; Petavius, *De Doctrina Temporum*.

28. 'Ur of the Chaldees.'—This seems to have been rather a district than a town, and it probably coincided with or was contained in the modern pashalic of Urfah; the chief town of which, of the same name, is indeed locally regarded as the Ur of Abraham. This town, denominated by the Syrians Urhoi, by the Arabs corrupted into Urfah or Orfah, is situated in Upper Mesopotamia, at the foot of the mountains of Osrhoene, in 38° 51' E. long. and 37° 9' N. lat. Local tradition ascribes the foundation of the town to Nimrod; and the Arabs, according to their usual custom, consider as his palace some remarkable ruins, with subterraneous apartments, apparently of great antiquity. The Jews still call the place by the name in the text, *Ur Kasdim*, or 'Ur of the Chaldees'; and it is a place of pilgrimage as the birth-place of Abraham, in whose honour the Moslems have a fine mosque, in the court of which is a lake teeming with fish, preserved there in honour of the patriarch. The town was called Edessa by the successors of Alexander, from a city of the same name in Macedonia, and under that name was the capital of a territory called Osrhoene, occupying the northern and most fruitful part of Mesopotamia, and which, for about eight centuries before Christ, formed an independent kingdom. Its last king was Abgarus, of whom there is a well-known tradition, that he wrote a letter to Christ, and received an answer, printed translations of which are common in many parts of England, and have a superstitious value attached to them, being considered to bless the house in which they are contained. The kingdom of Abgarus was appropriated by the Romans, and the king himself sent in chains to Rome. The place afterwards passed through the hands of the Saracens, the

Crusaders, the Tartars, and was ultimately conquered by the Turks. It is now the seat of a pashalic, and is a large and tolerably well-built town, containing a population which Buckingham states at 50,000; an estimate which we have reason to believe much too large. It is a place of considerable trade, enjoying the advantage of being one of the principal stations on the great caravan route between Aleppo and Bagdad.

31. 'Haran.'—This name affords one instance of the confusion which has arisen in the proper names of our translation, from its having been chosen to give the letter *ח* *ch*, a power equivalent to *ח* *h*. It ought to be *Charan*, and it is so given in Acts vii. 2, where the Greek text, after the Septuagint in this place, properly represents the Hebrew *חָרָן* by *Xaḥḥān*. It is proper to observe that the translators have generally taken this course with the *ח*, as the practice sometimes makes such an alteration that it is difficult to recognise the names. The place in question is supposed to have derived its name from Haran (Charan), the father of Lot, and brother of Abraham. It was called *Charran* by the Romans. Its situation is fixed by Rennell in 39° 2' 45" E. long., and 36° 40' N. lat., being 29 geographical miles S.E. from Urfah. It is situated in a sandy and flat plain. It is now a poor place, in the occupation of a few families of Bedouin Arabs, who have been drawn thither by the good supply of water from several small streams. Their presence renders a visit so unpleasant an undertaking, that no travellers have recently been there. The ruins of an old town and castle are still to be seen. The city must have fallen to ruin at an early period, for it seems to have been quite desolate when the Jew, Benjamin of Tudela, travelled through Mesopotamia in the twelfth century. See Buckingham's *Travels in Mesopotamia*; Kiuneir's *Geographical Memoir of the Persian Empire*; and Ainsworth's *Researches in Assyria*.



URFAH—Ur of the Chaldees.



## CHAPTER XII.

1 *God calleth Abram, and blesseth him with a promise of Christ.* 4 *He departeth with Lot from Haran.* 6 *He journeyeth through Canaan, 7 which is promised him in a vision.* 10 *He is driven by a famine into Egypt.* 11 *Fear maketh him feign his wife to be his sister.* 14 *Pharaoh, having taken her from him, by plagues is compelled to restore her.*

Now the 'LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee :

2 And I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing :

3 And I will bless them that bless thee, and curse him that curseth thee : \*and in thee shall all families of the earth be blessed.

4 ¶ So Abram departed, as the LORD had spoken unto him ; and Lot went with him : and Abram *was* seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran ; and they went forth to go into the land of Canaan ; and into the land of Canaan they came.

6 ¶ And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.

7 And the LORD appeared unto Abram, and said, \*Unto thy seed will I give this land : and there builded he an 'altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east : and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And Abram journeyed, 'going on still toward the south.

10 ¶ And there was a famine in the land : and Abram went down into Egypt to sojourn there ; for the famine *was* grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon :

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife : and they will kill me, but they will save thee alive.

13 Say, I pray thee, thou *art* my sister : that it may be well with me for thy sake ; and my soul shall live because of thee.

14 ¶ And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh : and the woman was taken into Pharaoh's house.

16 And he entreated Abram well for her sake : and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

18 And Pharaoh called Abram, and said, What *is* this *that* thou hast done unto me ? why didst thou not tell me that she *was* thy wife ?

19 Why saidst thou, She *is* my sister ? so I might have taken her to me to wife : now therefore behold thy wife, take *her*, and go thy way.

20 And Pharaoh commanded *his* men concerning him : and they sent him away, and his wife, and all that he had.

TURPENTINE TREE (*Pistachia Terebinthus*.)

\* Acts 7. 3.    \* Chap. 18. 16, and 22. 18.    Acts 3. 25.    Galat. 3. 8.    \* Chap. 12. 10.    \* Chap. 13. 4.    \* Heb. *in going and journeying*.

Verse 6. *The place of Sichem*,—that is, to the place where Sichem, or Shechem afterwards stood; for Shechem the son of Hamor who lived in the time of Jacob, probably founded and gave his name to the city. See the note on xxxiii. 18.

—‘*The plain of Moreh*,’ or rather ‘the terebinth tree of Moreh.’ It is very certain that the word *אֵילֹן* *ailon*, here translated ‘plain,’ designates a species of tree; but it has been disputed whether this tree be the oak or the terebinth. That *אֵילֹן* *alah*, or *אֵילֹן* *allon*, and *אֵילֹן* *ailah*, or *אֵילֹן* *ailon*, do not indicate the same tree is clear, because they are distinguished (Isa. vi. 13 and Hos. iv. 13), although the common version renders them equally by ‘oak.’ But they are now usually discriminated, and the former rendered by ‘oak,’ and the latter, which is the word here, by ‘terebinth.’ The full effect of this criticism would be to substitute the word ‘terebinth’ for ‘oak’ wherever it occurs in the common version, except in Gen. xxxviii. 8; Josh. xix. 33; Isa. ii. 13; xlv. 14; Hos. iv. 13; Amos, ii. 9; and Zech. xi. 2; for ‘plain’ here and in Gen. xiii. 18; xiv. 13; xviii. 1; Deut. xi. 30; Josh. xxiv. 26; Judg. iv. 11; ix. 6, 37; 1 Sam. x. 3; for ‘teal tree’ in Isa. vi. 13; and for ‘elms’ in Hos. iv. 13. This shows with what frequency the original mentions a tree which is not once named in the authorized version: and this frequency of its occurrence in Scripture is explained by its commonness in Palestine. It is in fact one of the most common of the forest trees of that country, where, as in other countries of Western Asia, it appears to have been regarded with much the same distinction and respect which the oak has acquired in our northern latitudes. This tree, the *Pistachia terebinthus*, stands as the head and representative of a numerous family of trees, most of which are noted for the fragrant resins which they yield. The branches of this tree are large and diffusive; the foliage a deep green, interspersed with clusters of reddish-white flowers. The best Venice turpentine, which, when it can be obtained in a genuine state, is superior to all the rest of its kind, is the produce of this tree. It would seem that in the vale of Sichem there grew either a grove of trees, or some tree of remarkable size and appearance. The tree of Moreh appears to be mentioned in some other places. See Chapter xxxv. 4 and 8; Josh. xxiv. 26; Judges ix. 6.

‘*The Canaanite was then in the land*.’—See also xiii. 7. This has often been referred to as a remark which could only have been made by a writer who lived in Palestine after the extirpation of the Canaanites. But the sense of the passage does not seem to be that the Canaanites had not as yet been extirpated, but merely that Abraham, on his arrival in Canaan, had already found the Canaanites there. This intimation may be necessary, since the author subsequently describes the intercourse between Abraham and the Canaanites, the lords of the country; whereas it becomes a superfluous triviality under the explanation which ascribes to it a later date.

8. ‘*Beth-el*.’—This is an anticipation; the place was first called Bethel by Jacob, on his journey from Beersheba to Haran, its previous name being Luz. *Beth-el* means literally ‘house of God.’ It does not appear that any town was ever built on the precise spot to which Jacob gave this name; but the appellation was afterwards transferred to the adjacent city of Luz, which thus became the historical Bethel, and was so called by Jacob in commemoration of his vision of the ladder on which the angels of God ascended and descended, ch. xxviii. 10, 19. Jacob built an altar here on his return home, ch. xxxi. 1-15; and this circumstance consecrated the spot in the eyes of his descendants. Samuel came once a year to Bethel to judge the people, 1 Sam. vii. 6. In later times it was notorious as a seat of idolatrous worship, after Jeroboam had erected here one of the golden calves, 1 Kings xii. 28-33. Bethel afterwards fell into the possession of Judah; and King Josiah destroyed its altars and idols, 2 Chron. xiii. 19; 2 Kings xxiii. 15-18. After the Captivity, the place

was again inhabited by the returning Jews, and was fortified by Bacchides the Syrian in the time of the Maccabees, Ezra ii. 8; Neh. vii. 32; xi. 31; 1 Macc. ix. 50. It is not mentioned in the New Testament, but it still existed, and was captured in the great war by Vespasian (Josephus, *De Bell. Jud.* iv. 9. 9). Eusebius and Jerome describe it as being in their day a small village. After this the site passed out of knowledge, and its restoration to a place among the ascertained sites of the Holy Land is not the least of the benefits which Biblical Geography owes to the labours of Professor Robinson. He recognised it in a place now called Beitin, exactly corresponding with all the ancient intimations and measurements. The Arabic termination *in* for the Hebrew *el* is not an unusual change: yet the name has been preserved entirely by the common people; the monks appear for centuries not to have been aware of its existence, and to have assigned to Bethel a location much farther towards the north. The Greek priests at Taiyibeh had however recognised the identity of Beitin and Bethel; and had endeavoured to bring into use the Arabic from *Beitil*, as being near to the original; but it had found currency only within the circle of their acquaintance. The notices of Bethel in the Old Testament are familiar to the reader. In the New Testament it is not mentioned; but it still existed, as we learn from Josephus that it was captured by Vespasian. Eusebius and Jerome describe it as a small village in their day. The name is mentioned by writers of the time of the Crusades, but seemingly only as a place known in Scripture history, and not as then in existence. Yet the present ruins are greater than those of a small village, and show that after the time of Jerome the place must probably have revived and been enlarged. The ruined churches upon the site and beyond the valley, betoken a town of importance, even down to the middle ages. The ruins lie on the point of a low hill, between the heads of two shallow wadys, which unite below: the spot is shut in by higher land on every side. The ruins cover a space of three or four acres, and consist of very many foundations and half-standing walls of houses and other buildings. On the highest part are the remains of a square tower, and the walls of a Greek church, standing within the foundations of a much larger and earlier edifice, built of large stones, part of which have been used for erecting the later structure. The broken walls of several other churches are also to be distinguished; and in the western valley are the remains of one of the largest reservoirs to be seen in the country. The bottom is now a grass-plot, having in it two living springs of good water. ‘Here,’ says Dr. Robinson, ‘we spread our carpets on the grass for breakfast, by the side of these desolations of ages. A few Arabs, probably from some neighbouring village, had pitched their tents here for the summer, to watch their flocks and fields of grain; and they were the only inhabitants. From them we obtained milk and also butter of excellent quality, which might have done honour to the days when the flocks of Abraham and Jacob were pastured on these hills. It was indeed the finest we found anywhere in Palestine.’

—‘*Hai*,’ elsewhere called ‘*Ai*.’ It lay on the east of Bethel, from which it was not so distant but that the men of Bethel mingled in the pursuit of the Israelites, as they feigned to flee before the King of Ai, and thus both cities were left defenceless, Josh. viii. 17; and yet not so near but that Joshua could place an ambush on the west (or south-west) of Ai without its being observed by the men of Bethel, while he himself remained behind a valley on the north of Ai, Josh. viii. 4, and 11-13. The town was then destroyed by the victorious Israelites, Josh. viii. 28; but at a later period it was again rebuilt, and is mentioned by Isaiah, and also after the Captivity, Isa. x. 28; Ezr. ii. 28; Neh. vii. 32; xi. 31. In the days of Eusebius and Jerome its site and scanty ruins were still pointed out, not far from Bethel on the east, but it has since gone out of knowledge; and it is not without hesitation that Dr. Robinson proposes to recognise it in a place of ruins about two and a half miles east of Bethel, and just south of the modern village of Deir Diwan: this site is a low hill, or point projecting

southward between two shallow valleys (wadys).<sup>\*</sup> There are some foundations of hewn stone upon the hill, and three ancient reservoirs in the broadest of the valleys. Near by, on the north, is a deep wady, and towards the south-west several smaller wadys, in which the ambuscades of the Israelites might easily have been concealed.

13. 'Say thou art my sister.'—She was his step-sister, the daughter of his father, but not the daughter of his mother (ch. xx. 12). This, therefore, was a truth in terms, but a moral untruth, because it was intended to convey the impression that Sarai was *nothing more* than a sister to him.

15. 'The woman was taken into Pharaoh's house.'—Of course Abraham could not have been a consenting party in this transaction; and yet it does not appear that the king intended to act, or was considered to act, oppressively in taking away a man's sister without thinking his consent necessary. The passage is illustrated by the privilege which royal personages still exercise in Persia and other countries of the East, of claiming for their harem the unmarried sister or daughter of any of their subjects. This exercise of authority is rarely, if ever, questioned or resisted, however repugnant it may be to the father or the brother: he may regret, as an inevitable misfortune, that his relative ever attracted the royal notice; but, since it *has* happened, he does not hesitate to admit the right which royalty possesses. When Abimelech, king of Gerar, acted in a similar manner towards Sarah, taking her away from her supposed brother, it is admitted that he did so 'in the integrity of his heart, and innocency of his hands,' which allows his right to act as he did if Sarah had been no more than Abram's sister.

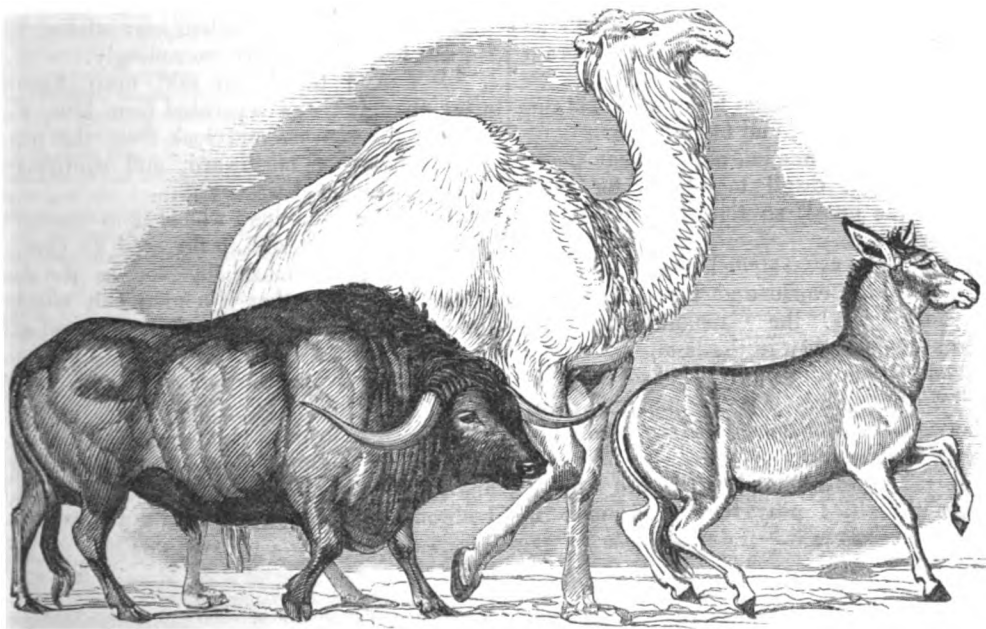
16. 'Oxen.'—The ox is an animal extremely well known, both in respect to his form and utility; but whether the oxen of Abram bore the same shape as our own, is very much to be questioned. Animals in a state of domestication are liable to such changes in appearance, that their identity with the wild or original species can seldom be traced with any degree of certainty. In the Hebrew, the words denoting an 'ox' and the 'morning' are, in respect

of their consonants, alike: this arose, perhaps, from a fancied resemblance which the horned front of an ox bears to the amber radiance of the sun when on the point of just emerging from below the horizon.

— 'He asses . . . she asses.'—When we find original terms so unlike each other as *חמור* *chamor* and *אתון* *athon*, here rendered 'he ass,' and 'she ass,' we are apt to think that a different animal must have been meant by *athon*. But in that memorable passage forming the ninth verse of the ninth chapter of Zechariah, we have 'an ass, the foal of a she ass,' where the terms *chamor* and *athon* occur in the relation of mother and son. This passage shuts the door against all the further excursions of conjecture, by showing that our translators have properly rendered the words. Besides, in the Arabic, we find the word *athen* or *aten* given to the ass in general. An extended note on the ass would be here misplaced; and we shall only state our belief that the real worth of this creature is not understood. He has seldom the benefit of training, but in its stead a mode of treatment extremely calculated to impair the growth and destroy the spirit. It is not improbable that the herd of Abraham offered specimens of size, strength, and agility, far superior to any that were ever seen in later times.

— 'Camels' *גמלים* *gemallim*.—The camel (*Camelus dromedarius*) is one of the most interesting as well as the most useful of animals. The physical constitution of the camel seems to have been especially adapted by Providence to the condition of the country in which it is found, and to the wants of the inhabitants. The humble fare with which it is contented, its extraordinary power of enduring thirst, and the peculiar adaptation of its foot to the soil which it has to traverse, are points to which our admiration is continually directed, and on which it is unnecessary to expatiate in this place. One of the important services which that most observant traveller Burckhardt has rendered to the cause of science and general knowledge, consists in his correction of some impressions that have been entertained concerning this remarkable animal; and to these we shall

<sup>\*</sup> A wady is the valley of a river, whether a perennial stream or a winter torrent. It is therefore equivalent, for practical purposes, to our word 'valley.'



SYRIAN OX, CAMEL, AND ASS.

at present limit our statement. We have all heard stories of travellers who, when ready to perish with thirst in the Desert, have been saved by slaughtering the camels, and extracting the water contained in a reservoir in their stomachs. But Burckhardt assures us (*Notes on the Bedouins*, p. 260) that he never, in all his extensive experience, saw or heard of such a circumstance. He does not absolutely deny its possibility; but he believes the practice to be unknown in Arabia: and even the Darfur caravans, which are often reduced to incredible suffering by want of water, never resort to such an expedient. 'Indeed,' he remarks, 'the last stage of thirst renders a traveller so unwilling and unable to support the exertion of walking, that he continues his journey on the back of his camel, in hopes of finding water, rather than expose himself to certain destruction by killing the serviceable creature.' He adds that, although he had frequently seen camels slaughtered, he never discovered a copious supply of water in the stomachs of any but those which had been watered on the same day. Our own observations, so far as they go, confirm this in all points; for our acquaintance with camels and caravans never brought us acquainted, even by report,

with an instance of a camel being killed for the sake of the water in its stomach.

In another of his works (*Travels in Syria*), Burckhardt corrects another impression concerning the camel; which is, that the animal delights in sandy ground. It does, indeed, cross such ground better than any other animal; 'but wherever the sands are deep, the weight of himself and his load makes his feet sink into the ground at every step, and he groans, and often sinks under his burden.' He found that the skeletons of such animals as had perished in the Desert were most frequent where the sands were deepest: and adds, 'that the hard gravelly grounds of the Desert are the most agreeable to this animal. In his other work, above-cited, he says it is also an erroneous opinion that camels are not capable of ascending hills. They are certainly 'capable,' for we have often met them in the mountains of Persia; but we still think that, although they may in the abstract be able to *ascend* as well as other beasts of burden, yet that the rocky asperities and the hollows of the mountain pathways and defiles are very inconvenient and distressing to their 'unaccustomed feet.'

### CHAPTER XIII.

1 *Abram and Lot return out of Egypt. 7 By disagreement they part asunder. 10 Lot goeth to wicked Sodom. 14 God reneweth the promise to Abram. 18 He removeth to Hebron, and there buildeth an altar.*

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2 And Abram *was* very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the 'place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

5 And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 ¶ And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be 'brethren.

9 Is not the whole land before thee? separate thyself, I pray thee, from me: if

*thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.*

10 ¶ And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD destroyed Sodom and Gomorrah, *even* as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom *were* wicked and sinners before the LORD exceedingly.

14 ¶ And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15 For all the land which thou seest, 'to thee will I give it, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 ¶ Then Abram removed *his* tent, and came and dwelt in the 'plain of Mamre, which *is* in Hebron, and built there an altar unto the LORD.

<sup>1</sup> Chap. 12. 7.

<sup>2</sup> Heb. *men brethren*.

<sup>3</sup> Chap. 12. 7, and 26. 4. Deut. 34. 4.

<sup>4</sup> Heb. *plains*.

Verse 1. *'Into the south.'*—Of course, not southward from Egypt, but into the southern parts of Canaan, which is called 'the south,' and 'the south country,' in different parts of Scripture.

2. *'Rich in cattle, in silver, and in gold.'*—The Arab tribes, which claim to be descended from Abraham, and which still wander in or near the regions which the patriarch traversed, continue to follow a mode of life which affords the most instructive illustrations of the primitive manners described in the book of Genesis. The wealth of their sheikhs, and other persons of distinction, is of the same kind as that of Abraham. It is true that few are rich in 'silver and gold'; but many are very rich in cattle, and in the same kinds of cattle which are assigned to Abraham in v. 16 of the preceding chapter. The number of the patriarch's cattle is not given; but, in considering the number which makes an Arab rich, we may have some idea of the property in cattle which made Abraham 'very rich.' Burckhardt says, that the property of an Arab consists almost wholly in horses and camels. But this must be understood with limitations; for we have known tribes which, in favourable situations, have few camels or horses, but extensive flocks of sheep and goats. Burckhardt proceeds to say, that 'no Arab family can exist without one camel at least; a man who has but two is reckoned poor; thirty or forty place a man in easy circumstances; and he who possesses sixty is rich.' The standard of wealth is of course lower in poor tribes. The same traveller mentions sheikhs who had as many as three hundred camels; and one, who was his guide to Tadmor, was reputed to possess one hundred camels, between three hundred sheep and goats, two mares, and one horse. In the richest tribes, a father of a family is said to be poor with less than forty camels; and the usual stock of a family is from one hundred to two hundred. Although some Arab families pride themselves on having only camels, there is no tribe wholly destitute of sheep or goats. It is observable that Abraham is not stated to have had any horses. The horse was not much in use among the Israelites till the time of Solomon; nor does it appear to have been very common then or afterwards. Horses are even now by no means so common among the Arabs as the reports of some travellers would lead us to conclude. Among the Aeneze tribes, Burckhardt could not find more than one mare to six or seven tents; but they are rather more numerous in some other tribes. Some tribes exclusively use the mares, selling the male colts to the peasants and townspeople.—(See Burckhardt's *Notes on the Bedouins*, pp. 39, 40, and 138, 139.) Upon the whole, it seems that the property of these Arab sheikhs, whose wealth is rumoured far and wide in the East, seems in most cases very moderate when estimated by European standards of value. It may be useful to remember this, when riches in cattle are mentioned indefinitely in the Old Testament. We may, however, conclude that the wealth of Abraham more nearly approximated to that of Job than to that of most Arab sheikhs. It is therefore fortunate that we are acquainted with the numbers of the cattle which constituted wealth in primitive times, and the possession of which rendered Job 'the greatest of all the men of the East,' Job i. 3. Abraham's 'silver and gold' no doubt arose from the same source which supplies the conveniences of life to the existing nomadic tribes, namely, the sale of animals for slaughter, and of butter, cheese, and wool to the townspeople. He would naturally accumulate much property from this source in Egypt, the inhabitants of which depended chiefly for their supplies upon the pastoral people who abode in or near their country. The Egyptians themselves hated pastoral pursuits. See note on ch. xlii. 34.

— *'Silver.'*—We see, at this early period, that the precious metals, especially silver, were used as the general representative of all kinds of property, and the medium of exchange. Silver, which often in the original corresponds to our word 'money,' was in all probability the first metal that was converted to this use, since it is found in a state of comparative purity in a much greater abundance than gold. Specimens of native silver are among the most elegant of minerals. They consist sometimes of thin plates or spangles,

and at others of minute threads, variously entangled with each other. In some specimens the silver is crystallized in cubes, or three, four, and six-sided pyramids, of very great minuteness, which are heaped one upon another in the most fanciful manner. Silver is found alloyed with copper, antimony, and arsenic; but the variety we have described is nearly if not quite pure.

7. *'There was a strife.'*—The cause of strife between the herdsmen is not mentioned; but it appears from the context that the flocks and herds of the uncle and nephew were so near, that mutual encroachments took place either upon the good pasture grounds or the wells of water, or both. As quarrels about water are particularly mentioned in ch. xxvi. 20, see the note on that passage. Quarrels from both causes still arise among the Arab tribes, although the pasture boundaries and the property of wells are in general carefully defined. The noble and disinterested conduct of Abraham on this occasion can only be well appreciated by those who know the practical importance of the privilege of selection, which in this instance he conceded to Lot.

10. *'Jordan.'*—This river, being the principal stream of Palestine, has acquired a distinction much greater than its geographical importance could have given. It is sometimes called 'the river,' by way of eminence, being in fact almost the only stream of the country which continues to flow in summer. It was formerly usual to refer the source of the river to the stream which issues from the cave at Banias (the ancient Paneas, the Caesarea Philippi of the New Testament), over which rises a perpendicular rock, whose face has been sculptured in niches for statues. But this is by no means the most distant of the fountains whose waters go to form the Jordan; and it is perhaps better to regard the river as taking its source about an hour and a quarter's journey (say three or three miles and a quarter) north-east from Banias, in a plain near a hill called Tel-el-Kadi. Here there are two springs near each other, one smaller than the other, whose waters very soon unite, forming a rapid river, from twelve to fifteen yards across, which rushes over a stony bed into the lower plain, where it is joined by the river from Banias. A few miles below their junction the now considerable river enters the small lake of Huleh, or Samochonitis (called 'the waters of Merom' in the Old Testament). This lake receives several other mountain-streams, some of which seem to have as good claim to be regarded as forming the Jordan as that to which it is given in the previous statement; and it would perhaps be safest to consider the lake formed by their union as the real source of the Jordan. About two miles below this lake the river passes under Jacob's Bridge in a rapid stream through a narrow bed; and in about ten miles further reaches the larger lake, known by several names, but most commonly as the Lake of Tiberias, through which its course is distinctly marked by the smoothness of the water in that part. The Jordan rushes from the southern extremity of the lake with considerable force, in a stream which is about fourteen yards across at the end of April. On quitting the lake, the river enters a broad valley, or *Ghor*, by which name the natives designate a depressed tract, or plain, between mountains. This name is applied to the plain of the Jordan, not only between the Lake of Tiberias and the Dead Sea, but quite across the Dead Sea and to some distance beyond. This valley varies in breadth from five to ten miles between the mountains on each side. The river does not make its way straight through the midst of the Ghor. It flows first near the western hills, then near the eastern, but advances to the Dead Sea through the middle of the valley. Within this valley there is a lower one, and within that, in some parts, another still lower, through which the river flows. The inner valley is about half a mile wide, and is generally green and beautiful, covered with trees and bushes, while the upper or large valley is for the most part sandy or barren. The distance between the two lakes, in a direct line, is about sixty miles. In the first part of its course between them, the stream is clear; but it becomes turbid as it approaches the Dead Sea, probably from passing over beds of sandy clay. The water is very wholesome, always cool, and nearly tasteless. The breadth and depth of the





THE RIVER JORDAN, near Jericho.

river varies much in different places, and at different times of the year. The average breadth has been calculated by Dr. Shaw at nine yards, and the depth at nine feet. In the season of flood, in April and the early part of May, the river is full, and sometimes overflows its lower banks, to which fact there are several allusions in Scripture (Josh. iii. 15; I Chron. xii. 15; Jer. xii. 5; xlix. 19; I. 44; Ecclus. xxiv. 26). The whole course of the river is about one hundred miles in a straight line, from north to south; but, with its windings, it probably does not describe a course of less than one hundred and fifty miles. Burckhardt says that it now bears different names in the various divisions of its course: *Dhan*, near its source; *Ordan*, lower down, near the Sea of Galilee; and *Sherya*, between that lake and the Dead Sea.

— 'The plain of Jordan . . . was well watered every where, before the Lord destroyed Sodom and Gomorrah.'—The very valuable discoveries of Dr. Robinson require us to modify very considerably all our previous notions respecting the appearance of the plain of the Dead Sea, before the destruction of Sodom and Gomorrah; and also respecting the extent and character of that visitation itself.

It has usually been assumed that the Dead Sea has only existed since the devastation of 'the cities of the plain'; and the favourite hypothesis of late years has been, that before that time the Jordan flowed through the whole length of the Wady-el-'Arabah to the Gulf of Akabah, leaving the present bed of the Dead Sea a fertile plain. But this, as we now learn, could not have been the case, at least within the times to which history reaches back. Instead of the Jordan pursuing its course southward to the Gulf, Dr. Robinson found that the waters of the Arabah, and also those of the high western desert, far south of Akabah, all flowing northward into the Dead Sea. 'Every circumstance goes to show that a lake must have existed in this place, into which the Jordan poured its waters, long before the catastrophe of Sodom. The great depression of the whole broad Jordan-valley, and of the northern part of the Arabah, the direction of its lateral valleys, as well as the slope of the high western desert towards the north, all go to show that the configuration of this region, in its main features, is coeval with the present condition of the surface of the earth in general; and not the effect of any local catastrophe at a subsequent period.'

Where, then, it may be asked, were 'the cities of the plain,' and the country in which they stood? It seems a

necessary conclusion, that although the lake existed previously to their destruction, it then covered a much less extent of surface than at present. The cities which were destroyed must have been situated on the south of the lake as it then existed: for Lot fled to Zoar, which was near Sodom; and Zoar lay almost at the southern end of the present sea. The fertile plain, therefore, which Lot chose for himself, where Sodom was situated, and which was well watered, like the land of Egypt, lay also south of the lake 'as thou comest unto Zoar.' Even at the present day, more living streams flow into the Ghor at the south end of the sea, from wadys of the eastern mountains, than are to be found so near together in all Palestine; and the tract, although now mostly desert, is still better watered, through these streams and by the many fountains, than any other district throughout the whole country.

In the same plain were 'slime-pits,' that is to say, wells of bitumen or asphaltum, which appear to have been of considerable extent. The valley in which they were situated is indeed called Siddim; but it is said to have been adjacent to 'the salt sea,' v. 3, and it contained Sodom and Gomorrah. The streams that anciently watered the plain remain to attest the accuracy of the sacred historian, but the pits of asphaltum are no longer to be seen. Did they disappear in consequence of the catastrophe of the plain?

— 'Like the land of Egypt, as thou comest unto Zoar.'—This is unintelligible as it stands. The meaning is that the plain of the Jordan was so far as Zoar well watered every where, like the land of Egypt or the garden of Eden. As Zoar was at the southern extremity of the Ghor, we wonder that Dr. Robinson did not discover the support which this text would afford to his argument, that the river did not formerly flow on to the Red Sea, or beyond this point. If it had done so, the limit of abundant irrigation would not have been drawn at Zoar as it is in this text; but might have been extended southward, even to the Red Sea. Or Zoar, see the note on xix. 22.

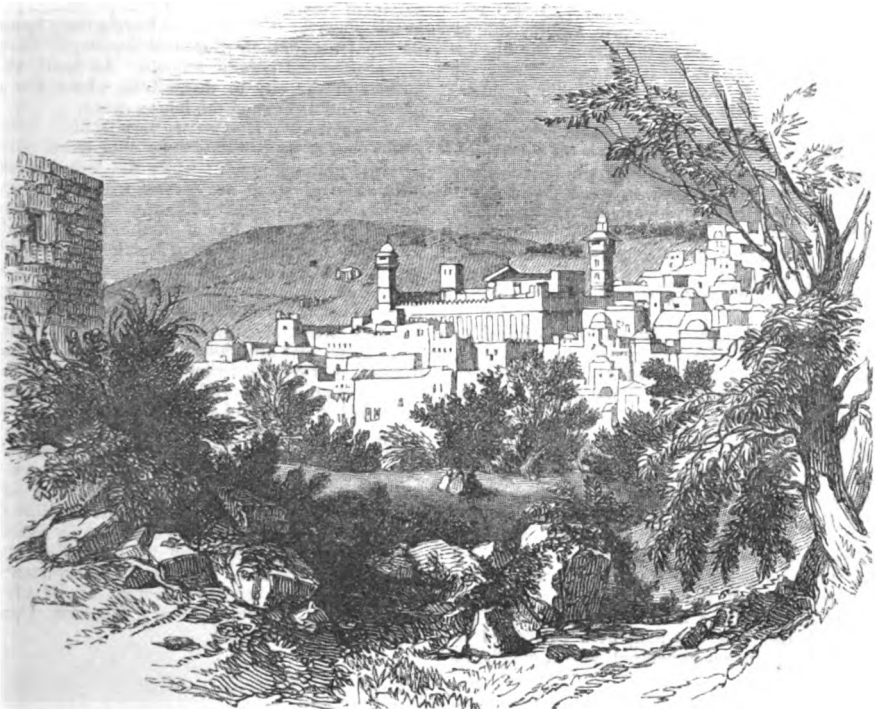
18. 'Plain of Mamre.'—The note on ch. xii. 6, applies here; the word translated 'plain' being the same in both places. No doubt a tree, and probably a terebinth tree, is meant here. Mamre is the name of the person who is described, in v. 13 of the next chapter, as an Amorite, one of three brothers who were friends of Abraham, and confederates with him in his expedition against the four kings. It would probably be correct to translate, 'dwelt at the turpentine tree of Mamre, which is in [the neighbourhood

of] Hebron.' Sozomen, the ecclesiastical historian, says the tree still existed in the time of Constantine, at the distance of six miles from Hebron, and was famous for pilgrimages and for a great fair to which the concourse gave occasion. Opinions were at that time divided as to the antiquity of the tree; some thought it as old as the creation, and that it was the same under which Abraham entertained the angels; while others supposed that it grew from a staff which one of the angels left in the ground. Both Jews and Christians concurred in regarding it with such extraordinary superstition, that Constantine wrote to direct Eusebius, bishop of Casarea, to put a stop to the grosser forms of the idolatrous homage it received, and to throw down the altar which had been erected before it. The emperor, however, directed a church to be built, in which the regular offices of religion might be performed. Sanutus states that the trunk of the terebinth tree was still in being in his time (about 1300 A.D.), and that the pilgrims carried it away in pieces, to which great virtues were ascribed. Sozomen also speaks of a well dug by Abraham, and of certain cottages built by him. The Spanish Jew, Benjamin of Tudela, who was at the place about the middle of the twelfth century, says: 'On the confines of the field of Machpelah stands the house of our father Abraham, who rests in peace, before which house there is a spring; and in honour of Abraham no one is allowed to construct any building on that site.' These ruins, which are still shown to travellers as the 'house of Abraham,' seem in fact to be the remains of a small convent. Moreover, the pilgrims and travellers seem to have forgotten that Abraham was a dweller in tents, and does not appear to have ever had a house in Canaan.

— 'Hebron,' properly Chebron (חֶבְרוֹן, in the Greek Χεβρών), stands in an elevated and rocky but fertile district of southern Palestine, 28 miles south of Jerusalem, in 31° 32' 30" N. lat., 35° 8' 20" E. long., at the height, according to Schubert (*Reise ins Morgenlande*), of no less than 2664 Paris feet above the level of the sea. It is one of the most ancient cities existing, having, as Moses in-

forms us, been founded seven years before Zoan in Egypt (Num. xiii. 22). Its more ancient name was Kirjath-Arba, that is, 'city of Arba,' probably from Arba, the father of Anak and of the Anakim, who dwelt in and around Hebron (Gen. xxiii. 2; xxxv. 27; Josh. xiv. 15; xv. 3; xxi. 11; Judg. i. 10). But some Rabbinical writers translate the name Arba ארבע, which means 'four,' and thus make it 'City of the Four,' which they then interpret to mean the four couples they suppose to have been buried there, namely, Adam and Eve, Abraham and Sarah, Isaac and Rebecca, and Jacob and Leah. It appears to have been in the time of Abraham called also Mamre, probably from the patriarch's Amoritish ally of that name (Gen. xxiii. 19; xxxv. 27; comp. xiv. 13, 28). It has been urged that the place did not receive the name of Hebron till after the time of Moses, and we are referred to Josh. xiv. 15; xv. 13, in proof of this assertion. This has been alleged by some in proof that Genesis could not have been written by Moses, and by others as a mark of the subsequent revision ascribed to Ezra. But all the particulars are compatible with the impression which a comparison of texts would convey, that Hebron was the original Hebrew name of the place, which was subsequently changed to Arba (by a man of that name), but was restored by the Israelites on their entrance into Canaan.

The ancient city lay in a valley; and the two remaining pools, one of which at least existed in the time of David, serve, with other circumstances, to identify the modern with the ancient site, Gen. xxxvii. 14; 2 Sam. iv. 12. Much of the life-time of Abraham, Isaac, and Jacob was spent in this neighbourhood, where they were all entombed; and it was from hence that the patriarchal family departed for Egypt by the way of Beersheba, Gen. xxxvii. 14; xli. 1. After the return of the Israelites, the city was taken by Joshua and given over to Caleb, who expelled the Anakim from its territories, Josh. x. 36, 37; xiv. 6-15; xv. 13-14; Judg. i. 20. It was afterwards made one of the cities of refuge, and assigned to the priests and Levites, Josh. xx. 7; xxi. 11, 13. David, on becoming king of Judah, made



HEBRON.



Hebron his royal residence. Here he reigned seven years and a half; here most of his sons were born; and here he was anointed king over all Israel, 1 Sam. ii. 1-4, 11; 1 Kings ii. 11; 2 Sam. v. 1, 3. On this extension of his kingdom Hebron ceased to be sufficiently central, and Jerusalem then became the metropolis. It is possible that this step excited a degree of discontent in Hebron, which afterwards encouraged Absalom to raise in that city the standard of rebellion against his father, 2 Kings xv. 9, 10. Hebron was one of the places fortified by Rehoboam, 2 Chron. xi. 10; and after the exile the Jews who returned to Palestine occupied it and the surrounding villages, Neh. xi. 15.

Hebron is not named by the prophets, nor in the New Testament; but we learn from the first book of Maccabees, and from Josephus, that it came into the power of the Edomites, who had taken possession of the south of Judah, and was recovered from them by Judas Maccabæus, 1 Macc. v. 65; Joseph. *Antiq.* xii. 8, 6. During the great war, Hebron was seized by the rebel Simon Giorides, but was re-captured and burnt by Cerialis, an officer of Vespasian (Joseph. *De Bell. Jud.* iv. 9; vii. 9). Josephus describes the tombs of the patriarchs as existing in his day; and both Eusebius and Jerome, and all subsequent writers who mention Hebron, down to the time of the Crusades, speak of the place chiefly as containing these sepulchres, for an account of which see the note on ch. xxiii. 19. In the course of time the remarkable structure enclosing the tombs of Abraham and the other patriarchs was called the 'Castle of Abraham,' and by an easy transition this name came to be applied to the city itself; till in the time of the Crusades the names of Hebron and Castle of Abraham were used interchangeably. Hence, as Abraham is also distinguished among the Moslems by the appellation of *el Khulil*, 'the Friend' (of God), this latter epithet became, among them, the name of the city; and they now know Hebron only as *el Khulil*. Robinson's *Researches*, ii. 456.

Soon after the Crusaders had taken Jerusalem, Hebron also appears to have passed into their hands, and, in 1100, was bestowed as a fief upon Gerhard of Avennes; but two years after it is described as being in ruins (Wilken, *Gesch. der Kreuz.* ii. 44; Saewulf, *Peregrin.* p. 269). In 1167 Hebron was raised to the rank of a bishopric, and the title of bishop of Hebron long remained in the Romish church, for it occurs so late as A.D. 1365. But it was merely nominal; for after the capture of Jerusalem by Saladin in 1187, Hebron also reverted to the Moslems, and has ever since remained in their possession. In the modern history of Hebron the most remarkable circumstance is the part which the inhabitants of the town and district took in the rebellion of 1834, and the heavy retribution which it brought down upon them. They held out to the last, and gave battle to Ibrahim Pasha near Solomon's Pools. They were defeated; but retired and entrenched themselves in Hebron, which Ibrahim carried by storm, and gave over to sack and pillage. The place has not yet recovered from the blow it then sustained.

The town of Hebron lies low down on the sloping sides of a narrow valley (of Mamre), chiefly on the eastern side, but in the southern part stretches across also to the western side. The houses are all of stone, high and well built, with windows and flat roofs; and on these roofs are small domes, sometimes two or three to each house. The streets are narrow, seldom more than two or three yards in width; the pavement, where one exists, is rough and difficult. The bazaars are to a considerable extent covered. The goods in them are thus secured from the effects of the sun and rain, but the streets are rendered gloomy as well as damp. These shops are well furnished, better indeed than those of towns of the same class in Egypt, and the commodities are of a very similar description. The only display of local manufactures is the produce of the glass-works, for which the place has long been celebrated in these parts. The articles manufactured consist chiefly of

glass lamps, many of which are exported to Egypt, and rings of coloured glass, worn by females on the arms. Lord Nugent adds to the articles in which the Jewish inhabitants trade, 'earthenware and coarse cloth, wine which is not bad, oil which is good, and a sort of ardent spirit which is detestable.'

There are nine mosques in Hebron, none of which possess any claim to interest, save the massive structure built over the tombs of the patriarchs, an account of which will be found under ch. xxiii. 19. A common Moslem tomb in the neighbourhood of the town passes as the tomb of Abner. He was certainly buried at Hebron; and the head of Ishbosheth was deposited in the same sepulchre, 2 Sam. iii. 32; iv. 12; but there is little evidence of this being the tomb. Nothing at Hebron bears the stamp of high antiquity except the wall which encloses the court wherein stands the mosque over the tomb of the patriarchs, and two reservoirs, for rain water, outside the town. The wall is extensive and lofty, formed of large stones, and strengthened by square buttresses. Dr. Robinson thinks it may be the same which is mentioned by Josephus (*Antiq.* i. 14; *De Bell. Jud.* iv. 9, 7), and by Eusebius and Jerome (*Onomasticon*, s. v. 'Arboch') as belonging to the sepulchre of Abraham. Of the reservoirs, the largest is at the bottom of the valley, just outside the southern gate. It is a large basin, 133 feet square, and 21 feet 8 inches deep, containing 14 feet of water in May, and more or less at other times of the year. It is built of hewn limestone, of solid workmanship, and very ancient date. The other and smaller reservoir is also in the bed of the valley at the north end of the town. It measures 85 feet by 55, with a depth of 18½ feet, containing in May 7 feet of water. These cisterns are supplied entirely by rains, and form the main dependence of the inhabitants for water. One of them is without doubt 'the pool of Hebron,' over which David hanged up the assassins of Ishbosheth.

The present population of Hebron has not been clearly ascertained. The highest estimate makes it 10,000, and the lowest 5000. Most of the inhabitants are Moslems, of fierce and intolerant character. There are no resident Christians. The Jews amount to about one hundred families, mostly natives of different countries of Europe, who have emigrated to this place for the purpose of having their bones laid near the sepulchres of their illustrious ancestors. They have two synagogues and several schools. As usual, they have a quarter of the city to themselves, where the streets are narrow and filthy, and the houses mean.

The environs of Hebron are very fertile. Vineyards and plantations of fruit-trees, chiefly olive-trees, cover the valleys and arable grounds; while the tops and sides of the hills, although stony, are covered with rich pastures, which support a great number of cattle, sheep, and goats, constituting an important branch of the industry and wealth of Hebron. 'The hill country of Judah, of which it is the chief town, is indeed highly productive, and under a paternal government would be capable of sustaining a large population. That it did so once, is manifest from the great number and extent of ruined terraces and dilapidated towns. It is at present abandoned, and cultivation ceases at the distance of two miles north of the town. The hills then become covered with prickly and other stunted trees, which furnish Bethlehem and other villages with wood.'

Hebron had been rarely visited by European travellers from the latter end of the seventeenth century till about thirty years since. Since then visits to Hebron have been comparatively common. The best accounts of the place have been given by Dr. Robinson in his *Biblical Researches*, by Dr. Olin in his *Travels in the East*, by Schubert in his *Reise ins Morgenlande*, and by Lord Nugent in *Lands Classical and Sacred*. Notices of less importance may also be found in the respective *Travels*, &c., of Ali Bey, Irby and Mangles, Poujoulat, Monro, Stephens, Paxton, Lord Lindsay, and Russegger.

## CHAPTER XIV.

1 *The battle of four kings against five.* 12 *Lot is taken prisoner.* 14 *Abram rescueth him.* 18 *Melchizedek blesseth Abram.* 20 *Abram giveth him tithes.* 22 *The rest of the spoil, his partners having had their portions, he restoreth to the king of Sodom.*

AND it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All these were joined together in the vale of Siddim, which is the salt sea.

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in 'Shaveh Kiriathaim,

6 And the Horites in their mount Seir, unto 'El-paran, which *is* by the wilderness.

7 And they returned, and came to En-mishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same *is* Zoar;) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim *was full of* slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 ¶ And they took Lot, Abram's brother's

son, who dwelt in Sodom, and his goods, and departed.

13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.

14 ¶ And when Abram heard that his brother was taken captive, he <sup>3</sup>armed his 'trained servants, born in his own house, three hundred and eighteen, and pursued *them* unto Dan.

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 ¶ And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the 'king's dale.

18 And 'Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God.

19 And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth:

20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him 'tithes of all.

21 ¶ And the king of Sodom said unto Abram, Give me the 'persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

23 That I will not *take* from a thread even to a shoelatchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

<sup>1</sup> Or, the plain of Kiriathaim.

<sup>2</sup> Or, the plain of Paran.

<sup>3</sup> Or, led forth.

<sup>4</sup> Or, instructed.

<sup>5</sup> 2 Sam. 18. 18.

<sup>6</sup> Heb. 7. 1.

<sup>7</sup> Heb. 7. 4.

<sup>8</sup> Heb. souls.

Verse 1. 'Amraphel king of Shinar,' etc.—The transaction here recorded is very difficult to understand, from the uncertainty of the names and for want of a clear understanding of the relation of the four kings to each other. The view which we have taken of it in another work (*Pictorial History of Palestine*, ii. 37) still seems to us the most satisfactory, and we therefore repeat it here:—

'It appears that, in this age, the Assyrian power predo-

minated in Western Asia; and we should not wonder if it be ultimately discovered that even the "Shepherd-kings" of Egypt were Assyrian viceroys, which discovery would throw great light on several circumstances in the lives of the patriarchs. Be this as it may, we learn that some years before the date at which we are now arrived, an Assyrian force had crossed the Euphrates, and made extensive conquests in Syria. This force appears to have been composed of detachments from the several small

nations or tribes which composed or were subject to the Assyrian empire, each commanded by its own *melech* or petty king. Of these kings, one named "Chedorlaomer, king of Elam," probably Elymais, appears to have been left viceroy of the conquests west of the Euphrates. This chief resolved, in the end, to carry his arms southward, and for this purpose took with him, not only the warriors drawn from his own clan, but those commanded by three other of such "kings," namely, Amraphael, king of Shinar (or Babylonia); Arioch, king of Ellasar; and another called Tidal, who, from his title, "king of Goyim," or, if we translate the word, "of peoples," may seem to have ruled a mixed people or a union of small tribes. Although the history only requires the mention of the vale of Siddim, we think it wrong to infer from thence that no other district of southern Syria was involved in the consequences of this expedition. The intermediate country, particularly on the coast of the Jordan and the country beyond, possessed by the Horim of Mount Seir, probably experienced its effects, although we only read that the four commanders made war with the five petty kings of the plain. Being defeated, these five kings were made tributary to Chedorlaomer, and in this state of subjection they remained twelve years. But, in the thirteenth year, some unrecorded circumstances encouraged the kings of the plain to withhold their tribute, in which act we may reasonably conclude that other districts of south-western Syria concurred. The year following, Chedorlaomer and his confederates undertook a new expedition to punish the revolters; and that they did not proceed at once against the kings of the plain, but went to the countries beyond the vale of Siddim, and only noticed it on their return northward, seems to us to give a very clear sanction to our conclusion—that other neighbouring districts were also subjugated by the Assyrians thirteen years before, and participated in the revolt of the thirteenth year. And this conclusion is further strengthened by the fact that the mere incidents of this expedition would seem to have been far more important than what we must otherwise suppose to have been its sole or principal object. Coming from the north, the Assyrian commanders traversed the country east of the Jordan, overthrowing in their way the gigantic races by which that country appears to have been inhabited. Continuing their progress southward, the invaders smote the Horim who dwelt in the caverns and fortresses of Mount Seir. Where they crossed the Jordan we know not, but we next find them returning northward by, or along the western border of the great valley of the Arabah, reducing the tribes who inhabited the verge of the wilderness of Paran, on the south of Palestine, namely, the Amalekites, and such of the Amorites as abode on the south-western borders of the vale of Siddim. Arriving at last at that vale, the five kings by whom it was ruled went forth to give them battle. But they were defeated, and fled.

2. '*These made war.*'—This chapter contains the first example recorded in history of a war undertaken with views of foreign conquest. There is nothing to indicate that the war was very sanguinary. It appears that Chedorlaomer made a moderate use of his victory in the first case, as he left the kings of the five cities on their thrones, although doubtless on the condition of paying him an annual tribute. The sequel shows that at this time, when the world was but thinly peopled, the capture and removal of persons was esteemed an important and desirable object. — '*Made war,*' etc.—Many writers have pointed out this transaction as one of the most improbable in the Hebrew history; but it is one which a person acquainted with the usages or even the history of the East receives without the least hesitation. The ease with which a very large body of men may be thrown into a panic by the night attack of a very small one is familiar in all military history. But the present case needs not such illustration. It rather appears that we form too exalted a notion of the force of the invaders, arising, perhaps, from the ideas of power and magnificence which we connect with the title of 'king.' But what the kings of this age usually were, and what the general extent of their power, we shall

presently see; and even in our own day too much stress would not, in another case, be laid upon a title which is given equally to the lord of a few hamlets in Africa and to the sovereigns of England or France. Whether the four kings were themselves subject to some greater power for which they acted, as we conceive, or were independent, as some suppose, and only confederated for the purposes of this expedition, the conclusion as to their own condition of petty sovereigns, commanders of their own clans or districts, remains the same, and gives us no reason to suppose that the forces which they conducted were very numerous, or more than relatively formidable. Their strength arose from their association, and then was not such as the five petty kings of the plain were afraid to confront, or the four nomadic chiefs to pursue. There is nothing to suggest the idea of a considerable army, either in the circumstances of the time—or even of the present time in the same country—or in the exploits which were performed, which are such as have been performed by small troops during the feudal ages in Europe, or by a still smaller force of Bedouins or Turcomans in our own day, dashing like a storm over a large tract of country thinly inhabited by people dispersed in small and distant communities, with no defence but in themselves, and allowed no time to combine in resistance. If the forces of the three Amoritic brothers bore any proportion to that of Abraham, the whole pursuing party may have consisted of 1000 men; and if we go so far as to suppose the invading kings had 1000 each, making 5000, the defeat of such a body by 1000 Bedouins in open fight is very far from being without example. And Abraham's victory over Chedorlaomer was won, not in open fight, but by a sudden surprise in the night season. See *Pictorial History of Palestine*, ii. 39.

— '*Sodom — Gomorrah — Admah — Zeboim — Bela.*'—These are the five 'cities of the plain' which were afterwards doomed to destruction for their iniquity, and which were all destroyed with the exception of Bela, saved to afford a place of refuge to Lot. Sodom and Gomorrah are always so mentioned as to appear the principal of the five, and Bela was probably the least important. For observations on the situation and overthrow of these cities, and on the Dead Sea, see the notes on chap. xix.

'*Zoar.*'—Properly *Tzoar*, זְוָר. The text shows the reason why this small town, one of the doomed cities of the plain, was preserved, and why its ancient name of Bala came to be changed to Zoar. It is mentioned again in Deut. xxxiv. 3; Isa. xv. 5; Jer. xlviii. 34, so as to show that it belonged to the Moabites, descended from Lot, and became a place of some consideration. In the time of Eusebius and Jerome it had many inhabitants, and was occupied by a Roman garrison. We afterwards hear of it as a large village, a fortified place, and the seat of a bishopric. The Christian writers during the Crusades seem to have found the place under the name of Segor (which is the Septuagint orthography of Zoar); and they describe it as pleasantly situated, with many palm-trees. Abulfeda repeatedly speaks of *Zoghar* as a place adjacent to the Dead Sea and the Ghor, and indeed calls the Dead Sea itself the Lake of *Zoghar*. This is the same name as זְוָר *Tzoar*; the apparent difference in Roman types arising from the fact, that the letter ז *ain* in the Hebrew word is treated as mute, but in Arabic is represented by *gh*. Dr. Robinson (*Bib. Researches*, ii. 480, 481: 648-651) has much argument to show that Zoar must have lain on the east of the Dead Sea; which seems clear enough from its having been in the territory of Moab; and he thinks that Irby and Mangles have rightly fixed its position at the mouth of the Wady Kerak, at the point where the latter opens upon the isthmus of the long peninsula which stands out from the eastern shore of the lake towards its southern end. At this point Irby and Mangles discovered the remains of an ancient town. Here 'stones that have been used in building, though for the most part unhewn, are strewed over a great surface of uneven ground, and mixed with bricks and pottery. This appearance continues without interruption during the space of at

least half a mile, quite down to the plain, so that it would seem to have been a place of considerable extent. We noticed one column, and we found a pretty specimen of antique variegated glass. It may possibly be the site of the ancient Zoar' (*Travels*, p. 448).

5. 'Rephaims—Zuzims—Emims.'—These would seem to have been people of extraordinary stature inhabiting the country east of the Jordan and Dead Sea. The country of the Rephaims is identified with that of Bashan, the last king of which, Og, so famous for his great stature, was dispossessed by the Israelites, when the city of Ashtaroth was given to the half-tribe of Manasseh, whose allotment was east of Jordan. The Zuzims and Emims had been previously dispossessed of their territory by the children of Moab and Ammon, the sons of Lot.

6. 'And the Horites in their mount Seir.'—For an account of Mount Seir and the land of Edom, see the note on chap. xxxvi. 9.

9. 'Four kings with five.'—There were five kings in the vale of Siddim, which, it now appears, formed not the whole area of the present Dead Sea, but only of the southern extremity. Their kingdoms must, therefore, have been within an area considerably less than that which London occupies. In short, there seems at this time to have been as many kings as towns. And this is still more evident in the later time of Joshua, when the Israelites, under his conduct, defeated thirty-nine of them, and left many unconquered (Josh. xii. 24). Adonibezek, who died a little after Joshua, owns that in his wars he had maltreated seventy kings (Judges i. 7). Ancient history agrees with Scripture in showing the narrow bounds of ancient kingdoms. Egypt was originally divided into several states. The different provinces which compose the present kingdoms of China and Japan were as many separate kingdoms. Greece remained for many ages divided into even more petty states than ultimately formed its republics. We see what a number of kings Greece sent forth to the war with Troy; and the still more ancient monarchies of that country were even less important. A few families assembled in one town under one chief, were the whole subjects of these early kings. At the present day Africa presents us with a picture of those ancient times. We there see a great number of sovereigns in a small extent of country; every little district having its own particular king.

10. 'Fled to the mountain.'—It is still a common practice in the East for the inhabitants of towns and villages to hasten for safety to the mountains, in times of alarm and danger, or at least to send their valuable property away. The moveables of the Asiatics, in camps, villages, and even towns, are astonishingly few, compared with those which the refinements of European life render necessary. A few carpets, kettles, and dishes of tinned copper, compose the bulk of their property, which can speedily be packed up and sent away on the backs of camels or mules, with the women and children mounted on the baggage. In this way a large village or town is in a few hours completely gutted, and the inhabitants, with every stick and rag belonging to them, can place themselves in safety in the mountains. The writer of this note travelled in Kurdistan in 1829, following, in one part of the journey, the course which had recently been taken by the Persian troops in their march from Tabreez to Sulimanieh. He came to one large village which had been partially burnt by the Persians, by whom also the inhabitants were so maltreated, that they afterwards fled to the mountains. The news of this transaction having been carried over-night to the next large village, about twenty miles distant, the Persians, on their arrival there the next day, found it completely deserted by the inhabitants, who had in the short interval removed with all their live stock and goods to the hills. It was in this condition that we found it a fortnight later; the inhabitants being afraid to come back till the soldiers should have returned from their expedition. Burckhardt, in his *Notes on the Bedouins and Wahabys*, p. 337, mentions that, when the Wahabys menaced Damascus in 1810, the inhabitants sent off all their valuable property to the mountains of Lebanon.

13. 'The Hebrew.'—Here we reach the first of the two names by which the worshippers of Jehovah are distinguished in the Old Testament—'Hebrews' and 'Israelites,' and the relative bearing of which it is well to notice together. The former is the usual name of the nation, and as such is much more ancient and universal than the other, Abraham himself being here called a Hebrew; and it does not, like the other, bring to mind any ancestor of glorious memory, while Israelite is the holy name of the people, closely connected with the religion and tradition of the race. Accordingly, while priest and prophet always address the people by the name of Israelites, other nations always call them Hebrews, and a Hebrew never calls himself an Israelite in speaking with foreigners (Gen. xl. 15; Jonah i. 9); on other occasions, too, and especially by earlier writers, the nation is called Hebrews when not mentioned with reference to its religion (Gen. xliii. 32; Exod. xxi. 2; 1 Sam. xiii. 3, 7; xiv. 21). The name Hebrews, עִבְרִים, according to the views entertained by the people themselves, is derived from Eber, עֶבֶר, an ancestor of Abraham (Gen. x. 21; xi. 16); but as nothing further is known of him, he can scarcely be considered an historical personage. Perhaps it was originally applied to all nations of Shemitic tongue on this side the Euphrates, which, according to historical traces, migrated from Central Asia, and last from Mesopotamia (עֶבֶר הַנְּהָר עֶבֶר הַנְּהָר, 'the land on that side the river,' i. e. the Euphrates; comp. the Sept. ὁ περὶ τὴν, Gen. xiv. 13) to Palestine and Arabia: in this case the names would spring from the ancient inhabitants of Canaan, as is now generally admitted. According to either view, however, the name Hebrews embraced originally all the descendants of Abraham, and was only afterwards particularly appropriated to the direct descendants of Abraham in Palestine. This is the view taken by Ewald, in his *Hebrew Grammar*, sect. 3, Nicholson's translation. Another great authority, Gesenius, in his *Geschichte der Hebräischen Sprache und Schrift* (History of the Hebrew Language and Writing), pp. 9-12, doubts that there is any foundation for the distinction here established in favour of 'Israelite' as the sacred name of the people. He thinks that its being a patronymic derived from the founder of the nation, sufficiently accounts for its use being confined to the people themselves. This is doubtless true; but the other view includes this, and supposes further that a sort of sanctity was attached to it as the covenant name of the people, arising out of the circumstances under which the name of Jacob was changed to Israel (Gen. xxxii. 28). If the Hebrews had been called Jacobites, from Jacob, the original name of their progenitor, instead of Israelites, from Israel, his name as the chosen of God, this argument from the origin of the name would not apply; but that from the use of the name would in any case remain very cogent. For instance, when our Lord called Nathanael 'an Israelite indeed' (John i. 47), did he not use it as describing one in covenant relation with God? If it had been merely a common patronymic, every descendant of Jacob would have been as much 'an Israelite indeed' as Nathanael.

14. 'Brother.'—Lot was Abraham's nephew, but is called here his brother, in conformity with a usage of which we shall meet with frequent instances in our progress through the Scriptures, and which did not confine the application of the term to natural brothers, but extended it to all near kindred.

—'Servants, born in his own house.'—The word translated *servant* generally denotes what we should call a *slave*. In subsequent passages we shall indeed have occasion to remark upon humble friends or disciples performing servile offices, and therefore called 'servants'; and also upon the Jewish slaves whom their own countrymen held in bondage for a limited time, and under defined restrictions. But the mass of the servants mentioned in the Scripture history were absolute and perpetual slaves. They were strangers, either purchased, or taken prisoners in war. They and their progeny were regarded as completely the property of their masters, who could exchange or sell

them at pleasure, could inflict upon them what punishments they pleased, and even in some cases put them to death. Abraham's 'servants' were manifestly of this description. This form of slavery is still common in the East; and the facts which the book of Genesis brings under our notice, show how little Asiatic usages have altered after the lapse of about four thousand years. The condition of slavery in Mohammedan Asia is, however, unattended, except in very rare instances, with the revolting circumstances which we usually associate with the word. The term 'slave' itself is not regarded as one of opprobrium, nor does it convey the idea of a degraded condition. Slaves are generally treated with such kindness and favour, that they commonly become much attached to their masters, and truly devoted to their interest. They do not till the fields, or work in manufactories. Their employments are almost wholly of a domestic nature, and their labour light. This is particularly the case with those who are purchased young and brought up in the family, and still more with those who, like Abraham's, are 'born in the house.' Few Europeans would do for their hired servants what the Asiatics do for their slaves, or repose such entire confidence in them. Illustrations of this matter will occur as we proceed. Meanwhile it is obvious, that as Abram had among the slaves 'born in his house,' 318 men fit to bear arms, exclusive of purchased slaves, old men, women, and children, he must have been regarded as a powerful chief by the petty princes among whom he dwelt. Hence, a few chapters on (chap. xxiii. 6), the children of Heth say to him, 'My lord, thou art a mighty prince among us.'

— 'Dan.'—This has been pointed out as one of the passages evincing that the book of Genesis was not written till after the time of Moses, or that it was interpolated by a later hand. It is assumed that this is the same place, originally called Laish, which did not acquire the name of Dan (from the tribe of that name) till the time of the Judges, under the circumstances described in Judg. xviii. 29. But it has been forgotten that there was another Dan, distinguished as Dan-Jaan, mentioned in 2 Sam. xxiv. 6, which, for all that appears, bore the same name in the time of the patriarchs, and which certainly does seem to have been upon the track upon which Abram must have passed in his pursuit of Chedorlaomer. At all events, when we thus find another Dan in the proper quarter, it is both unwise and offensive to fasten upon another, which we know did not receive the name till after the time of Moses.

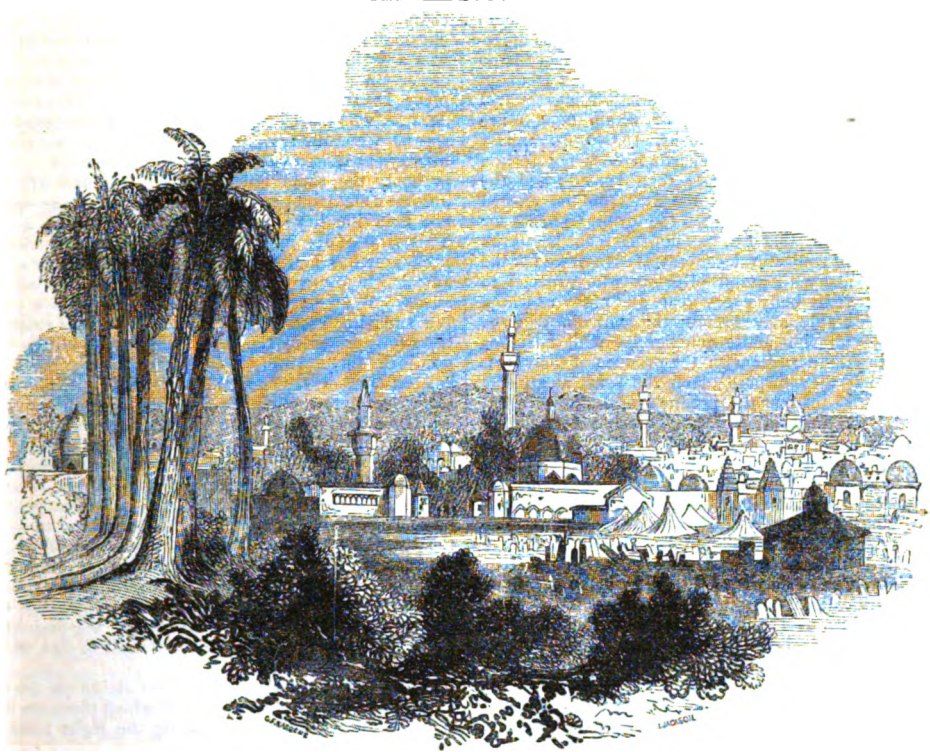
15. 'Divided himself against them . . . by night.'—Probably he divided his forces, so that a simultaneous rush was made upon the camp of the enemy from different quarters. Here again the usages of Arabian warfare assist us. Surprise, by sudden attacks, is their favourite mode of warfare. Some tribes consider it cowardly and disgraceful to make a night-attack on a camp. But this is not the general feeling. When such an attack is resolved upon, the assailants so arrange their march that they may fall upon the camp about an hour before the first dawn, when they are tolerably certain to find the whole people asleep. With some tribes it is then the custom to rush upon the tents, and knock down the principal tent-poles; thus enveloping the sleepers in their tent-cloths, which renders the victory easy even over superior forces. What greatly facilitates the success of such attacks is the general neglect of posting night-watches and sentinels, even when in the vicinity of an enemy. If an immediate attack is apprehended, all the males of an encampment, or all the soldiers of an expedition, remain watching their fires throughout the night. In the present transaction we do not read of any men killed on either side. Probably none were. It is astonishing how little blood is shed by the Arabs in their most desperate actions, which more resemble frays among an unorganized rabble than a battle between soldiers. We may hear of a battle lasting a whole day without a man being killed on either side. Burckhardt says: 'When fifteen or sixteen men are killed in a skirmish, the circumstance is remembered as an event of great importance for many years by both parties.'

— 'Hobah,' or rather Chobah, חֹבָה, lay to the north

of Damascus, the north being 'on the left hand of a person facing the East. This place is not again mentioned in Scripture; but it is probably the Choba, חֹבָה, of Judith xv. 4. Eusebius, in the *Onomasticon*, confounds this place with Cocuba, the seat of the Ebionites. The site is not known; but a German traveller, Troilo, mentions a village called Hoba, about half a league north of Damascus (*Reisebeschreibung*, p. 584); and this is more likely to mark the site than the small village called Kokab, which was observed by Burckhardt seven miles south of Damascus, with which Gesenius was inclined to identify it. See Burckhardt's *Travels in Syria*, p. 317, and Gesenius's Note in the German translation of the same, ii. 1054.

— 'Damascus.'—This is the first mention of a city which hereafter makes a great figure in Scripture. Its origin must have been very ancient; for the way in which it is spoken of here and in the next chapter, b. 2, does not indicate that it was then a new or unknown place. We hear nothing more of it till the time of David, when we find it the seat of a state, the interference of which in aid of the enemies of David led to its subjugation by him (2 Sam. viii. 5, 6; 1 Chron. xviii. 5, 6). But it threw off this dependence upon Israel in the reign of Solomon, when Rezon, a servant of Hadadezer, king of Zobah, gained possession of Damascus, and established the kingdom which is the 'Syria' of the subsequent history (1 Kings xi. 4), and which appears eventually to have comprised a very considerable dominion between the Antilibanus and the Euphrates, seeing that under the second Benhadad thirty-two 'kings,' or petty princes, attended that monarch in his campaign against Samaria (1 Kings xx. 1). This was only one of the numerous acts of hostility which took place between the kingdoms of Syria and Israel, which seem to have regarded each other as natural enemies. Many interesting facts of Scripture history are connected with, or grow out of this warfare. The line of Rezon ceased with the murder of Benhadad II. by Hazael, who usurped the throne, and by his great abilities in war proved a terrible enemy to Israel, of all whose territories beyond the Jordan he gained possession, and placed the kingdom itself under tribute (2 Kings x. 32, 33; xiii. 3). But by his successor all these advantages were lost, and the Israelites, under Jeroboam II., not only threw off the Syrian yoke and recovered their former territories, but captured Damascus itself (2 Kings xiv. 28). It was soon restored to its own kings; and at a subsequent period we find Israel and Syria in an unnatural confederacy against Judah, by which the king, Ahaz, was induced to purchase the aid of the Assyrians, who fell upon Damascus, took it, carried the inhabitants away captive, and, having slain the king, Rezin annexed his territories to their own dominion (2 Kings xv. 37; xvi. 6-9; Isa. vii. 1; viii. 4; x. 9; xvii. 1). After this Damascus fell successively under the dominion of the Babylonians, the Persians, the Greeks, and the Romans. In and after the time of Christ the city contained numerous Jews (Joseph. *De Bell. Jud.*, i. 2; xxv. 2; xx. 2; comp. Acts ix. 2); and it was when on a mission from the Sanhedrim to suppress the growth of Christianity among them, that St. Paul was miraculously converted (Acts x. iii. 30; Gal. i. 12). For remarks on the topographical and historical circumstances connected with that event, see the notes on Acts x. The city then belonged to the dependent kingdom of the Arabian prince Aretas. At a later period it was reckoned among the cities of Decapolis. From the time of Hadrian it bore the honorary title of Metropolis, but did not enjoy the rights of a metropolis. Under the Greek emperors Damascus became the most celebrated city of Western Asia, remarkable for its wealth, luxury and magnificence, and for its numerous Christian population. After its conquest by the Arabians in 633 A.D., it became the capital of their mighty empire till that distinction was, after about a century, transferred to Baghdad. Damascus remained under the sway of the khalifs of Baghdad, till it passed to the Fatemite khalifs of Egypt, from whom, towards the latter end of the eleventh century, it was wrested by one of the generals of Malek Shah, the Seljuk Sultan of Iran, who, under a nominal lieutenantancy,





[DAMASCUS.]

swayed all the real power of the Baghdad khalifat. The conquering general and his descendants ruled in Damascus with the title of Attabeys with increasing power and territory, and lessening dependence upon the Seljukian sultans, till at length, under the famous Nureddin, Damascus became the capital of a great and prosperous realm, which held even Egypt in subjection. Soon after his death, Saladin, who had been his lieutenant in Egypt, but had eventually secured the sovereignty of that country for himself, found means of adding the Damascene territories to his dominion, from which time Damascus became virtually his metropolis, as it was that of his descendants. It was here that this conqueror died in 1193; and it was here that, in 1207, his son Malek-al-Adel received from the khalif at Baghdad (Al Nazer) a kaftan of honour and a crown of gold. The city remained under the rule of this family till 1301, when Timur Beg made his fierce inroad into Syria, and reduced Damascus to ashes. It afterwards revived, and remained attached to Egypt till 1517, when the inhabitants sent forth their elders to tender their homage to the sultan Selim as he approached the city after his conquest of Egypt. Under the Osmanli Turks it has since remained, except for the few years in which Syria was lately subject to Mehemet Ali of Egypt.

Damascus is situated in  $36^{\circ} 25'$  E. long., and  $33^{\circ} 27'$  N. lat., in the north-west of an extensive level plain, which is open eastward beyond the reach of vision, but is bounded in every other direction by mountains, the nearest of which—those of Salehie, to the north-west—are not quite two miles from the city. These hills give rise to the river Barrady, and to various rivulets, which afford the city a most liberal supply of water, and render its district one of the most pleasant and fertile of Western Asia (see note on 2 Kings v. 12). The district within a circumference of from twenty to twenty-five miles is thickly covered with well-watered gardens and orchards, in the midst of which stands the town itself. It thus appears as in a vast wood; and its almost innumerable public buildings, in-

cluding an extensive citadel and a vast number of mosques, with their domes and minarets, give it a fine appearance as viewed from the neighbouring hills; but on approaching over the level plain, the plantations by which it is environed shroud it entirely from view. Its finest building is a grand mosque, of the Corinthian order, said to have been built as a cathedral church by the emperor Heraclius. It was dedicated to St. John of Damascus, and is still called the mosque of St. John the Baptist by the Turks, who believe that in the latter days Jesus shall descend thereon, and from its summit require the adhesion of all his followers to the Moslem faith. The city is surrounded by an old wall of sun-dried brick, strengthened with towers; but this wall has fallen to decay, and the town has so greatly extended beyond its limits, that the number of houses without the wall much exceeds that within. The houses in the city have flat roofs, while those in the suburbs have domes. Damascus is said to contain five hundred mansions entitled to be called palaces; and the general splendour of its houses is much extolled in the East. But little of this is visible in the streets; which in general exhibit nothing but walls of mud or sun-dried brick, that fill the narrow streets with dust in dry weather, and render them perfect quagmires when there is rain. The houses themselves are built with the same materials, although stone might be easily obtained from the adjoining mountains. The streets present scarcely any windows, and only low and mean-looking doors; but these often conduct to large interior courts paved with marble, refreshed by gushing fountains, and surrounded by apartments ornamented and furnished in the best and richest Oriental taste. The thirsty Arabs from the Desert regard Damascus with rapture, and are never tired of expatiating on the freshness and verdure of its orchards, the variety and richness of its fruits, and, more than all, its numerous streams, and the clearness of its rills and fountains. There is a tradition that Mohammed, coming to the city, viewed it with great admiration from the mountain Salehie, and then turned

away, refusing to approach, with the remark, that there was but one Paradise designed for man, and he was determined that *his* should not be in this world: but there is no historical foundation for this story. Damascus is about six miles in circumference, and its population is estimated by Mr. Buckingham at 140,000; of whom 90,000 are native Syrian Arabs, 10,000 Turks, 15,000 Jews, and 25,000 Christians. But Dr. Richardson does not reckon the Christian population at more than 12,000; and the Rev. E. S. Calman states that the Jews do not exceed 5000. Mr. Addison thinks 200,000 the lowest estimate for the whole population that can be admitted; but he allows the uncertainty of conjectural estimates. Damascus is the rendezvous of many thousand pilgrims who proceed to Mecca in one great body every year, and many of whom make a considerable stay before the caravan departs. Many of these pilgrims unite commercial with religious objects, loading their beasts with the produce of their own countries, which they dispose of on the road, and bring back in the same manner the products of India, received from Jeddah, the port of Mecca. This has contributed greatly to the prosperity of Damascus, which is also the emporium of an extensive caravan trade with the ports of the Mediterranean on the west, and with Baghdad on the east. Damascus has obtained fame for some of its manufactures. The fine temper of its sword-blades has long been proverbial. This reputation has, however, of late years much declined; but the Damascenes still excel in the art of inlaying metals with gold. The manufacture of the kind of silk called 'damask' originated here.

The inhabitants of Damascus have the reputation of being the most fanatical and intolerant people of Turkey; but the measures of Mehemet Ali put some restraint upon the outward manifestations of their fierce hate against all other religions than their own; and, although that restraint is now withdrawn, some effects of the habit of forbearance which it created still remain.

18. '*Salem*.'—It is a very common and old opinion that this city of Melchizedek was the same afterwards known as *Jeru-salem*. There seems nothing to support this opinion, except that the Psalmist calls the latter city Salem in Ps. lxxvi. 1, 2; and this poetical abbreviation will scarcely bear the weight of so important a conclusion. The notion probably arose in the natural wish of the Jews to be able to connect some points in the history of their great ancestor with the spot which became the capital of his descendants, and the great centre of their ritual worship. For the same reason they allege that the mountain in 'the land of Moriah,' whither Abraham went to offer up Isaac (xxii. 2), was the mount Moriah on which the temple afterwards stood. This we believe: but the belief is in-

compatible with that which fixes here also the Salem of Melchizedek: for it is as manifest that the 'land of Moriah' was a secluded place, as that 'Salem' was an inhabited city. On these and other grounds which cannot in this place be stated, we incline to accept the conclusion of Jerome, who places this Salem near to Scythopolis (Bethshean), where he says that extensive ruins were shown in his days as those of the palace of Melchizedek. This was probably the same Salem as that of John iii. 23; and Jerome's statement at least shows that common opinion did not then identify Melchizedek's Salem with Jerusalem. This view of Jerome's was mostly followed in the middle ages, and has had a good number of modern advocates, among whom we may number Reland, Rosenmüller, and Bleek. We formerly entertained the other view; but having since had occasion to examine the whole subject, have been constrained by the great weight of evidence to abandon it for this.

21. '*Give me the persons, and take the goods*.'—It would seem that here the king claims his own due, and allows Abraham his. According to Arab usage Abraham had an undoubted right to the recovered goods and cattle. The custom is, if an enemy has spoiled an Arab camp, and carried away some of the persons as prisoners, and if the whole be afterwards recovered by another party, then the persons are to be restored, but the property is to remain in the possession of those by whom it was recaptured. This elucidation, which has escaped the notice of annotators, exalts the conduct of Abraham in declining to receive his due, and diminishes the generosity for which the king of Sodom has obtained credit. Indeed we see that Abraham himself admits the right of his friends to that which, for himself, he declined.

22. '*I have lift up mine hand*'—a Hebraism for 'I have sworn,' derived from the custom, to which there are frequent allusions in Scripture, of elevating the right hand in the act of taking an oath.

23. '*From a thread even to a shoelatchet*.'—This seems to have been a proverbial expression of diminution. On the 'thread' it is useless to speculate, as the word admits of so many applications. But the word 'shoe' first occurs here, where it probably denotes a sandal. We shall have to notice both sandals and shoes hereafter. It is probable that the 'shoe-latchet' denotes the thong which fastened the sandal to the sole of the foot. Mr. Roberts, in his *Oriental Illustrations*, informs us that when a man among the Hindoos is accused of taking away some valuable article belonging to another, he repels the charge by a proverbial expression, saying, 'I have not taken away even a piece of the thong of your worn-out sandals.'

## CHAPTER XV.

1 *God encourageth Abram.* 2 *Abram complaineth for want of an heir.* 4 *God promiseth him a son, and a multiplying of his seed.* 6 *Abram is justified by faith.* 7 *Canaan is promised again, and confirmed by a sign, 12 and a vision.*

AFTER these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, and thy exceeding 'great reward.

2 And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

4 ¶ And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, 'So shall thy seed be.

6 ¶ And he 'believed in the LORD; and he counted it to him for righteousness.

7 ¶ And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, Lord God, whereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a she goat of three



years old, and a ram of three years old, and a turtledove, and a young pigeon.

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another : but the birds divided he not.

11 And when the fowls came down upon the carcases, Abram drove them away.

12 ¶ And when the sun was going down, a deep sleep fell upon Abram ; and, lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety 'that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them ; and they shall afflict them four hundred years ;

14 And also that nation, whom they shall serve, will I judge : and afterward shall they come out with great substance.

<sup>4</sup> Acts 7. 6.

<sup>5</sup> Heb. a lamp of fire.

<sup>6</sup> Chap. 12. 7. and 13. 15, and 26. 4. Deut. 34. 4.

15 And thou shalt go to thy fathers in peace ; thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again : for the iniquity of the Amorites is not yet full.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and 'a burning lamp that passed between those pieces.

18 In the same day the LORD made a covenant with Abram, saying, 'Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates :

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

Verse 3. 'One born in my house is mine heir'—that is, one of his house-born slaves. See note on chap. xiv. 14. In Mohammedan Asia the slaves termed 'house-born' are regarded with peculiar esteem. They form part of their master's family, and their welfare is an object of his peculiar care. They are the most attached of his adherents, and often inherit a large share of his wealth. It is sometimes the practice of childless persons to adopt a favourite slave of this class as their own child and heir ; or sometimes they purchase promising boys when young, and after having brought them up in their own faith, formally adopt them as their children. Abraham does not seem to have thought of his nephew Lot as his heir.

9. 'Heifer' עֵזֶה *eglah*—is often rendered 'calf,' especially when those idolatrous images set up by Jeroboam are alluded to. It seems to have been applicable to the young of the ox kind, from the time of its birth to that of full maturity.

— 'She goat.'—It has been by some supposed that the word עִזַּי *ezai* in this place denotes a particular kind of goat ; but a careful consideration of the passages in which it occurs will show that she-goats are really intended. There are however about nine different names applied to goats in Scripture, which circumstance is easily accounted for by the fact, that 'the simple manners of the ancient Shemitic nations multiplied the names of the few objects they had constantly before their eyes ; and their domestic animals in particular received abundant general and distinctive appellations, according to sex, age, and condition of existence or purpose' (Col. C. H. Smith, art. GOAT in *Cyclop. of Bibl. Literature*). The same writer thinks that the race of goats either known to or kept by the Hebrew people were probably—1. The domestic Syrian long-eared breed, with horns rather small, and variously bent ; the ears longer than the head, and pendulous ; hair long, often black :—2. The Angora, or rather Anadolian breed of Asia Minor, with long hair, more or less fine :—3. The Egyptian breed, with small spiral horns, long brown hair, and very long ears :—4. A breed from Upper Egypt, without horns, having the nasal bones singularly elevated, the nose contracted, with the lower jaw protruding the incisors, and the female with udder very low and purse-shaped. We shall notice the peculiarities connected with the different names as they occur in our progress through the sacred volume.



[Syrian Long-eared Goat.]

— 'A ram,' אֵיל *ajil*.—This term is applied to the stag or hart, but on this occasion denotes the ram, since we have no reason to think that any of the deer kind were ever offered in sacrifice ; just as the word *ainna* in Arabic signifies a fawn or a gazelle, as well as a she-goat.

— 'Pigeon <sup>לִיזָה</sup> *gozal*—may be understood as a young bird of the dove kind. According to a general rule the young were required in preference to the old on all occasions of sacrificial oblation.

10. 'Divided them in the midst.'—This very solemn form of ratifying a covenant is again particularly mentioned in Jer. xxxiv. 18. It consisted in cutting the throat of the victim, and pouring out its blood. The carcase was then divided, lengthwise, as nearly as possible into two equal parts, which being placed opposite to each other at a short distance, the covenanting parties approached at the opposite ends of the passage thus formed, and meeting in the middle, took the customary oath. The practice was by no means peculiar to the Hebrews. Traces of it may be found in the Greek and Roman writers, and in the accounts of travellers.

17, 18. 'A burning lamp that passed between the pieces.' 'In the same day the Lord made a covenant with Abram.'—In formerly attending to this text, we illustrated it by reference to the customs of ancient nations, not being then aware that although it had disappeared from Western Asia, it was still preserved in the farther East. It is to the *Oriental Illustrations* of Mr. Roberts that we are indebted for the information that in India a burning lamp or fire is still used for the confirmation of a covenant. 'Should a person in the evening make a solemn promise to perform something for another, and should the latter doubt his word, the former will say, pointing to the flame of the lamp, that is the witness.' On occasions of greater importance, when two or more join in a covenant, should the fidelity of any be questioned, they will say, 'We invoke the lamp of the temple' (as a witness). When an agreement of this kind has been broken, it will be said, 'who would have thought this? for the lamp of the temple was invoked.'

18. 'From the river of Egypt unto . . . the river Euphrates.'—This passage has been referred to by some writers as one that could only have been penned during the most splendid period of Jewish history—the reigns of David and Solomon. Literally taken, however, the remark is inapplicable to any time, since the kingdom of the Hebrews at no period of their history extended so far; and the promise must therefore be taken in a rhetorical sense, describing the central point of the proper country as situated between the two rivers. So Havernick, in his art. GENESIS, in the *Cyclop. of Biblical Literature*: and it is a sufficient answer to the objection, and also obviates the painful difficulty which some pious writers have felt themselves under in making out that this promise ever was fulfilled in its literal extent, which has been so great, that the non-fulfilment has been used as an argument in proof of the future restoration of the Jews to Palestine, when their empire shall be extended to these boundaries: see Keith's *Land of Israel*, for instance, which proceeds on this notion. In the above explanation Havernick concedes that 'the river of Egypt' means the Nile; and as the point is questioned, it is better to make this admission, and take this broad view of the case, than to make the point turn upon a small controversy about 'the river of Egypt.' As a matter of fact, however, it is right that we should, for ourselves, record our disbelief that this term does denote the Nile. All Hebrew scholars know that the Nile is distinguished in Scripture by the peculiar word <sup>יָרֵד</sup> *jeor*, an Egyptian word signifying a fosse or river, and by the Egyptians themselves applied to the Nile. In the dialect of Memphis it occurs in the shape of *ioro*, in that of Thebes of *iero*, and in the Rosetta inscription as *ior*. In the Bible this word is never applied to any other river than the Nile, except in Dan. xii. 5, 6, 7, where it refers to the Tigris. In the texts where it occurs it is translated 'the river,' and the context shows the Nile to be intended. When it occurs in connection with the name of Egypt (Amos viii. 8; ix. 5), our translators, anxious to mark the distinction between the words and those which they, in the present text and elsewhere render by 'the river of Egypt,' translate 'the flood of Egypt.' In all the places which

they translate 'river of Egypt,' the word is not that thus appropriated to the Nile, but <sup>נָהָר</sup> *nahar*, which is the ordinary name for any stream or river; and as there is a special word for the Nile, and as the common word *nahar* is never but once (Isa. xix. 5) used in any text where the context points to the Nile, it is reasonable to infer that in the phrase 'river of Egypt,' some other stream is denoted.

It might be rendered 'the brook towards Egypt,' meaning the well-known boundary brook in the direction of Egypt; and we see no reason to dissent from the opinion which identifies it with the Wady el Arish, near the village of that name, which occupies the site of the ancient Rhinocorura.

— 'The great river, Euphrates.'—(See note on chap. ii. 14.) This noble stream is frequently mentioned as 'the great river' in the Scriptures, and it is fully entitled to such a distinction. It rises in two widely-separated sources, one in the elevated region near Erzerum, and the other near the town of Bayazid on the Persian frontier. The former takes immediately the name of 'Frat,' and its course is nearly south-west; the other, called 'Murad,' has a course less southwardly than the other, and is much the nobler stream of the two. Their junction takes place in the recesses of the Taurus, near the town of Kebban. After having pierced the mountains, the river continues its south-westerly course as if towards the Mediterranean; but, being repelled by the mountains near Samosata, it makes a slight inclination to the south-east, and afterwards more decidedly takes that direction, and pursues it until it ultimately joins the Tigris at Kornah in Irak Arabi. The united stream then takes the name of Shat-ul-Arab, or River of the Arabs; and finally enters the Persian Gulf above seventy miles below the city of Basrah. The total course of this fine river is estimated at 1400 miles. Its breadth from Bir to its junction with the Tigris varies from 300 to 450 yards, though it is occasionally less than 200; and at times, where islands occur in the mid-stream, widens to 800 yards, or even three-quarters of a mile. Its stream flows at the rate of five miles an hour in the season of flood, but at other times it is rather under than above three miles an hour in much the larger portion of its course. The rise of the Euphrates begins in March and continues to the beginning of June, at which time there is nowhere less than 12 feet depth of water, or, as some say, 16 feet. In the low season the general depth of the river, with the exception of fords and rocks, may be stated at from 6 to 10 feet. In describing the average depth of water, the natives are accustomed to say that it is equal to the height of two men. In many parts, however, the depth of water is 18 feet, even in the low season. It is never more than 150 miles distant from the Tigris, and at a short distance below Bagdad the two rivers approach so near as 20 miles to each other. The Euphrates seems the nobler stream of the two; but it does not appear in fact to have a larger, if so large, a body of water as the Tigris. Both rivers are subject to great inundations in the spring; but that of the Tigris begins some weeks earlier than the other, in consequence of the more southern exposure of its source, and the earlier melting of the snows. When the Euphrates is at its height, it overflows the surrounding country; and its waters, filling canals dug for the purpose, tend greatly to facilitate the labours of agriculture in those parts of its lower banks which are under cultivation. In some parts extensive marshes are formed by this inundation. The water is lowest in the months of November, December, January, and February; but sometimes there is a slight increase from rain in January. The river is navigable from Bir, though in some places obstructed by rocks; and from the attempt which has lately been made by England to ascertain the practicability of a steam-communication with India by that river, some very important consequences may eventually arise. The disturbed state of the country prevents any navigation of the river by the natives higher than Hillah, near the site of Babylon. There is much valuable information concerning the Euphrates in the 'Report of the Select Committee on Steam-Navigation to India.'

19. 'Kenites—Kenizzites—Kadmonites,' etc.—Ten na-

tions are here mentioned, but only seven were actually subjugated (see Deut. vii. 1). It is hence, with great probability, supposed that the redundant three had by the time of the actual conquest become incorporated with the

others. The three not included in the subsequent list are those named above. We know nothing with certainty of their origin or geographical position.

## CHAPTER XVI.

1 *Sarai, being barren, giveth Hagar to Abram.*  
4 *Hagar, being afflicted for despising her mistress, runneth away.* 7 *An angel sendeth her back to submit herself,* 11 *and telleth her of her child.* 15 *Ishmael is born.*

Now Sarai Abram's wife bare him no children : and she had an handmaid, an Egyptian, whose name *was* Hagar.

2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing : I pray thee, go in unto my maid ; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 ¶ And he went in unto Hagar, and she conceived : and when she saw that she had conceived, her mistress was despised in her eyes.

5 And Sarai said unto Abram, My wrong *be* upon thee : I have given my maid into thy bosom ; and when she saw that she had conceived, I was despised in her eyes : the LORD judge between me and thee.

6 But Abram said unto Sarai, Behold, thy maid *is* in thy hand ; do to her *as* it pleaseth thee. And when Sarai *dealt* hardly with her, she fled from her face.

7 ¶ And the angel of the LORD found her

by a fountain of water in the wilderness, by the fountain in the way to Shur.

8 And he said, Hagar, Sarai's maid, whence camest thou ? and whither wilt thou go ? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name 'Ishmael ; because the LORD hath heard thy affliction.

12 And he will be a wild man ; his hand *will be* against every man, and every man's hand against him ; *and* he shall dwell in the presence of all his brethren.

13 And she called the name of the LORD that spake unto her, Thou God seest me : for she said, Have I also here looked after him that seeth me ?

14 Wherefore the well was called *'Beer-lahai-roi ;* behold, *it is* between Kadesh and Bered.

15 ¶ And Hagar bare Abram a son : and Abram called his son's name, which Hagar bare, Ishmael.

16 And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram.

<sup>1</sup> Heb. *be builded by her.*

<sup>2</sup> Heb. *that which is good in thine eyes.*

<sup>3</sup> Heb. *afflicted her.*

<sup>4</sup> That is, *God shall hear.*

<sup>5</sup> Chap. 25. 18.

<sup>6</sup> Chap. 24. 62.

<sup>7</sup> That is, *the well of him that liveth and seeth me.*

Verse 1. '*She had an handmaid*'—a female slave ; apparently one of those 'maid-servants' whom Abraham had brought from Egypt. The female slaves among the Jews, as they are still in the East, are wholly under the control of the mistress of the family.

3. '*To be his wife.*'—The term 'wife,' in the present instance, can only be understood to describe a wife of a secondary and inferior class. Such women were considered wives, inasmuch as the connection was legal and customary ; but the absence of certain solemnities and contracts of dowry marked the condition as inferior, although not in itself degrading. The children from such unions did not inherit the property of the father, who usually provided for them in his own life-time, if he had sons by the principal wife or wives to claim the inheritance. We thus find Abraham providing for the sons of his concubines Hagar and Keturah. Things are still much the same in the East, where similar practices are legalized by the Mohammedan law. That law allows a man four wives of the first class, and does not restrict him as to slaves. But the condition

of a slave is not altered, as such, by the manner in which she lives in the family of her master. The sweeper of his house and the partner of his bed are alike liable to be sold again if they have been purchased ; but delicacy prevents this right from being often exercised. (See Malcolm's *History of Persia*.) So we see that Hagar remained a 'bondwoman' after she had become the mother of Ishmael, and Sarai is still called her 'mistress.'

7. '*Angel.*'—An angel is here mentioned for the first time. Our word is from the Greek ἄγγελος, *angelos* ; the Hebrew is מַלְאָךְ *malach* ; both words denoting simply 'a messenger.' The term is used very indefinitely in the Scriptures, indicating sometimes the Deity himself, his providence, and the impersonal agents of his will. At other times it denotes the class of superior beings to whom we restrict the name of 'angels.' In many places it is applied to prophets and holy men acting under divine direction, or in the service of religion ; and it is also extended to the ministers and agencies of the devil. Maimonides and some

other Jewish writers apprehend that this was a commissioned prophet who spoke to Hagar; but the expressions in *vv.* 13, 14, cannot be made compatible with the idea of human agency.

— '*Shur*.'—This was a city upon the confines of Egypt and Palestine, as appears by a comparison of this with the following texts,—*Gen.* xx. 1; xxv. 18; 1 *Sam.* xv. 5; xxvii. 8. Josephus makes it the same as Pelusium (*Antiq.* vi. 7. 3; comp. 1 *Sam.* xv. 7); but that city was known to the Israelites by the name of Sin. Shur was more probably in the neighbourhood marked by the modern Suez. The desert which extended from Palestine to Shur is called 'the wilderness of Shur' in *Exod.* xv. 22; but in *Num.* xxxiii. 8, it has the name of 'the wilderness of Etham.'

11. '*Call his name Ishmael*.'—This is the first instance of a name given by divine direction before birth. Many such instances occur hereafter. Like all other Hebrew names, they are significant, and commonly refer to some characterizing circumstance or quality of mind or person. For the sake of obtaining such significance, names were sometimes changed among the Hebrews and other Oriental nations, as we shall have other occasions to observe. In the present instance, the name Ishmael is composed of two Hebrew words which, in combination, denote 'God attends' or 'hears.' The reason of this denomination is given in the text.

12. '*A wild man*.'—The original has here a force which is lost in the translation. The word rendered wild (*נָדָב* *pere*) in every other passage where it occurs denotes a wild ass. (See Fürst's *Hebrew Concordance*.) It is, therefore, obviously intended by the use of so unusual a phrase, which may be rendered 'a wild ass man,' to indicate an analogy between the wildness of Ishmael and his descendants and that of the wild ass. Now, if we turn to *Job* xxxix. 5-8, we find a splendid description of the habits of the wild ass; and it is equally curious and surprising to trace there how minutely the description applies to the free, wandering, lawless, pastoral, marauding, town-hating Bedouins, the descent of some of whose tribes from Ishmael is admitted by others, and gloried in by themselves. For an explana-

tion of how far the Arabians are to be considered the descendants of Ishmael, see note on *ch.* xxv. 12-16. Even in the ordinary sense of the epithet 'wild,' there is no people to whom it can be applied with more propriety than to the Arabs, whether used in reference to their character, modes of life, or place of habitation. We have seen something of Arabs and their life, and have always felt the word *wild* to be precisely that by which we should choose to characterize them. Their chosen dwelling-place is the inhospitable desert, which offers no attractions to any eyes but theirs, but which is all the dearer to them for that very desolation, inasmuch as it secures to them the independence and unfettered liberty of action which constitute the charm of their existence, and which render the minute boundaries and demarcations of settled districts, and the restraints and limitations of towns and cities, perfectly hateful in their sight. The simplicity of their tented habitations, their dress, and their diet, which form so perfect a picture of primitive usages as described by the sacred writers, we can also characterize by no more fitting epithet than 'wild;' and that epithet claims a still more definite application when we come to examine their continual wanderings with their flocks and herds, their constant readiness for action, and their frequent predatory and aggressive excursions against strangers or against each other. But this point resolves itself into the ensuing clause:

— '*His hand will be against every man, and every man's hand against him*.'—This, like the other passages in reference to Ishmael, are understood to apply equally to characterize his descendants. There is indeed no people to whom this attaches with greater truth than to the Arabs; for there is none to whom aggression on all the world has so remarkably become a condition of existence. Enjoying, as they do, the freedom and desolate grandeur of their desert patrimony, they are not insensible to some of the advantages which have been withheld from them; and they think it but fair and reasonable that they should obtain, by violence, a share in the wealth and fertility of the world. Hence plunder forms their principal occupation, and takes the chief place in their thoughts; and their



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aggressions upon settled districts, upon travellers, and even upon other tribes of their own people, are undertaken and prosecuted with a feeling that they have a right to what they seek, and therefore without the least sense of guilt or degradation. Indeed, the character of a successful and enterprising robber, invests a Bedouin with as high a distinction in his own eyes and in the eyes of his people, as the most daring and chivalrous deeds could win among the nations of Europe. The operation of this principle would alone suffice to verify the prediction of the text. But besides this, causes of variance are continually arising between the different tribes. Burckhardt assures us that there are few tribes which are ever in a state of perfect peace with all their neighbours, and adds, that he could not recollect this to be the case with any one among the numerous tribes with which he was acquainted. Their wars, however, are seldom of long duration; peace is easily made, but broken again upon the slightest pretence.

— '*He shall dwell in the presence of all his brethren.*'—Literally 'before,' or 'over against the faces of all his brethren.' This text has been differently understood. Some think it denotes that Ishmael's inheritance should not be distant from that of his brethren: understanding not only his natural brethren, the sons of Abraham by Sarah and Keturah, but his maternal brethren (nationally understood) the Egyptians. This was the fact. Others understand it to refer to the practice among the Arabs, for related clans to keep as much as possible together, in cer-

tain districts; where they apprehend that their aggressions on others may provoke strong measures of retaliation. There are some, however, who confine the passage to Ishmael individually, and understand it to signify that he would be of such a mounting spirit, and would acquire such consideration that, according to a very ancient and still existing custom, wherever he went he would be in a condition to expect, or insist, that the tents of his neighbours and people should be turned with their faces towards his own, in token of submission and of readiness to watch his will. In ch. xxv. 18, it is said that 'he died in the presence of all his brethren;' and as, in the chapter preceding that, we find him present with Isaac at the interment of Abraham, it is, after all, possible that text indicates no more than that he would not go to settle in remote countries, but would live among or near those with whom he was connected by the ties of nature. There are, however, good authorities for each of the other opinions.

13. '*And she called,*' etc.—The custom of naming places from circumstances which occurred at or near them, would appear to have been very common, not only among the Hebrews, but in all countries. The practice still prevails. Our geographical nomenclature abounds in such names; and a large proportion of the denominations imposed by recent discoverers are of this character. It seems, from the sequel, that Hagar followed the directions of the angel, and returned to her mistress.

## CHAPTER XVII.

1 *God reneweth the covenant.* 5 *Abram his name is changed in token of a greater blessing.* 10 *Circumcision is instituted.* 15 *Sarai her name is changed, and she blessed.* 16 *Isaac is promised.* 23 *Abraham and Ishmael are circumcised.*

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, *I am the Almighty God; 'walk before me, and be thou 'perfect.*

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant is with thee, and thou shalt be a father of 'many nations.

5 ¶ Neither shall thy name any more be called Abram, but thy name shall be Abraham; 'for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land 'wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

9 ¶ And God said unto Abraham, Thou

shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; 'Every man child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be 'a token of the covenant betwixt me and you.

12 And 'he that is eight days old 'shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name be.

16 And I will bless her, and give thee a son also of her: yea, I will bless her, and 'she shall be a *mother* of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a *child* be born unto him that is an hundred years

<sup>1</sup> Chap. 5. 22.

<sup>2</sup> Or upright, or, sincere.

<sup>3</sup> Heb. multitude of nations.

<sup>4</sup> Rom. 4. 17.

<sup>5</sup> Heb. of thy sojournings.

<sup>6</sup> Acts 7. 8.

<sup>7</sup> Acts 7. 8. Rom. 4. 11.

<sup>8</sup> Heb. a son of eight days.

<sup>9</sup> Levit. 12. 3.

Luke 2. 21. John 7. 22.

<sup>10</sup> Heb. she shall become nations.

old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; "twelve princes shall he beget, and I will make him a great nation.

21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the selfsame day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

<sup>11</sup> Chap. 18. 10, and 21. 2.

<sup>12</sup> Chap. 25. 16.

Verse 3. '*Abram fell on his face.*'—The posture assumed by Abraham on this occasion probably resembled one of the several postures used by the Mohammedans in their worship. It consists in placing the body on the hands and knees—on all fours, as we should say—while the head is bent down, the forehead touching the ground. This posture is highly expressive of the deepest humility and the most profound adoration. It also resembles the *kotow* usually performed before the Emperor of China; and which is so well known to us in consequence of the refusal of Lords Macartney and Amherst to submit to it.



MODES OF SALUTATION.

5. '*Abram . . . Abraham.*'—The change is greater in sense than in sound. The first name, אַבְרָם *Ab-ram*,

signifies an *exalted father*, and was probably given to the patriarch at his birth by his father Terah, as an auspicious prognostication or wish that he might become an exalted chief or Emir in his native country. The second name, אַבְרָהָם *Ab-raham*, has the more extended import of the *father of a multitude of nations*; and the reason for this change is assigned in the latter part of the text: 'For a father of many nations have I made thee.' It was a custom, of which we have frequent instances, for a prince or other superior to bestow a new name, commonly taken from some remarkable point in the life of the person who receives it. Thus Pharaoh changed the name of Joseph; another Egyptian king that of Eliakim, when he made him king of Judah; Nebuchadnezzar those of Daniel and his companions; and our Saviour that of Simon, who has always since been better known as Peter. It seems that the new name sometimes, as in the case of Abraham, superseded the old one altogether, and that in others it is taken as an addition to the former name, becoming a sort of surname. Thus Peter, after receiving his new name, is still, on some occasions, called by his previous name of Simon, even by Christ himself, and sometimes by both—'Simon Peter.' This is still the case in the East. Sometimes express changes of name are made, and at other times characterizing additions are bestowed or assumed, which often, in the end, become superseding denominations, as in the case of Peter. In Persia, frequent examples of this kind occur. One of the most striking is that of the Persian king Shah Solyman, whose reign commenced in 1667 under his proper name of Suffee. But its first years being marked by public and private calamities, he was persuaded that there was a fatality in the name he bore, and that a change of it was necessary to turn the tide of misfortune. He accordingly assumed, with great solemnity, the name of Solyman. He was crowned anew under that name, and all the seals and coins which bore that of Suffee were broken, as if one king had died and another succeeded. Chardin, who was present, has given a particular account of this coronation. The constant change of name by the popes on their election to the pontificate, is perhaps quite as good an illustration. A formal change of the name given in infancy does not now often take place, except on a change of religion, probably because the common names have in a great degree ceased to be significant and characterizing, being mostly taken from those borne by eminent men, as Ibrahim, Ishmael, Mohammed, Ali, etc. But changes are frequent in the characterizing or fanciful

epithets given or taken in addition, and which, in the absence of a system of surnames like our own, serve better to distinguish individuals than the proper name itself, and often acquire greater prominence in practical use. It will be useful to understand this distinction, which we have never seen clearly stated. One example will illustrate this point. Saoud, the famous Wahabee chief, had a magnificent pair of mustachios, whence he was commonly called *Abou Schowdreh*, the 'Father of Mustachios,' by which he was as often addressed personally as by his proper name, and which therefore operated in some degree as a change of name. If he had lost his mustachios, some other characteristic would probably have been found to distinguish him from other persons of the name of Saoud. Oriental history affords instances in which the added epithet has completely superseded the proper name.

10. 'Every man child among you shall be circumcised.'—This command was re-enforced by the law of Moses, and has been carefully observed by the Jews to the present time. It is impossible to ascertain whether such a rite existed in the world before this command. But Herodotus speaks of it as a custom ancient even in his time, and which existed in several nations, particularly the Egyptians and Ethiopians. It does not appear, however, that it was general among the Egyptians, but that it was confined to the priesthood and to particular professions. Much controversy has turned upon the point, whether the Egyptians or Hebrews first observed the rite; but we cannot enter into it here. Bochart and others think that the Egyptians got it from the Arabians, who certainly practised circumcision, doubtless deriving the custom from Ishmael. But, even among

the Arabians, the observance of the rite does not seem to have been considered essential and obligatory, until it was made so by the law of Mohammed; since which time its diffusion has been co-extensive with that of the Mohammedan faith, and is a practice scarcely less rigidly enforced by Moslems than by Jews. It is, however, a custom not confined to Oriental nations. As Burder notes in his *Oriental Literature*, the Spaniards found a sort of circumcision prevalent in Mexico; it has also been practised in the Australian continent and islands, and was found by Captain Cook to exist in the Friendly Islands. According to the direction in v. 12, the Jews perform the ceremony on the eighth day from the birth of the child; but as Ishmael was thirteen years old when circumcised (v. 25), the Mohammedans usually postpone it to that age. To the Jews it stands much in the same relation as baptism to Christians, and the child then receives its name. A sort of godfather and godmother are appointed for the occasion, the former of whom holds the infant during the ceremony, and the latter carries it to the synagogue and home again. It may, however, be done at home if the parents like. The law gives no particular directions as to the operator; the father may do it if he pleases; we see a mother performing it in Exodus iv. 25. But the operation is usually performed by some experienced person; and it is considered a great honour to be a circumciser (*mohel*). If the child seems unable to bear the operation on the eighth day, it may be deferred; and if the child happens to die before that day, it seems that the operation is sometimes performed after death. The circumcision of a child is an occasion of rejoicing both among Jews and Mohammedans.

## CHAPTER XVIII.

1 *Abraham entertaineth three angels.* 9 *Sarah is reproved for laughing at the strange promise.*  
17 *The destruction of Sodom is revealed to Abraham.*  
23 *Abraham maketh intercession for the men thereof.*

AND the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

2 'And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

5 And I will fetch a morsel of bread, and 'comfort ye your hearts; after that ye shall pass on: for therefore 'are ye come to your servant. And they said, So do, as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, 'Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it.

8 And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

9 ¶ And they said unto him, Where is Sarah thy wife? and he said, Behold, in the tent.

10 And he said, I will certainly return unto thee according to the time of life; and, lo, 'Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.

11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my 'lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

<sup>1</sup> Heb. 13. 2.    <sup>2</sup> Heb. stay.    <sup>3</sup> Heb. you have passed.

<sup>4</sup> Heb. Hasten.

<sup>5</sup> Chap. 17. 19, and 21. 2.

<sup>6</sup> 1 Pet. 3. 6    61



17 ¶ And the LORD said, Shall I hide from Abraham that thing which I do ;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be 'blessed in him ?

19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment ; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous ;

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me ; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom ; but Abraham stood yet before the LORD.

23 ¶ And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked ?

24 Peradventure there be fifty righteous within the city : wilt thou also destroy and not spare the place for the fifty righteous that are therein ?

25 That be far from thee to do after this manner, to slay the righteous with the wicked : and that the righteous should be as the wicked,

that be far from thee : Shall not the judge of all the earth do right ?

26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which *am but* dust and ashes :

28 Peradventure there shall lack five of the fifty righteous : wilt thou destroy all the city for *lack of* five ? And he said, If I find there forty and five, I will not destroy *it*.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30 And he said *unto him*, Oh let not the LORD be angry, and I will speak : Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the LORD : Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32 And he said, Oh let not the LORD be angry, and I will speak yet but this once : Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake.

33 And the LORD went his way, as soon as he had left communing with Abraham : and Abraham returned unto his place.

7 Chap. 12. 3, and 29. 18. Acts 3. 25. Galat. 3. 8.

Verse 1. '*He sat in the tent door in the heat of the day.*'—It is pleasing to follow out the details of the interesting picture of patriarchal manners which this chapter offers. The annotators thereon seem to have had in view the single tent of Abraham, with flocks and herds feeding around. But there must have been many tents for his numerous dependents and servants ; while the bulk of his cattle were probably at pasture afar off. Among the Bedouin tribes, it is the duty of the chief or sheikh to entertain strangers, and as the custom requires them to stop at the first tent they reach, the sheikh's tent is usually pitched so as to be the first in that direction from which strangers most commonly arrive. This custom would account for Abraham's being the first to perceive the strangers, as he sat in the shade of his tent door to enjoy any air that might be stirring, when the mid-day heat rendered the interior of the tent too close and sultry to be conveniently occupied. In the heat of the day the external shade of the tent is much more cool and pleasant than the interior.

2. '*He lift up his eyes and looked.*'—In the phraseology of the East, to *lift up the eyes*, does not mean to look upwards, but to look directly at an object, and that earnestly.

— '*Ran to meet them.*'—This and other passages in the Bible may be illustrated by the gradations of Persian etiquette. When a Persian is visited by a very superior person he crosses the open court of his house, and receives him at the street-door ; if decidedly superior, but not greatly so, he rises hastily and advances to receive his visitor at the entrance of the room ; if the visitor be an

equal, he simply rises from his seat on his entrance ; and if an inferior, he only makes the motion of rising.



BOWING BEFORE THE KING.

— '*Bowed himself toward the ground.*'—This posture is frequently mentioned as being used in the presence

of superiors, and is no doubt the same as that of David, who 'stooped with his face to the earth, and bowed himself before Saul (1 Sam. xxiv. 8). Mr. Morier is probably right in supposing that this form of obeisance is the same which the Persians of the present day use in approaching their king. It consists in bowing so as to bring the upper part of the body at right angles with the lower, the hands resting on the knees, and the legs somewhat asunder. See the note on 2 Sam. xxiv. 20.

4. 'Let a little water, I pray you, be fetched, and wash your feet.'—Compare Gen. xix. 2; Luke vii. 44; 1 Sam. xxv. 41; John xiii. 5. To furnish water for washing the feet is a necessary and most grateful part of hospitality in the East. Where the people wear sandals, which are intended only to protect the soles, the feet soon become foul and parched; and to have the feet and ankles bathed is the most gratifying of refreshments after that of quenching thirst. The office is usually performed by servants. Mr. Roberts mentions, that in passing through Hindoo villages it is common to see this office performed for the weary traveller. In the sandy deserts of Arabia and the bordering countries no covering for the feet can prevent the necessity for this refreshment at the end of a day's journey. The fine impalpable sand or dust penetrates all things, and, with the perspiration, produces an itching and feverish irritation, which, next to the quenching of his thirst, it is the first wish of a traveller to allay; and to uncover his feet, and to get water to wash them, are prime objects of attention. If sandals only are used, or the feet are entirely without defence, it becomes still more necessary to wash them after a journey. At Ramleh, Professor Robinson was entertained in the house of an Arab of the Greek church, acting as American 'consular agent.' Here, soon after arrival, 'Our youthful host [the second son] now proposed, in the genuine style of ancient Oriental hospitality, that a servant should wash our feet. This took me by surprise, for I was not aware that the custom still existed here. Nor does it, indeed, towards foreigners; though it is quite common among the natives. We gladly accepted the proposal, both for the sake of the refreshment and of the Scriptural illustration. A female Nubian slave accordingly brought water, which she poured upon our feet over a large solid basin of tinned copper, kneeling before us, and rubbing our feet with her hands, and wiping them with a napkin. It was one of the most gratifying minor incidents of our whole journey.'

6. 'Knead it, and make cakes upon the hearth.'—It seems very strange to us, that in such an establishment as that of the patriarch, there was not ready-baked bread for the strangers. But the fact is, that in the East, to this day, so much bread and no more than will suffice for the household, is baked daily; as the common bread will not keep good longer than a day in a warm climate. They also prefer bread when it is new. In the East, it is only in large towns that there are bakers by trade. In villages and camps every family bakes its own bread; and while journeying in the East we always found that, except in towns, the women of the families which entertained us always went to work immediately after our arrival, kneading the dough and baking 'cakes,' generally in spacious round or oblong flaps, of thin and soft bread, which were ready in an astonishingly short time. We have often watched the various processes with great interest, and traced the analogies they afforded to the usages recorded in the Bible. As we shall have occasion to describe these processes in notes to the various passages which refer to them, we shall only now indicate that which is supposed to be here intended, and which is still in use among the Arabs and other peoples of the East. It is begun by kindling a fire upon the ground or hearth: when the ground is sufficiently heated the fire is removed and the dough set thereon, and, being covered with the hot ashes and embers, is soon baked, although not so rapidly as by some other processes, the cakes being thicker and not so wide as those in most common use. Another process resembles this, except that, instead of the bare hearth, a circle of small stones is arranged, and these being heated, the paste is

spread over them, and then overlaid with hot cinders. This is thinner than the former, and is only used by the Arabs for their morning meal. Sarah's process was probably the first-mentioned. It may seem extraordinary to see a lady of such distinction as Sarah, the wife of a powerful chief, occupied in this menial service. But even now this duty devolves on the women of every household; and among those who dwell in tents, the wife of the proudest chief is not above superintending the preparation of the bread, or even kneading and baking it with her own hands. Tamar, the daughter of a king, seems to have acquired distinction as a good baker of bread (see 2 Sam. xiii. 5-10), and there are few of the heavy duties which fall upon the women of the East which they are more anxious to do well, and to gain credit for, than this. It is among the very first of an eastern female's accomplishments. The other duties of the kitchen still often devolve upon the wives, even in families of distinction. When Dr. Richardson was at Jerusalem, he was, as a physician, consulted about the complaints of the ladies of a Turk of high consideration, called Omar Effendi. 'I was surprised,' says the doctor, 'to hear many of them ascribe their complaints to fatigue, which I was informed arose from their employment in the kitchen.'

7. 'A calf tender and good.'—Here again the European reader is struck, not less at the want of preparation than by the apparent rapidity with which the materials of a good feast were supplied. The dough was to be kneaded and the bread baked; and the meat had not only to be dressed, but killed. The fact is, the Orientals consume a very small quantity of animal food; and the nomades, with their ample flocks and herds, less than other Orientals. In our own journees, meat was never to be found ready killed, except in large towns, and then only in the mornings. There was probably not a morsel of meat in Abraham's camp, in any shape whatever. The usages of the Aeneze Arabs, as stated by Burckhardt, in his *Notes on the Bedouins*, strikingly illustrate this entertainment prepared by Abraham for his visitants; and we know that, with some unimportant differences, the statement applies generally to other Arab tribes. Their usual fare (called *ayesh*) consists of flour made into a paste, and boiled with sour camel's milk. This is their daily and universal dish; and the richest sheikh would think it disgraceful to order his wife to prepare any other dish merely to please his own palate. The Arabs never indulge in animal food and other luxuries but on the occasion of some great festival, or on the arrival of a stranger. If the guest is a common person, bread is baked and served up with the *ayesh*; if the guest is a person of some small consequence, coffee is prepared for him, and also the dish called *behatta* (rice or flour boiled with sweet camel's milk), or that called *steta* (baked paste, kneaded up thoroughly with butter); but for a man of some rank, a kid or lamb is killed. When this happens, the lamb is boiled with *bourgoul* (wheat dried in the sun after having been boiled) and camel's milk; and served up in a large wooden dish, around the edge of which the meat is placed. A wooden bowl, containing the melted fat of the animal, is put and pressed down in the midst of the boiled wheat; and every morsel is dipped into this melted fat before it is swallowed. A bowl of camel's milk is frequently handed round after a meal. Now in this account of the Arabian mode of entertaining a stranger, we have all the circumstances of Abraham's entertainment, if we change his 'calf' for a sheep, lamb, or kid. Here are the bread newly baked, the *butter*, and the *milk*. If we should suppose that the process of boiling the choice parts of the calf was too long for the present occasion, we may conclude that those parts were cut up into small bits, and, being run upon small spits or skewers, broiled over the fire: this being a mode very common in the East of preparing a hasty meal of animal food. We have not supposed that the animal was dressed and served up entire, as that would have required more time than the haste of preparing a meal for merely passing strangers would allow. But amongst the Arabs, and indeed other eastern nations, it is not unusual at their entertainments to serve up a lamb or kid that has been roasted or baked whole in a hole in the

ground, which, after being heated and having received the carcase, is covered over with stones. It is less common now in the East to kill a calf than it seems to have been in the times of the Bible. The Arabs, Turks, and others, think it monstrous extravagance to kill a young animal which becomes so large and valuable when full grown. This consideration seems to magnify Abraham's liberality in being so ready to kill a calf for the strangers. It may seem to us rather revolting that the meat should be dressed and eaten so immediately after being killed. But it is still the custom in the East to dress meat very soon after the animal has been slaughtered, and frequently before the warmth of life has departed from it: and, in a journey, we have ourselves often eaten boiled mutton in less than two hours after the sheep had been killed, and broiled mutton in a much shorter time. The custom doubtless originated in the heat of the climate, which precluded meat from being kept long; and, as a custom, came to be applied in seasons and regions where the originating cause did not immediately operate. Mr. Roberts, in a remark on 1 Sam. xxviii. 24, 25, observes, that in India the natives affect to be disgusted with the English for keeping fowls six or eight hours before they are cooked, and say we are fond of eating *chettareyche*, i. e. dead flesh. He adds, 'There are some Englishmen who become so accustomed to these things, that they have the chicken grilled, and on their table, which a quarter of an hour before was playing in the yard.'

8. '*Butter*.'—The continual mention of butter as an independent dish, and as a proverbial sign of plenty, is calculated to astonish a European reader. The word, as used in the Bible, implies butter and cream in various states of consistence. Annotators have discussed whether, in the present instance, the meat was dished up with butter, or that the latter formed an independent dish. It might well be both, or either, if we judge from present Arabian usages, which furnish ample illustrations of the extraordinary use of butter among the Hebrews. The butter is usually made with the milk of sheep or goats, and is used to an excess which it seems amazing that the human stomach can bear. All Arab food, considered well prepared, swims in butter, and large quantities are swallowed independently in a solid or liquid state. Burckhardt mentions that those who can afford such a luxury swallow every morning a large cupful of butter before breakfast; and even snuff a good quantity up their nostrils. Some tribes welcome a guest by pouring a cup of melted butter on his head. Our way of spreading butter thinly upon bread, seems the height of absurdity to them, and indeed to other Asiatics. When they do eat it with bread at all, it is in the way which was taught us by a Bedouin, who, observing us sitting on the ground and refreshing ourselves with buttered bread and dates, looked compassionately on our ignorance of the true use of butter; and, to give us a valuable lesson on the subject, commenced breaking off a thin bit of bread about the size of a crown piece, and heaping thereon as large a lump of butter as it would support,

threw it into his mouth with great satisfaction. He pursued this instruction, until his rapid progress towards the bottom of our butter-skin, obliged us to declare ourselves sufficiently instructed. Burckhardt, in allusion to the extraordinary use of butter among the Arabs, observes, 'the continual motion and exercise in which they employ themselves strengthen their powers of digestion; and, for the same reason, an Arab will live for months together on the smallest allowance; and then, if an opportunity should offer, he will devour at one sitting the flesh of half a lamb, without any injury to his health.' This would, in some degree, account for the extraordinary quantity of food which here and elsewhere we find prepared for a very few persons; or a better reason perhaps is found in the existing practice throughout Western Asia, of producing at entertainments from five to ten times the quantity of food which the invited guests can consume, the residue going to feast the women and the host of servants and dependents which men of consideration support. It is the same in camps, where a great number of hungry Arabs or Tartars get some benefit from the feast which their sheikh or some wealthy person provides for a stranger.

— '*Milk*.'—Milk, in its various forms, constitutes a principal article of diet among the Arabs and other pastoral tribes; and also enters largely as an ingredient into the composition of their prepared dishes. Many tribes live almost exclusively on dates and milk meats. Butter has been mentioned, and cheese will claim a future notice. When pasturage is good, sweet milk is handed round after an Arab meal. They also make much use of butter-milk; and coagulated sour milk, diluted with water, is in very general use both among the Arabs and other inhabitants of Western Asia. Although unpleasant at first to strangers, the natives swallow it with avidity; and it is really found to be very refreshing in a warm climate. Either this or sweet milk is probably intended in the text. The Arabs make cream by the usual process, and it is scarcely inferior to that of Devonshire. From the frequent mention which is made of milk, milk meats must have been very common among the Hebrews, who seem to have been always, even in their settled state, more a pastoral than an agricultural people. In Proverbs xxvii. 27, goats' milk, of course understood in its preparations, is mentioned as a principal article of diet in a Hebrew household. The milk of goats is perhaps there mentioned as being of the best quality. It is decidedly so considered in the East. The Arabs drink camels' milk (see note on ch. xxxii. 15); but all their butter and cheese is prepared from the milk of goats and sheep, which are milked by the women every morning before daybreak. Cows' milk, where it is to be had, is held in comparatively little esteem, and is, in fact, much inferior to that which our own cows produce; perhaps because these animals cannot thrive well upon the wild and often scanty pastures of those regions.

12. '*After I am waxed old*.'—This is forcibly rendered by Geddes, 'year-worn as I am'; and by De Sola, 'worn with age.'

## CHAPTER XIX.

1 *Lot entertaineth two angels.* 4 *The vicious Sodomites are stricken with blindness.* 12 *Lot is sent for safety into the mountains.* 18 *He obtaineth leave to go into Zoar.* 24 *Sodom and Gomorrah are destroyed.* 26 *Lot's wife becomes a pillar of salt.* 30 *Lot dwelleth in a cave.* 31 *The incestuous origin of Moab and Ammon.*

AND there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot

seeing *them* rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and

they turned in unto him, and entered into his house ; and he made them a feast, and did bake unleavened bread, and they did eat.

4 ¶ But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter :

5 And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night ? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

8 Behold now, I have two daughters which have not known man ; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes : only unto these men do nothing ; for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge : now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men <sup>that were</sup> at the door of the house with blindness, both small and great : so that they wearied themselves to find the door.

12 ¶ And the men said unto Lot, Hast thou here any besides ? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place :

13 For we will destroy this place, because the <sup>cry</sup> of them is waxen great before the face of the LORD ; and the LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place ; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which <sup>are</sup> here ; lest thou be consumed in the <sup>iniquity</sup> of the city.

16 And <sup>while</sup> he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters ;

the LORD being merciful unto him : and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life ; look not behind thee, neither stay thou in all the plain ; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, not so, my Lord :

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life ; and I cannot escape to the mountain, lest some evil take me, and I die :

20 Behold now, this city *is* near to flee unto, and it *is* a little one : oh, let me escape thither, (*is* it not a little one ?) and my soul shall live.

21 And he said unto him, See, I have accepted <sup>thee</sup> concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither ; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

23 The sun was <sup>risen</sup> upon the earth when Lot entered into Zoar.

24 ¶ Then <sup>the</sup> LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven ;

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 ¶ But his wife looked back from behind him, and she became a pillar of salt.

27 ¶ And Abraham gat up early in the morning to the place where he stood before the LORD :

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him ; for he feared to dwell in Zoar : and he dwelt in a cave, he and his two daughters.

31 ¶ And the firstborn said unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth :

<sup>1</sup> Wind. 19. 17.

<sup>2</sup> Chap. 18. 20.

<sup>3</sup> Heb. *are found*.

<sup>4</sup> Or, *punishment*.

<sup>5</sup> Wind. 10. 6.

<sup>6</sup> Heb. *thy face*.

<sup>7</sup> Heb. *gone forth*.

<sup>8</sup> Deut. 29. 23. Luke 17. 29.

<sup>9</sup> Isa. 13. 19. Jer. 50. 40.

<sup>10</sup> Amos 4. 11.

<sup>11</sup> Jude 7.

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

37 And the firstborn bare a son, and called his name Moab: the same *is* the father of the Moabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi: the same *is* the father of the children of Ammon unto this day.

Verse 25. 'And he overthrew those cities and all the plain.'—In xiv. 10 we are told that the plain of Sodom was 'full of slime pits:' of these no traces now exist. Premising this, and bearing in mind all the facts which have been stated in the note on xiii. 10, namely, the necessary existence of a lake before the catastrophe of Sodom, the well-watered plain towards the south, in which were the cities of Sodom and Gomorrah, and not far off the sources of bitumen; as also the peculiar character of this part of the Dead Sea, where alone asphaltum makes its appearance;—in view of all these facts, there is but a step to the obvious conclusion, that the fertile plain is now in part occupied by the southern bay, and that by some convulsion or catastrophe of nature, connected with the miraculous destruction of the cities, either the surface of this plain was scooped out, or the bottom of the sea was heaved up, so as to cause the waters to overflow and cover permanently a larger tract than formerly. In either case it would follow that the sources of bitumen would in like manner be covered by the sea; and the slimy substance becoming hardened and fixed by contact with the waters, might be expected to rise occasionally, and float upon the surface of this heavy flood. The ancients describe the masses of asphaltum as thus rising from the bottom of the sea, apparently in greater abundance than at the present day; although this circumstance may perhaps be accounted for, by supposing that the bitumen was not anciently, as now, eagerly gathered up and carried away.

The country (says Dr. Robinson, whom we follow) is, we know, subject to earthquakes, and exhibits also frequent traces of volcanic action. In the whole range around the lake of Tiberias these traces are decided; and at a short distance north-west of Safed we afterwards came upon the crater of an extinguished volcano. It would have been no uncommon effect of either of those causes, to heave up the bottom of the ancient lake, and thus produce the phenomenon in question. But the historical account of the destruction of the cities implies also the agency of fire: "The Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven;" and Abraham, too, "beheld, and lo the smoke of the country went up as the smoke of a furnace." Perhaps both causes were at work; for volcanic action and earthquakes go hand in hand; and the accompanying electric discharges usually cause lightnings to play, and thunders to roll. In this way we have all the phenomena which the most literal interpretation of the sacred records can demand.

Further, if we suppose that before this catastrophe the bitumen had become accumulated around the sources, and had perhaps formed strata, spreading for some distance upon the plain; that possibly these strata in some parts extended over the soil, and might thus easily approach the vicinity of the cities;—if indeed we might suppose all this, then the kindling of such a mass of combustible materials, through volcanic action, or by lightning from heaven, would cause a conflagration sufficient not only to engulf the cities, but also to destroy the surface of the plain, so

that "the smoke of the country would go up as the smoke of a furnace"; and the sea, rushing in, would convert it to a tract of waters. The supposition of such an accumulation of bitumen may at first appear extravagant; but the hypothesis requires nothing more, and even less, than nature herself actually presents to our view, in the wonderful lake or tract of bitumen found on the island of Trinidad. The subsequent barrenness of the remaining portion of the plain, is readily accounted for by the presence of such masses of fossil salt, which perhaps were brought to light only at the same time.

Dr. Robinson assures us that the preceding views and suggestions are not the result of mere conjecture, but rest upon facts and analogies supplied by the researches of science, in reaching which he was assisted by an important communication, in which the eminent geologist Leopold Von Buch states the conclusions deducible from the facts which were placed before him. This communication is given at length in Dr. Robinson's work.

26. 'Looked back from behind him.'—Whether walking or riding, a wife in all cases goes behind her husband, throughout the East. Mr. Roberts, in his curious *Oriental Illustrations*, remarks, that it is considered exceedingly unfortunate in Hindostan for men or women to look back when they leave their house. Accordingly, if a man goes out and leaves something behind him which his wife knows he will want, she does not call to him to turn or look back, but takes or sends it after him; and if some great emergency obliges him to look back, he will not then proceed on the business he was about to transact. If we mistake not, some similar feeling is entertained in some parts of England, though not carried so far into operation.

—'She became a pillar of salt.'—The text does not afford any ground for the common notion that Lot's wife became a statue of rock salt. The word rendered a pillar denotes generally any fixed object, and that rendered 'salt' denotes also bitumen. So the text would seem to denote that the woman was overwhelmed by the encroaching matter, which formed a mound over her, and fixed her where she stood. This may for some time have preserved the body from decay, but thousands of years must now have elapsed since it was resolved into its elements. Yet Josephus professes to have seen this pillar (*Antiq.* i. 12, 1); and Tertullian, Irenæus, Clemens Alexandrinus, and others, have written strange things about it. To this day the 'pillar of salt' is one of the wonders which travellers have been in the habit of looking for in this district, and masses of salt have accordingly been shown them; but in such different situations as to manifest that the natives were imposing upon them for the sake of their money.

30. 'He dwelt in a cave.'—The angels had instructed him to flee to the mountains, the usual resort in times of danger; and he appears to have made no long stay in Zoar before he followed their directions. There is nothing extraordinary in his resorting to a cave as a residence. Caverns were probably the original habitations of men, and after tents and houses were invented, such still remained

the fixed habitations of some people, and the occasional resort of others. It is possible that Lot had previously resided there before he settled in Sodom; and it was no doubt known to his shepherds, when out with his flocks in the more distant pastures. The mountains of Palestine abound in caves, some of vast extent; and it was and is customary for the shepherds to occupy them, and often to shelter the cattle in them while pasturing in the neighbour-

hood. The people who flee to the mountains in times of danger (see note on chap. xiv. 10) are glad of the accommodation which such caverns offer, and occupy them, with their wives and children, and all their property in moveables and cattle. Thus Lot seems to have been circumstanced.

37. '*Moabites*.'—See note on Deut. ii. 9—11.

38. '*Children of Ammon*.'—See note on Deut. ii. 19—21

## CHAPTER XX.

<sup>1</sup> *Abraham sojourneth at Gerar, 2 denieth his wife, and loseth her. 3 Abimelech is reproved for her in a dream. 9 he rebuketh Abraham, 14 restoreth Sarah, 16 and reproveth her. 17 He is healed by Abraham's prayer.*

AND Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

2 And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah.

3 But God came to Abimelech in a dream by night, and said to him, Behold, thou *art* but a dead man, for the woman which thou hast taken; for she *is* 'a man's wife.

4 But Abimelech had not come near her: and he said, LORD, wilt thou slay also a righteous nation?

5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the 'integrity of my heart and innocency of my hands have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

7 Now therefore restore the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 ¶ Then Abimelech called Abraham, and

said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely the fear of God *is* not in this place; and they will slay me for my wife's sake.

12 And yet indeed *she is* my sister; she *is* the daughter of my father, but not the daughter of my mother; and she became my wife.

13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt shew unto me; at every place whither we shall come, 'say of me, He *is* my brother.

14 ¶ And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave *them* unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land *is* before thee: dwell 'where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other*: thus she was reproveth.

17 ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare *children*.

18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

<sup>1</sup> Heb. married to an husband.

<sup>2</sup> Or, simplicity, or sincerity.

<sup>3</sup> Chap. 12. 13.

<sup>4</sup> Heb. as is good in thine eyes.

Verse 12. '*Indeed she is my sister*.'—It is evident that in the most early times marriages between brothers and sisters were necessary, in consequence of the small number of persons in the world. The sons of Adam must have married their sisters. The practice continued after the necessity for it had ceased; but it seems to have been discontinued among the Hebrews as soon, or sooner, than among any other people. It is observable that Abraham's marriage with his sister seems to have been considered as

nothing extraordinary either in Egypt or Gerar. We know, indeed, that in Egypt marriages between brothers and sisters were sanctioned by the laws, in times long posterior to the date of this transaction. We find no instance in the history of their patriarchs of a man marrying his full sister. Even marriages with sisters not by the same mother, such as this of Abraham and Sarah, were forbidden by the law of Moses: but the Jewish doctors think, with great probability, that previously to this the only



marriages considered unlawful, were of a man with his own mother or step-mother, or with his sister by the same mother. But the Law itself countenanced, and even rendered obligatory, marriages which our laws interdict, as that of a man with the widow of his deceased brother; this was for the purpose of retaining property in the same family or tribe. We shall find the same view influencing the conduct of the patriarchs in their marriages, as it still continues to influence that of the Arabian tribes. Such marriages as the law of Moses interdicts and the practice of the patriarchs did not countenance, continued to prevail, long after, among other nations whose early history is known to us.

16. '*A covering of the eyes.*'—Some commentators have taken this in a figurative sense; but the great body of modern interpreters adopt the opinion of those Jewish expositors who understood it to mean a veil or dress. Still, they have not well understood how to apply this so as to bring a clear meaning out of Abimelech's expression; and we therefore hazard an explanation founded upon existing usages. Without at present noticing the different sorts of veils, we may mention that it is customary for all the women inhabiting towns, to go about closely veiled; while all the women of the different pastoral people who live in tents, do not commonly wear veils, or at most only so far as to cover their foreheads and lower parts of the face, leaving the countenance exposed from the eyebrows to below the nose. It is evident that, although the use of complete coverings was known, the women of the pastoral patriarchs did not conceal their faces completely, except on extraordinary occasions; and if we assume that the same distinction existed between them and the women of towns as we find at present, we have the elucidation required. Abimelech, according to this view, intended to



WOMAN VEILED.

give the very sensible advice, that while Sarah and her women were in or near towns, they had better conform with the customs of towns, and wear the complete veil, instead of that partial covering which left *the eyes* and so much of the face exposed. This will certainly seem the most obvious illustration to one who, in the towns which border on Arabia, has at the same time seen the townswomen glide along the streets completely muffled up, while the Arab females go about with their eyes and great part of their faces exposed to view.

## CHAPTER XXI.

1 *Isaac is born.* 4 *He is circumcised.* 6 *Sarah's joy.*  
9 *Hagar and Ishmael are cast forth.* 15 *Hagar in distress.* 17 *The angel comforteth her.* 22 *Abimelech's covenant with Abraham at Beer-sheba.*

AND the LORD visited Sarah as he had said, and the LORD did unto Sarah 'as he had spoken.

2 For Sarah 'conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

4 And Abraham circumcised his son Isaac being eight days old, 'as God had commanded him.

5 And Abraham was an hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born *him* a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

10 Wherefore she said unto Abraham, 'Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac.

11 And the thing was very grievous in Abraham's sight because of his son.

12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

13 And also of the son of the bondwoman will I make a nation, because he *is* thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

15 ¶ And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against *him* a good way off, as it were a bow-shot: for she said, Let me not see the death







HAGAR AND ISHMAEL.



of the child. And she sat over against *him*, and lift up her voice, and wept.

17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

22 ¶ And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest:

23 Now therefore swear unto me here by God 'that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to day.

27 And Abraham took sleep and oxen, and gave them unto Abimelech; and both of them made a covenant.

28 And Abraham set seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What *mean* these seven ewe lambs which thou hast set by themselves?

30 And he said, For *these* seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

31 Wherefore he called that place 'Beer-sheba; because there they swore both of them.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 ¶ And Abraham planted a 'grove in Beer-sheba, and called there on the name of the LORD, the everlasting God.

34 And Abraham sojourned in the Philistines' land many days.

<sup>5</sup> Heb. *if thou shalt lie unto me.*

<sup>6</sup> That is, *The well of the oath.*

<sup>7</sup> Or, *tree.*

Verse 8. '*Abraham made a great feast the same day that Isaac was weaned.*'—Among most eastern nations the women suckle their children much longer than is customary in Europe, and the same custom may be traced in the Bible. When Samuel was weaned, he was old enough to be left with Eli, for the service of the tabernacle; in 2 Chron. xxxi. 16, nothing is assigned for the provision of the children of priests and Levites until after three years of age, which renders it probable they were not weaned sooner; and in the second book of Maccabees (ch. vii. 27), a mother says, 'O my son, have pity upon me that bare thee nine months in my womb, and gave thee suck three years and nourished thee, and brought thee up unto this age.' When the Persian ambassador was in England, he attributed to the custom of early weaning the greater forwardness of our children in mental acquirements than those of his own country, where male children are often kept to the breast till three years of age, and never taken from it till two years and two months. The practice is nearly the same in other Asiatic countries. In India the period is precisely three years. But everywhere a girl is taken from the breast sooner than the boy; in Persia, at two years; in India, within the first year. When the child is weaned, the Persians make 'a great feast,' to which friends and relations are invited, and of which the child also partakes, this being, in fact, his introduction to the customary fare of the country. The practice is the same among the Hindoos. See Morier's *Second Journey*; and Robert's *Oriental Illustrations*.

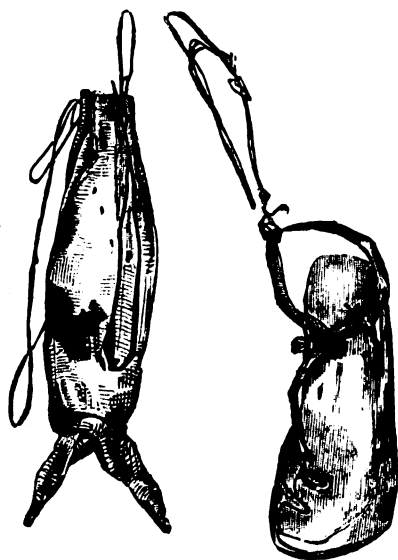
10. '*The son of this bondswoman shall not be heir with my son.*'—It is not very clear what the mockery in the preced-

ing verse denotes. The word פִּתְּחָה also denotes 'jesting' or 'playing:' and St. Paul says (Gal. iv. 29), that Ishmael persecuted or teased Isaac. The fact would seem to be, that Ishmael, now a grown-up lad of about seventeen, and who up to the age of fourteen had expected to be the sole heir of his father, was not quite satisfied at being superseded in the inheritance by his younger brother, whom he does not appear to have treated with all the consideration which Sarah required. We know that Sarah had not shown much confidence in the promise of a son which had been made to Abraham; and probably, until the birth of Isaac, she had treated Ishmael as the hope of Abraham's house, if not as her own son. But the birth of Isaac made a great change in Ishmael's condition; and the change is quite conformable with the usages which still prevail in the East, where the son of a female slave would certainly be superseded by the son of a free woman, afterwards born. Nay, this feeling goes further; for—leaving slaves out of the question—in Persia, if a man has more than one wife (and he may have four, all equally his wives in the eye of the law), the son of the wife whose family is of the most distinction, often obtains the preference over the others. Thus, the late king of Persia, Futtah Ali Shah, overlooked his eldest son (a sort of Persian Ishmael in character), and nominated to the inheritance of the throne his second son Abbas Meerza, merely because the mother of the latter was a highly connected lady of his own tribe. The son of this Abbas Meerza is now king of Persia. Sir John Malcolm, in his *Sketches of Persia*, relates an anecdote which strikingly illustrates the passage of patriarchal history before us. During a journey in the north of Persia he was



entertained by a distinguished chief of one of those tribes in Persia called Eelauts, whose mode of life resembles that of the patriarchs of old or the Bedouins of the present day. This chief, in discoursing about his own domestic affairs, said he had six children, all of them except two by the same wife, who was the daughter of Futteh Ali Khan Afshar, a distinguished chief, who on the death of Nadir Shah aspired to the throne, and lost his life in the attempt to become a king. He continued, 'I married his orphan daughter, an excellent woman, but who carries her head rather high, as no doubt she has a right to do, from recollection of her father's pretensions. Look,' said he, speaking softly, for the apartment was within hearing of the interior; 'look at that youngster at the other end of the room; he is my son. His mother was the daughter of a jeweller of Isfahan. He is a fine lad, but I dare hardly notice him; and he is, you will observe, not allowed to sit within ten yards of the grandsons of Futteh Ali Khan Afshar!' He added, that 'this was all very proper.'

14. 'Abraham took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder.'—There are several Hebrew words which our translation equally renders 'bottle,' but which are not only different from each other but all different from the idea which the word 'bottle' conveys to our minds. We shall endeavour to discriminate the different sorts as we proceed; but may here observe generally, that the people of Asia, west of the Indus, use the skins of animals on a journey, for carrying water, and



SKIN BOTTLES.

other liquids, as well as, in general, other articles of provision which they are obliged to carry with them, in their journeys across the desert, or through thinly-inhabited plains. The preference of such vessels is well grounded. Earthen or wooden vessels would soon be broken in the rough usage which all luggage receives while conveyed on the backs of camels, horses, or mules; and if metal were used, the contents would be boiled or baked by the glowing heat of the sun. Besides, such skins exclude the encroachments of ants, which swarm in those countries, and they also effectually guard against the admission of that fine impalpable dust or sand, which forms so great an annoyance to travellers in Asia, defying all ordinary safeguards, and spoiling every necessary of life to which it gains access. The greater portability of such skins is another advantage. The skins of kids and goats are those used for ordinary

purposes. The head being cut off, the carcase is extracted without opening the belly, and the neck serves as the mouth of the vessel thus formed. The thighs, which are suffered to remain, serve as its handles, and also to give hold to the straps by which it is fastened to the luggage or saddle of a mounted traveller; or by which, being thrown across the *shoulder* (see text) and breast, it is slung to the back of a pedestrian. The heat of the climate, and the scarcity of streams and wells, render it indispensable for all travellers to carry water with them. When a party is large, and the prospect of a fresh supply of water distant, large skins of the camel or ox, two of which are a good load for a camel, are used. Goat-skins serve in ordinary circumstances. Individual travellers, whether in large or small parties, mounted or on foot, usually carry a kid-skin of water, or else a sort of bottle of prepared leather, shaped something like a powder flask. Hagar's bottle was doubtless a kid-skin, borne upon her shoulder. Some think it was a goat-skin; not being aware that a goat-skin of water is a good load for a man, and is what no one thinks of carrying to any distance. In several passages of his large work on Palestine, Dr. Robinson describes damsels coming to the wells, filling their water-skins and carrying them away on their *shoulders*. From this it appears that the old custom is still retained. More to the east skins of water are usually carried on the back by straps. Earthen vessels, of very classical forms, are almost always carried on the head by the women.

15. 'The water was spent in the bottle.'—Hagar and Ishmael were here in the most trying external condition in which human beings can possibly be placed. The exhaustion of a supply of water in the burning and inhospitable desert, without the prospect of a fresh supply, is a situation of such utter misery and danger as cannot well be imagined by those who have not themselves been exposed to something of the kind. The furnace-heat of those arid deserts increases greatly the ordinary demands of nature for drink, while the uncertainty of a fresh supply renders the exercise of unusual economy necessary. But when the water in the water-skins is spent, the merchant whose camels are laden with the rich products of India, becomes at once a beggar. In that agony of suffering which extreme thirst, in the hot unsheltered desert, excites, such a man would cheerfully give all his camels and all the wealth with which they are laden, for the mouthful of water which has been preserved in a water-bag by some poor creature, who is now the only object of his envy. But the latter scorns the paltry bribe, knowing that precious drop to be his only hold upon existence. In the instance before us, Ishmael, although a young man, being less inured than the poor 'bondwoman' to the trials of the desert, began to fail sooner, and needed the assistance of her support. But when the usual symptoms came upon him—when his eyes became painfully inflamed—and his parched lips and tongue chapped and swollen—when his brain seemed to grow thick and feverish, and he was deafened by the hollow sound in his ears; some bushes offered a shelter under which he would fain lie down and die. He lay down, and his affectionate mother withdrew, that she might not see his unrelieved death, and that she might 'lift up her voice and weep' without restraint.

21. 'Wilderness of Paran.'—This name seems to be applied in Scripture to the whole of the region extending from the southern frontier of Palestine to the borders of Sinai. At least we find the name in the north of this region, near to Kadesh, Num. xiii. 26, and elsewhere; and we find it also in the south, bordering upon Sinai (Num. x. 13); and it seems better to suppose that Paran was the name of the whole region marked by these limits, than that there were two opposite districts bearing the same name. This obviates the difficulty which has been felt in rightly appropriating the name to one particular locality, seeing that all the separate allocations which different writers have sought for Paran all meet in the somewhat extensive district which we suppose it to have embraced. The name itself of Paran is preserved in the Wady Feiran, a valley of the lower Sinai, through which lay the road

which the Israelites appear to have taken in their march to the upper region. See the note on Exod. xvii. 1.

23. '*Swear unto me here by God.*'—Among the Arabs of the present day, the name of God is heard in almost every sentence they speak; and it is not seldom invoked to give weight to the most mendacious assertions. But there is no people who, with more fearfulness and awe, shrink, even in a just matter, from appealing to that great Name in a solemnly administered oath. Most Arabs would much rather lose a small sum than venture to swear in the name of God, however truly they might swear. They seem to attach supernatural consequences to such an act, and to believe that the Almighty would resent having his name made subservient to earthly purposes. Their most solemn oath is, 'By God, and in God, and through God.' See Burckhardt's *Notes on the Bedouins*, pp. 73-165.

— '*that thou wilt not deal falsely with me, nor with my son, nor with my son's son.*'—Mr. Charles Taylor, in his additions to Calmet, and others, quote in illustration of this clause a passage from Bruce's *Travels*, of which we also avail ourselves. Bruce, in his passage up the hill, came to a place called Sheikh Ammer, from the Arab Sheikh, of which place he got a pledge that he should not be molested in his journey across the desert to Cosseir. A number of people afterwards assembled at the house. 'The great people among them,' says the traveller, 'came, and after joining hands, repeated a kind of prayer, by which they declared themselves and their children accursed if ever they lifted up their hands against me in the tell (or field) in the desert, or on the river; or, in case that I or mine should fly to them for refuge, if they did not protect us at the risk of their lives, their families, and their fortunes, or, as they emphatically expressed it, to the death of the last male child among them.'

The remarkable brevity of this first of treaties, while it is precise even to redundancy, combined with its fine comprehensive character, renders it really inimitable. Its reliance upon the common sense and common honesty of men is also most beautiful. It merely states the principle of an engagement—'thou wilt not deal falsely with me,' and thus expresses a healthy and refreshing confidence that men would interpret rightly the particular acts in which false dealing might seem to be involved. Thus worthily does the first chapter in the history of human treaties open.

25. '*Because of a well of water which Abimelech's servants had violently taken away.*'—To dig a well is, unless under very peculiar circumstances, the most arduous and important work which a person in the situation of Abraham undertakes; and the benefits of such a work are so highly appreciated, that the property of it becomes vested in the person by whom it was digged and in his heirs for ever, provided it is kept in good condition: but if it gets out of repair, and remains in this state for any length of time, the property in it is transferred to the tribe or person by whom it is first restored to a serviceable condition. While the maker of the well is encamped near it, no parties not belonging to him can draw its waters without his leave. As we are getting into much mention of wells of water, it is desirable that this law on the subject should be clearly understood, as it tends to throw some light on subsequent transactions and disputes.

Now Abraham had digged a well near his encampment; and of the use of this the 'servants' (probably the herdsmen) of Abimelech had violently deprived him. As men seldom act without some reason, or show of reason, which is deemed satisfactory to themselves, it may seem likely that Abimelech's people doubted the right of Abraham to apply the law of the desert to the common lands of an appropriated territory, and to claim the exclusive possession of the well he had digged in such land. If their view had been just, however, it could only have entitled them to a share of the water, and not have justified them in assuming that exclusive possession which they denied to the party at whose expense the benefit had been secured. But taking into account some transactions of rather later date, we incline to think that the cause of all the differences about

wells which we read of in the history of Abraham and of Isaac, lay deeper than this account supposes, and must be sought in a country more similarly circumstanced than the open deserts to that in which the patriarch was at this time sojourning. The best analogy is offered by Persia. There all waste land—that is, all lands which are uncultivable from wanting the means of irrigation—are called 'God's lands'; and although the king is regarded as the general proprietor of the soil, such lands are free for any uses to which they can be applied; and whoever procures the means of irrigation, becomes the proprietor of the land which he thus renders cultivable. Now, as among the immemorially ancient usages of the East, none are more ancient than those which relate to the occupation of land, it is not too much to suppose that a similar usage to this existed in the time of Abraham; and, if so, it is easy to conclude that the anxiety of the Philistines about the wells digged by Abraham arose from the apprehension that, by the formation of such wells, he would be understood to create a lien in the lands in which they lay, and would acquire an indefeasible right of occupation, or rather of possession; and it might seem to them inconvenient that so powerful a clan should acquire such a right in the soil of so small a territory as that which belonged to them. Hence also their care, when Abraham afterwards left their part of the country, to fill up the wells which he had made; and hence also the renewed and more bitter strife with Isaac when he, on arriving there, proceeded to clear out these wells, and, again, to dig new ones himself. That Isaac also pursued cultivation to some extent in the lands for which he had thus secured the means of irrigation, is a remarkable corroboration of the view we now take; as he certainly might in this way, but we know not how he could in any other way acquire such a proprietary right as could alone entitle him to cultivate the soil.

This information, for the substance of which we are indebted to Sir John McNeill, lately the British envoy to the Persian court, will throw much light not only upon this text, but upon the subsequent transactions of Isaac in the same district (xxvi. 17—22, 32, 33).

30. '*These seven ewe lambs shalt thou take of my hand, that they may be a witness.*'—That there was something particular in the number seven, in connection with the oath, would seem from the fact that the word for oath (*sheba*, as in *Beersheba*) means also *seven*. Bruce subjoins to the anecdote in the note on v. 23, that, after the solemn pledge of protection and good faith, the people sent down to his boat two bushels of wheat and *seven sheep*. Although he seems to have received this merely as a present, it is not unlikely that the Arabs intended it as a ratification of the preceding covenant. At any rate, there is throughout considerable analogy between the covenant of Abraham and Abimelech and that of Bruce with the Arabs. The details of the remarkable transactions between Abraham and Abimelech, which this chapter contains, will be considered with the more interest, when it is recollected that it affords the earliest instance on record of a treaty of peace. Its terms and forms seem to show that such treaties were not then newly invented. The inability of nations or tribes to maintain a continual hostility with their neighbours, must have rendered the necessity of such engagements apparent to the earliest generations of mankind. See Goguet's *Origine des Loix*, tom. i. p. 341.

33. '*Beer-sheba.*'—The Hebrew name Beersheba signifies 'Well of the Oath,' or, as some suppose, 'Well of the Seven,' referring to the seven lambs which Abraham gave to Abimelech in token of the oath between them (v. 28, 32). The Arabic name, Bir es-Sebâ, signifies 'Well of the Seven,' also 'Well of the Lion.' Some writers have regarded the name as implying *seven wells*; but without the slightest historical or other ground for such a conclusion. Beersheba was the most southern point of Palestine, in which respect it was of importance to fix its site, independently of the interest connected with it as the frequent station of the patriarchs. But it lay out of the beaten track of travel in Palestine; and no traveller had professed to have found it, or to make us acquainted with it. The

discovery of the site was reserved for Professor Robinson and his companion, approaching by an untravelled route from the south. Descending from the more southern hills of the desert, they came into a comparatively open undulating country, where the hills of Judah, south of Hebron, appeared northward in the distance; and where the shrubs of the desert disappeared, or nearly so; and where green grass was seen among the lesser water-courses. The gentle hills, covered in ordinary seasons with grass and rich pasture, were at this time burnt over with drought. Arabs were pasturing their camels in various parts, but no traces of dwellings were any where visible. Ultimately, they reached Wady es-Sebâ, a wide watercourse, or bed of a torrent, running W.S.W.; upon the northern side of which, close upon the bank, are two deep wells, still called Bir es-Sebâ—the ancient Beersheba. These wells are some distance apart; they are circular, and stoned up very neatly with solid masonry, apparently of very ancient date. The largest well is 12½ feet in diameter, and 44½ feet deep to the surface of the water; 16 feet of which, at the bottom, are excavated in the solid rock. The other well lies 56 rods W.S.W., and is 5 feet in diameter, and 42 feet deep. The water in both is pure and sweet, and in great abundance; the finest, indeed, the travellers had met with since leaving Sinai. Both wells were surrounded with drinking-troughs

of stone for camels and flocks, such as were doubtless used of old for the flocks which then fed on the adjacent hills. The curb stones were deeply worn by the friction of the ropes in drawing up water by hand.

Beersheba ultimately became the site of a large straggling village, which is mentioned by Eusebius and Jerome, and some traces of which are still found scattered over the adjacent hills and the vallies between. The distance is twenty-five miles south of Hebron. 'Here, then,' writes Dr. Robinson, 'is the place where the patriarchs Abraham, Isaac, and Jacob often dwelt. Here Abraham dug, perhaps, this very well; and journeyed from hence with Isaac to Mount Moriah, to offer him up there in sacrifice. From this place Jacob fled to Padan-Aram, after acquiring the birthright and blessing belonging to his brother; and here too he sacrificed to the Lord on setting out to meet his son Joseph in Egypt. Here Samuel made his sons judges; and from here Elijah wandered out into the southern desert, and sat down under a shrub of Retem, just as our Arabs sat down under it every day and every night. Here was the border of Palestine proper, which extended from Dan to Beersheba. Over these swelling hills the flocks of the patriarchs once roved by thousands; where now we found only a few camels, asses, and goats.'

## CHAPTER XXII.

1 *Abraham is tempted to offer Isaac. 3 He giveth proof of his faith and obedience. 11 The angel stayeth him. 13 Isaac is exchanged with a ram. 14 The place is called Jehovah-jireh. 15 Abraham is blessed again. 20 The generation of Nahor unto Rebekah.*

AND it came to pass after these things that 'God did tempt Abraham, and said unto him, Abraham: and he said, 'Behold, *here I am*.

2 And he said, 'Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, 'Here *am I*, my son. And he said, Behold the fire and

the wood: but where *is* the lamb for a burnt offering?

8 And Abraham said, My son, God will provide himself a 'lamb for a burnt offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and 'laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 ¶ And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am I*.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

14 And Abraham called the name of that place 'Jehovah-jireh: as it is said *to* this day, In the mount of the LORD it shall be seen.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, 'By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

<sup>1</sup> Heb. 11. 17

<sup>2</sup> Heb. Behold me.

<sup>3</sup> Heb. Behold me.

<sup>4</sup> Or, hid.

<sup>5</sup> James 2. 21.

<sup>6</sup> That is, The LORD will see, or provide.

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

20 ¶ And it came to pass after these

• Heb. *lip*. • Chap. 12, 3, and 18, 19. Eccles. 44, 22. Acts 3, 25. Galat. 3, 8. 10 Called, Rom. 9, 10, *Rebecca*.

Verse 2. '*Land of Moriah*.'—Moriah is the name of the mountain on which the temple of Jerusalem was afterwards built (2 Chron. iii. 1), and it is generally thought that this is the spot indicated in the present text. There are strong probabilities in favour of this conclusion; and the difficulties which have been found in it have arisen chiefly from the attempt to show that here was also the Salem of which Melchizedek was king. See the note on ch. xiv. 18. If we abandon that notion, we may safely believe that the 'mountain in the land of Moriah' was no other than the Mount Moriah which in after time formed one of the hills of Jerusalem. The Samaritan version reads *Moreh* here; and the people to whom it belonged, were satisfied that this was the Moreh near Shechem, where Abraham had formerly resided (ch. xii. 6); and that the 'mountain' was Mount Gerizim, on which their temple was built. But the Samaritans are on very sufficient grounds suspected of having altered the text, in order to bring the spot within their own territory. The Mohammedans contend that the site of the transaction is the spot on which their famous temple at Mecca (the Kaaba) was afterwards built. But in this, as well as in other circumstances, they substitute Ishmael for Isaac. It seems singular that the Jews, the Samaritans, and the Mohammedans should all wish to fix this event to the site of their respective temples.

6. '*He took the fire in his hand*.'—This text offers the first occasion on which a fire for use is directly mentioned. It is not easy to see why the fire should have been carried to the spot where it was to be used, instead of being kindled there. Were the difficulties in kindling a new fire in that early age so great that it was more convenient to carry a fire from one place to another than to kindle a new one? Some think it possible that it was not in those days considered right to kindle a fire on an altar but from the fire of another altar, and that, for this reason, the fire had been brought all the way from the altar at Beersheba; but this would imply that the fires upon the patriarchal altars were kept up constantly, which we very much more than doubt. We are not inclined to suppose that the fire was brought from Beersheba at all; but rather conceive that a halt had lately been made, when a fire had, as usual, been kindled, either for warmth (if the halt had been for the night), or to dress the victuals: and that when they left, Abraham, knowing the remaining distance to be inconsiderable, judged it best to take some of the live embers with him. The Orientals at this day are much in the habit of carrying fires about in vessels for various purposes; and this is sometimes for a whole day, and from day to day during a journey: but this is chiefly in Persia, to supply the servant with the means of lighting his master's pipe when required, in which case the fire is contained in a small vessel of iron, which hangs by a chain from the servant's saddle to about two feet from the ground. In this case, as in that of Abraham, our habits would lead us to say 'How much easier would it be to kindle a fire

things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor;

21 Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel begat <sup>10</sup>Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

at once, when needed, than to bear it about all day!' But in practice, and with the imperfect igniting apparatus which the Orientals employ, it is not found to be so. The vessels in which fires are carried may be of different shapes and sizes, according to the use for which the fire is required; but they are generally small, and, as in the case cited, borne suspended by a chain. Our itinerant tinkers, who, as being for the most part gipsies, are of Eastern origin, take their fires about much in the same fashion.

8. '*A lamb*' (רֶמֶשׂ *seh*).—The Arabic renders this by *hemel*, which is applied to the young of any kind of cattle; and so we find in the Hebrew, that *seh* is indifferently used in speaking either of the sheep or the goat.

9. '*Bound Isaac his son, and laid him on the altar upon the wood*.'—Josephus says that Isaac was at this time twenty-five years of age. He was certainly a grown-up youth, and it is not to be supposed that his aged father did or could use any coercion on this occasion. Although Abraham evaded an explanation in the first instance, he probably explained the divine command, at the last moment, to Isaac, who acquiesced in the necessity of obedience. On the custom of parents offering up their children in sacrifice,



FOUR-HORNED RAM.

some remarks will be found elsewhere (note on 2 Kings iii. 27); and shall in this place only observe, that many commentators have thought this shocking usage arose from this act of Abraham, ill understood and applied. We incline, however, to the opinion of those who think that the practice already prevailed in Canaan; and that the mind of Abraham had become so familiarized to it, as to lessen the surprise which a command of this nature must have inspired. This view also tends to exalt the faith of Abraham, as it must have lessened any expectation he might else have entertained that the demand would not be actually enforced. From the tone of the whole narrative, it is evident that Abraham was prepared to the fullest extent of obedience; and from the account which St. Paul gives of the transaction (Heb. xi. 17-19), it appears, that while thus prepared to obey the divine command, he reconciled its apparent discrepancy with the promise of a numerous posterity through Isaac, by believing 'that God was able to raise him up even from the dead.'

13. '*A ram.*'—If we might suppose that the ram in this instance had four horns, like some examples occasionally seen among the Asiatic races, as well as in a breed common in the north of Europe, his liability to be caught by the horns in a thick-grown, tangled underwood, must have been very great. It is easy to see, by a contemplation of the figure here introduced, that a bunch of horns so variously twisted and 'crankled' would have involved the animal in fresh difficulties whichever way he turned in attempting to extricate himself. Mohammedan writers say, that the horns of the ram in question were fixed upon the Kaaba, or temple of Mecca, by the early Arabians; and that, to remove occasion of idolatry, they were taken down by Mohammed.

17. '*In blessing I will bless thee, and in multiplying I will multiply thy seed.*'—This form of expression frequently occurs in our translation, and is a literal Hebrew idiom. It renders the sense intense by repeating the expressions in which it is conveyed. Here it imports, 'I will exceedingly bless—I will abundantly multiply.'

### CHAPTER XXIII.

1 *The age and death of Sarah.* 3 *The purchase of Machpelah, 19 where Sarah was buried.*

AND Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah.

2 And Sarah died in Kirjath-arba; the same *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 *I am* a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord: thou *art* 'a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah, which he hath, *which is* in the end of his field; for 'as much money as it is worth he shall give it me for a possession of a burying-place amongst you.

10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the 'audience of the children

of Heth, *even* of all that went in at the gate of his city, saying,

11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *will* give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land *is* worth four hundred shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.

17 And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 ¶ And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein, were made sure unto Abraham for a possession of a burying-place by the sons of Heth.

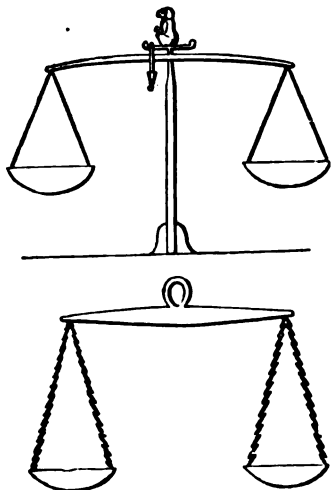
Verse 2. '*Abraham came to mourn for Sarah.*'—Harmer thinks that this means that—according to a custom among the Syrians and Greeks, of mourning at the door within which a dead body lay—Abraham came from his own tent to sit mourning on the ground at the door of Sarah's. But from the particular manner in which the place of Sarah's death is mentioned, and in which it is said that Abraham 'came to mourn,' we should rather infer that the patriarch was absent from Hebron at the time of her death, but hastened thither to perform the last duties when he received the intelligence. A tradition, of little weight, states that she died while Abraham was absent to sacrifice Isaac, and that her death was caused by hearing that the sacrifice had been actually consummated. But she must have lived many years after the transaction recorded in the last chapter.

9. '*Which is the end of his field.*'—It should be observed that Abraham wished to purchase only the cave which was at the end of the field, and not the field itself; but this did not suit the views of Ephron, who under the guise of many professions of respect, liberality, and appearance of eagerness to serve Abraham, was only intent to take advantage of his necessity to obtain a good price not only for the cave but for the field that contained it. He therefore, in his reply, couples the cave and the field together, in such a way as, in his politely indirect manner, to let Abraham know that he was not disposed to part with the cave unless the field were taken along with it. This further indication is from a Note by the Rev. J. D. A. de Sola in the new (Jewish) translation; this writer having, with Professor Bush and nearly all others who have written on Genesis since our first edition appeared, adopted the view of the present transaction between Abraham and Ephron which we were then enabled to furnish, and which we have since seen no occasion to modify.

11. '*The field give I thee,*' etc.—In after-times we find that the Hittites were not at all a popular people with the Israelites. This Ephron is the first of that nation who comes under our notice; and his tone and manner on this occasion do no great credit to his tribe. We are not surprised that Ephron's respectful and seemingly liberal conduct has been beheld favourably in Europe; for only one who has been in the East, can properly appreciate the rich orientalism it exhibits. We will therefore state the transaction as illustrated by what we have ourselves seen in Persia. Abraham wishes to purchase of Ephron a certain field containing a cave: Ephron, feeling the value of the opportunity of laying, or seeming to lay, under obligation so great a person as Abraham, makes a parade of his readi-

ness to give it: '*The field give I thee,* and the cave that is therein, *I give it thee*; in the presence of the sons of my people *give I it thee.*' This is exquisitely oriental, as will be seen by the following extract from Mr. Frazer's *Journey into Khorassan*:—'The least a Persian says when he receives you is, that he is your slave; that his house, and all it contains—nay, the town and country—are all yours: to dispose of at your pleasure. Every thing you accidentally notice—his *calceons* (water smoking-pipes), his horse, equipage, clothes—are all *Peshcush-e-Sahib*—presents for your acceptance.' This mode of address, as Francklin observes, is not confined to the great; but the meanest artisan will not hesitate to offer the city of Shiraz, with all its appurtenances, as a present to a stranger on his arrival. All this is understood to mean no more than 'Your obedient, humble servant,' at the end of our letters. But it often happens, that if the stranger be a person of wealth or influence, the man is really anxious to force upon his acceptance any article he happens to admire, or expresses a wish to purchase. But if the stranger is inconsiderate enough to accept it, it will not be long before he discovers that by this act he is considered to have given the person a claim either upon his good offices and favour, or for a present of much more than equal value in return. If, like Abraham, he understands these matters, and is not disposed to receive such obligation, his best course is either 'not to admire' at all, or to insist on at once paying the value of that which attracts his admiration. In the latter case, the man will name the price, like Ephron, in a slight way, as a thing of no consequence: 'It is worth so much; what is that betwixt me and thee?' But when the money is produced, he counts it carefully, and transfers it to the pocket or bosom of his vest in a business-like manner, without any indication that shekels of silver are undervalued by him.

16. '*Abraham weighed to Ephron the silver—current money with the merchant.*'—From this it appears that the people of Canaan had by this time arrived to the use of silver as a medium of exchange; and that the silver was weighed in affairs of purchase and sale, involves the use of the scale and balanced beam. In what form they exhibited the silver used for money we know not with any certainty; they assuredly had no coined money; for even the Egyptians, who were far before the Canaanites in all the arts of civilization, continued long after this to use circular bars, or rings of silver for money; and, most likely, the silver money of the Canaanites bore the same form. 'Current money with the merchant,' must mean money of full weight, or unalloyed, such as any merchant would readily receive in his business transactions.



EGYPTIAN SCALES AND RING MONEY.



17. '*The field of Ephron, which was in Machpelah, which was before Mamre,*' etc.—We need not refer to the East for an illustration of this most remarkable document. Our own title-deeds, conveyances, and other law forms, with their minute specification of details, seem to be most faithfully constructed on the model which it offers.

19. '*The cave of the field of Machpelah.*'—This chapter affords the earliest notice of the practice, which was formerly very prevalent in the East, of depositing the dead in natural or artificial caves, great numbers of which are still to be found in Palestine, Syria, Egypt, and Persia. In the mountainous country of southern Palestine there are abundance of natural caves in the rocks, which might easily be formed into commodious sepulchral vaults; and where such natural caves were wanting, sepulchres were hewn in the rock for such families as were able to incur the necessary expense; for this was the mode of sepulture decidedly preferred by those who could obtain it. The arrangement and extent of these caves varied with circumstances. We shall have other opportunities of giving a general account of the interior arrangements of such sepulchres; and may therefore confine the present notice to the cave of Machpelah. The name מְכַפְלֵה from כָּפַל *chaphal*, 'double,' renders the signification of the cave of Machpelah literally that of 'the double cave,' so called probably because it had more than one chamber, as is often the case with the better kind of sepulchral caverns. That this was the case with the cave of Machpelah, which after this purchase of it by Abraham, became the family sepulchre of the Hebrew patriarchs, appears from the description of it by Benjamin of Tudela, and by the Moslem writers. Benjamin, who visited the place in the twelfth century, writes:—'Six parasangs to Hebron. The ancient city of that name was situated on the hill, whereas the modern town stands in the valley, even in the field of Machpelah. Here is the large place of worship called St. Abraham, which during the time of the Mohammedans was a synagogue. The Gentiles have erected six sepulchres in this place, which they pretended to be those of Abraham and Sarah, of Isaac and Rebekah, and of Jacob and Leah; the pilgrims are told that they are the sepulchres of the fathers, and money is extorted from them. But if any Jew come who gives an additional fee to the keeper of the cave, an iron door is found, which dates from the times of the forefathers who rest in peace, and with a burning candle in his hand, the visitor descends to the first cave, which is empty, traverses a second in the same state, and at last reaches a third, which contains six sepulchres; that of Abraham, Isaac, and Jacob, and of Sarah, Rebekah, and Leah. All these sepulchres bear inscriptions, the letters being engraved thus upon that of Abraham—'This is the sepulchre of our father Abraham, upon

whom be peace;' and even so upon that of Isaac, and upon all the other sepulchres. A lamp burns in the cave and upon the sepulchres continually, both day and night; and you see tubs filled with the bones of Israelites, for it is a custom of the house of Israel to bring hither the bones of their relicts and of their forefathers, and to leave them here unto this day.' *Itinerary*, ed. Asher, Berlin, 1840. John Sanderson was at Hebron in the summer of 1601, and the account he gives agrees, as far as it goes, with that of the Spanish Jew; but access to the cave was then even more restricted than it seems to have been in the time of the latter. He says, 'Into this tombe not any are suffered to enter, but at a square hole through a thick wall they may discern a little light of a lamp. The Jewes do their ceremonies of prayer there without. The Moores and Turkes are permitted to have a little more light, which is at the top, where they let down the oyle for the lampe; the lampe is a very great one, continually burning.' For upwards of a century only two or three Europeans have been able, either by daring or bribery, to obtain access to the mosque and cave. Ali Bey, who passed as a Mussulman, has given a description of it; but his account is so incompatible with all others, and with the reports of the Turks, that its accuracy was questioned in the first edition of this work, although no positive evidence in disproof of it could then be produced, as no European is admitted to the mosque. According to all other statements, the sepulchre is a deep and spacious cavern, cut out of the solid rock; the opening to which is in the centre of the mosque, and is seldom entered even by Moslems: but Ali Bey seems to describe each separate tomb as in a distinct room, on the level of the floor of the mosque. These rooms have their entrances guarded by iron gates, and by wooden doors plated with silver, with bolts and padlocks of the same metal. He says, 'All the sepulchres of the patriarchs are covered with rich carpets of green silk, magnificently embroidered with gold; those of their wives are red, embroidered in like manner. The sultans of Constantinople furnish these carpets, which are renewed from time to time. I counted nine, one over the other, upon the sepulchre of Abraham. The rooms also which contain the tombs are covered with rich carpets.' All this is now however known to be a pure fable; for, according to a Note in the Rev. D. A. de Sola's *New Translation of the Scriptures*, Sir Moses and Lady Montefiore, accompanied by Dr. Loewe, were, as a mark of special and extraordinary consideration, admitted to the interior of the mosque; and they state distinctly that they saw no separate rooms with silver covered doors, or any of the other remarkable objects said by Ali Bey to be situated on the level of the floor of the mosque; but, on the contrary, they were shown the *ancient iron door* mentioned by Rabbi Benjamin, leading to the cave below, to which even Moslems are seldom admitted.

## CHAPTER XXIV.

1 *Abraham sweareth his servant.* 10 *The servant's journey:* 12 *His prayer:* 14 *His sign.* 15 *Rebekah meeteth him,* 18 *fulfilleth his sign,* 22 *receiveth jewels,* 23 *sheweth her kindred,* 25 *and inviteth him home.* 26 *The servant blesseth God.* 29 *Laban entertaineth him.* 34 *The servant sheweth his message.* 50 *Laban and Bethuel approve it.* 58 *Rebekah consenteth to go.* 62 *Isaac meeteth her.*

AND Abraham was old, and 'well stricken in age: and the LORD had blessed Abraham in all things.

2 And Abraham said unto his eldest ser-

vant of his house, that ruled over all that he had, 'Put, I pray thee, thy hand under my thigh:

3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow

me unto this land : must I needs bring thy son again unto the land from whence thou camest ?

6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

7 The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, 'Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath : only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took ten camels of the camels of his master, and departed ; 'for all the goods of his master *were* in his hand : and he arose, and went to Mesopotamia, unto the city of Nahor.

11 And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time 'that women go out to draw *water*.

12 ¶ And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

13 Behold, 'I stand *here* by the well of water ; and the daughters of the men of the city come out to draw water :

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink ; and she shall say, Drink, and I will give thy camels drink also : *let the same be* she that thou hast appointed for thy servant Isaac ; and thereby shall I know that thou hast shewed kindness unto my master.

15 ¶ And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel *was* 'very fair to look upon, a virgin, neither had any man known her : and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 And she said, Drink, my lord : and she hastened, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.

22 ¶ And it came to pass, as the camels had done drinking, that the man took a golden 'earring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold ;

23 And said, Whose daughter *art* thou ? tell me, I pray thee : is there room *in* thy father's house for us to lodge in ?

24 And she said unto him, I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worshipped the LORD.

27 And he said, Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth : I *being* in the way, the LORD led me to the house of my master's brethren.

28 And the damsel ran, and told *them* of her mother's house these things.

29 ¶ And Rebekah had a brother, and his name *was* Laban : and Laban ran out unto the man, unto the well.

30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me ; that he came unto the man ; and, behold, he stood by the camels at the well.

31 And he said, Come in, thou blessed of the LORD ; wherefore standest thou without ? for I have prepared the house, and room for the camels.

32 And the man came into the house : and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him.

33 And there was set *meat* before him to

<sup>3</sup> Chap. 12. 7, and 13. 15. and 15. 18, and 26. 24.

<sup>4</sup> Or, and.

<sup>7</sup> Heb. good of countenance.

<sup>5</sup> Heb. that women which draw water go forth.

<sup>6</sup> Or, jewel for the forehead.

<sup>6</sup> Verse 43.

eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

34 ¶ And he said, *I am* Abraham's servant.

35 And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

36 And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.

37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go:

43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out for my master's son.

45 And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands.

48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

49 And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 ¶ Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth <sup>19</sup>jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, <sup>11</sup>Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us <sup>12</sup>a few days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

57 And they said, We will call the damsel, and enquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah, their sister, and her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou *the* mother of thousands of millions, and let thy seed possess the gate of those which hate them.

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 ¶ And Isaac came from the way of the <sup>13</sup>well Lahai-roi; for he dwelt in the south country.

63 And Isaac went out to <sup>14</sup>meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels *were* coming.

<sup>9</sup> Verse 13.  
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<sup>10</sup> Heb. vessels.

<sup>11</sup> Ver. 56, and 59.

<sup>12</sup> Or, a full year, or ten months.  
<sup>14</sup> Or, to pray.

<sup>13</sup> Chap. 16. 14. and 25. 11.

64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It is my master: therefore she took a vail, and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

Verse 2. '*The eldest servant of his house.*'—This may signify his oldest servant, or one who had been longest in his service, and enjoyed his greatest confidence. It is generally supposed that this servant was Eliezer of Damascus, named in xv. 2.

— '*Put thy hand under my thigh.*'—This action in the person taking an oath, is not elsewhere mentioned except where Jacob requires the same service from his son Joseph (ch. xlvii. 29); but Josephus says that the same usage was retained in his time. Mr. Harmer's illustration on this instance is perhaps rather far-fetched. He conceives that it is illustrated by the action of the Arabs, who, in swearing, place the left hand underneath, and the right hand over the Koran. The signification of the act has been variously understood.

4. '*Go unto my country, and to my kindred, and take a wife unto my son Isaac.*'—The great anxiety of the patriarchs to secure the marriage of their sons to women of their own clan or family, is everywhere apparent, and is even indicated in the marked notice which is taken of marriages which took place against this regulation, as in the cases of Ishmael and Esau. Such a desire has always prevailed wherever the distinction of clans or tribes has been strongly defined, for the sake of keeping up the property, blood, and peculiar traditions of each separate tribe, and of compacting its union and influence; and these ordinary motives acquired increased intensity in the instance of the Hebrew patriarchs, in consequence of the general idolatry or superstition into which all the surrounding nations had fallen, and which alone would have sufficed to preclude intermarriages with them. This consideration, apart from any other, has always prevented the Jews from forming matrimonial connections with any but the daughters of Israel. Their Law forbade such marriages in the strictest manner; and we shall find instances of their being severely punished, and of the deep disgust which they inspired. They were neither to take the females of other nations, nor give their own females to them (Deut. vii. 3, 4); and the reason was, '*For they will turn away thy sons from following me.*' While this principle inhibited marriages with other nations, there was another law which preserved the integrity of property in the respective tribes, by directing that daughters having any inheritance should not marry out of the tribe of their father. (Num. xxxvi.) '*So shall not the inheritance of the children of Israel remove from tribe to tribe.*' These principles, deduced from the subsequent laws of the Hebrews, afford the best explanation of the conduct of the patriarchs with regard to the marriages of their sons. Among the Bedouin Arabs there is no regulation precluding the intermarriages of different tribes; but, in practice, a man seldom takes a wife from any other tribe than his own; and still more rarely, although there is no national or religious difference, will a Bedouin give his daughter in marriage to the inhabitant of a town, or to a cultivator or artisan. Some tribes never do so; but others are rather less strict. So, as Ward informs us, among the Hindoos, the parents who find employment at a distance from their original homes, always marry their children in their own country and among their old acquaintance.

10. '*Mesopotamia.*'—The Hebrew name is אֲרָם נַחְרַיִם *Aram-Naharaim*. Aram is the name for Syria, the several parts of which are denoted by different com-

pound names, of which this is one. The word אֲרָם seems to come from אֲרָם *ram*, 'high,' and was applied more to a more extensive region than the Syria of the Greeks and Romans, seeing that it was extended to the Euphrates, and, therefore, also comprehended Mesopotamia, which is the part of the whole here denoted by the name of *Aram-Naharaim*, that is 'Syria of the two rivers.' This the Septuagint renders by *Μεσopotamia*, which is merely a Greek compound of the same meaning, 'the country between the rivers.' These rivers are the Euphrates in the west, and the Tigris in the east. It is doubtful whether the *Aram-Naharaim* of Scripture designates the whole of the extensive tract enclosed by these rivers, or applies only to the northern part of it. The name recurs in Deut. xxxiii. 4; Judg. iii. 8.

— '*The city of Nahor.*'—that is, Haran, where Nahor continued to reside.

11. '*He made his camels to kneel down.*'—As this immediately precedes an act of prayer on the part of Eliezer, uninformed persons are apt to conclude that this faithful servant of Abraham intended in some sort to make his camels participators in that act. But kneeling is not peculiarly an attitude of devotion in the East; and Eliezer himself did not kneel; for, even in his prayer, he describes himself as *standing* by the well. He merely intended to give the wearied camels a little rest, kneeling being the posture in which camels always repose.

— '*The time that women go out to draw water.*'—Water is usually drawn in the evening, and frequently in the cool of the morning also. Fetching water is one of the heaviest of the many heavy duties which devolve upon the females in the East, and one which the most sensibly impresses us with a sense of their degraded condition. The usage varies in different countries. Among the Arabs and other nomades, and also in many parts of India, it is the exclusive employment of the women, without distinction of rank; but, in Turkey and Persia, the poorer women only are subject to this servile employment, respectable families being supplied daily by men, who make the supplying of water a distinct business. The tents of the Bedouins are seldom pitched quite near to the well from which they obtain their water; and if the distance is not more than a mile, the men do not think it necessary that the water should be brought upon the camels; and, unless there are asses to be employed on this service, the women must go every evening, sometimes twice, and bring home at their backs large and heavy leathern bags full of water. The wells are the property of tribes or individuals, who are not always willing that caravans should take water from them; and, in that case, a girl is sometimes posted at the well, to exact presents from those who wish to have water. It is not likely that Abraham's servant travelled without a leathern bucket to draw water; and it is therefore probable that he abstained from watering his ten camels until he should have obtained permission. The women, when they are at the wells in the evening, are generally obliging to travellers, and ready to supply such water as they may require for themselves or their beasts. The women of towns in Turkey and Persia have seldom far to go, except under peculiar circumstances in the situation or soil of the place, or in the quality of its water. The character of their water-vessel depends much upon the distance they have to go. If rather



WELL, WITH CAMELS.

far, a skin will probably be preferred, as most convenient for carrying a good quantity; but if near, an earthen jar will often be chosen. The present well seems to have been quite near the town; and we concur in the translation which renders Rebekah's vessel 'a pitcher.' The word (קַד) *kad* is different from that (כֶּמֶת) *chemeth* rendered 'bottle' in the narrative of Hagar's expulsion; and is the same word used to describe the vessels in which Gideon's soldiers concealed their torches, and which they broke to produce a crashing and alarming noise. The women contrive to draw an enjoyment even out of this irksome duty, as it affords one of the best opportunities they have of meeting and talking together, and of displaying their finery to each other. They by no means appear to the worst advantage, as to dress, at the wells: and this circumstance shows that Abraham's servant might there, without any incongruity, invest Rebekah with the ornaments he had brought. To a traveller in the East, the best opportunities of making his observations on the females will occur in the evening at the wells. Eliezer was aware of this, and regarded the opportunity as favourable for his purpose. It appears that the unmarried females, even of towns, went unveiled, or only partially veiled, on ordinary occasions, in these early times. Now all go veiled; and the more extended use of the veil in modern times has probably, in one respect, operated favourably for the women, by exonerating those belonging to families in decent circumstances from the very heavy duty of fetching water, the proper management of the veil being scarcely compatible with the performance of this laborious office. Accordingly we find that this duty devolves more exclusively on the females, without distinction of rank, in those Asiatic countries or tribes where the women are not obliged to veil their faces, as in India, and among the Arabian and other nomade tribes. We have already noticed the Arabian usage. In consequence of the modifications which we venture to think that the extended use of the veil has produced among the inhabitants of towns west of the Indus, it is perhaps in India we are to look for the most precise parallels to the patriarchal customs. Accordingly we find that, in many parts of India, women of the first distinction draw water daily from the public wells. They always fetch it in earthen

jars carried upon their heads. Sometimes two or three jars are thus carried at once, one upon the other, forming a pillar upon the bearer's head. As this necessarily requires the most perfect steadiness, the habit gives to the females a remarkably erect and stately air. It seems that it is a distinction to carry the jar on the shoulder; and Forbes, in his *Oriental Memoirs*, relates an anecdote of an intelligent native, who, when this highly interesting passage was read to him, inferred that Rebekah was of 'high caste,' from her carrying the pitcher on her shoulder (v. 15).

16. 'Went down to the well, and filled her pitcher.'—It would seem that this well had a descending stair. Such wells are not very common in the East, except in India, where they occur frequently enough. Chardin, as quoted by Harmer, is disposed to understand, that where steps to a well are mentioned, a reservoir of rain-water is always to be understood. Such reservoirs being seldom of the great depth of wells, it is convenient to have steps, so that the surface of the water may be reached by the hand as its quantity diminishes. All reservoirs have not, however, such steps, nor are all wells without them. The grand well at Cairo, in Egypt, called 'Joseph's Well,' has a descent of about one hundred and fifty feet, by a winding staircase six feet in width. It is, however, true that steps to wells occur but rarely in the East. Their greater frequency in India is probably because the Hindoos do not use leathern buckets to draw water, and their earthen vessels would be very liable to be broken if let down into wells by a rope. Neither Chardin nor any other traveller seems to have noticed the existence of steps to streams of running water in the East; yet, in Persia, we have ourselves sometimes obtained water from a covered stream, access to which was afforded by descending steps, protected by a vaulted superstructure of brick. We are therefore, upon the whole, disposed to decide less positively than Chardin, that the present 'well' could be nothing else than a reservoir of rain-water, although we must allow the probabilities to be in favour of his supposition.

20. 'Emptied her pitcher into the trough.'—Troughs of stone or wood are sometimes, but not often, found near wells in the East. When found, they are commonly at wells near towns, and, like the descending steps, are more

common in India than elsewhere. This also may arise from the prejudices of the Hindoos precluding the use of the leathers which the Arabs and travellers through deserts employ in watering their cattle at wells. As the cattle can seldom get direct access to the water in a well, they are usually supplied by the water being thrown into a sort of leathern trough used for the express purpose; but very commonly a simple skin is used, to which the necessary concavity is given by scraping a hollow in the sand over which it is placed, or by propping up the edges with sand, earth, or stones. What sort of trough is intended here, and in Exod. ii. 16, does not appear.

22. 'A golden earring of half a shekel weight.'—Our generally excellent translation sometimes renders manifest the painful difficulties in which the translators were occasionally involved, in consequence of the ignorance of Eastern countries which then generally prevailed, and which often left them in great doubt about the true renderings. Here we have 'a golden ear-ring,' that is, an odd ear-ring. This being felt as somewhat of an absurdity, the marginal rendering is, 'a jewel for the face;' but again, in v. 47, it is, 'I put the earring upon her face,' which is



ARABIAN NOSE-RINGS.

rather a curious disposition of an ear-ring. The thing really intended seems to be a ring or jewel for the nose; but our translators, having no knowledge of such an ornament, which seemed to them to imply an absurdity, have carefully avoided the true idea everywhere except in Isaiah iii. 21, the translator of which portion of Scripture had probably gained some information, not possessed by the others, of this peculiarity of Oriental ornament. Yet all their care could not preclude an occasional allusion to it, as where Prov. xi. 22, could not but be rendered 'a jewel in a swine's snout.' The extensive use of nose-ornaments among the Arabian and other females of the East having now become known, modern translators render the present text 'nose-ring,' as is done in the Arabic and Persian versions. Such rings are generally of silver or gold, but sometimes of coral, mother-of-pearl, or even horn, according to the taste or means of the wearer. Chardin, who was professionally a jeweller, must have been conversant with this subject; and he says that the better sort of rings are set with a ruby between two pearls; we do not recollect, however, to have seen rubies in them; but the turquoise is common. This curious ornament varies considerably in size and thickness; but it is always circular, and is worn, not from the middle cartilage of the nose, but from the external cartilage of the left nostril, which is pierced for the purpose. We have also seen an ornament for the nose worn by the Koordish and Bedouin females, which has escaped the notice of illustrators of Scripture, but which we should prefer to consider as the 'nose-jewel,' when a ring is not expressly mentioned. It is a thin circular plate of gold, frequently a coin, little smaller than a half-a-crown piece, and in appearance not unlike the large fancy buttons which decorated the coats of a past generation. A turquoise is often set in the centre, over the pin by which the ornament is attached to the side of the nose, where its appearance is sufficiently striking, and always seemed to us much less pleasing than even that of the nose-ring.

— 'Two bracelets for her hands of ten shekels weight of gold.'—That is, about four ounces and a half, which seems an extraordinary weight for a pair of bracelets. But they are still worn as heavy, or indeed much heavier, in the East, resembling, as Chardin remarks, rather manacles

than bracelets. They are sometimes flat in shape, but more usually round or semicircular, taking a cubical form at the section where they open to admit the hand. They have no fastenings, but open and compress by their own elasticity alone; they are, in fact, enormous rings, which we have often seen not less than an inch in diameter; but their weight, although great, is not commensurate to their size, as they are usually hollow. The weight which a woman carries on her arms is, however, not to be estimated by that of a single pair of bracelets; for no woman who can possibly get more is contented with one pair. It is not unusual to see five or six bracelets on the same arm, covering it from the wrist nearly to the elbow. These, and their other ornaments, form the sole wealth of the bulk of the women; and they are anxious, on all occasions, to accumulate it, and loath to part with it; hence, on a comparatively poor woman, living and dressing meanly, it is not uncommon to see a considerable quantity of precious metal in the ornaments of her head-dress, and of her arms and ankles; and whatever ornaments she possesses are not treasured up to be produced on grand occasions, but are worn daily as parts of her ordinary costume. Thus she puts all her bracelets on her arms at once, all her anklets on her legs, and all her ear-rings in her ears. Such ornaments form her whole personal wealth, and on their value she rests her claim to permanent consideration. This is particularly the case with the Bedouin females, who are generally well supplied with all kinds of trinkets of personal ornament; for although the Arab cares little about his own dress, he is anxious to deck his wife as richly as possible, that honour may be reflected upon himself, and that his circumstances may be properly estimated. This use of ornaments on all occasions seems to explain why Eliezer placed the nose-ring at once upon the face of Rebekah, and the bracelets upon her hands, instead of giving them to her as things to be treasured up. The material of the bracelets is exceedingly various. Gold is necessarily rare; silver is the most common; but many that seemed to be silver we have found to be plated steel. Amber, coral, mother-of-pearl, and beads, are also used for bracelets, particularly for the upper part of the arm, for, whatever be the material of the others, it is usually desired that those on the wrists should be of silver. The poorer sort of women are, however, often obliged to content themselves with rings of copper, horn, common glass beads, and other articles of inferior description. Estimating the gold by its weight, nearly five ounces, Eliezer's present was, altogether, very valuable.

25. 'Straw and provender.'—The straw (תֵּבֶן *teben*; Arab. *tibn*) seems to have been 'cut straw,' to render it more portable. The Septuagint renders it by ἀχυρά, chaff, which is a name applied to straw after it has been cut fine by the use of a chaff-cutter. The 'provender' was, it would seem, a mixture of several kinds of fodder, cut-straw, barley, beans, etc., so combined as to render the whole palatable. The original word is מִשְׁכָּה *mishka*, which the Septuagint translates by χορδαναρα, which is a derivative from χορδος, grass, and hence signifies fodder, of which herbage is the principal ingredient. Hay is not made in the East. Cattle continue at the present day to be fed with chopped straw mixed with barley. The common reader would suppose the 'straw' to be for litter; but straw is never so employed in the East, dung, dried and pounded, being used for that purpose.

33. 'I will not eat, until I have told mine errand.'—A striking illustration of this is furnished by Mr. Frazer, who, in his work, *The Kuzzilbash*, and its sequel, *The Persian Adventurer*, has noticed many Oriental usages which were but little known in this country. The Persian noble, Ishmael Khan, having occasion to claim the protection of an Affghaun chief, who was known to dislike the Persians, was advised to throw himself upon the protection of this formidable person, and claim his safe conduct as a boon of hospitality. In reply, Ishmael observed, 'I might take the sanctuary of his table: the Affghauns, I believe, regard it as sacredly as we Persians.' 'No,' replied he,



'that is not the Affghann custom; but they have a custom which is of equal sacredness and force: they term it *nannawantee*. If you desire to receive a favour from any man among these clans, be he khan or ryot, you must repair before him and proclaim yourself his guest; but at the same time declare that you will accept of no office of hospitality, that you will neither taste of his salt nor share his carpet, unless he consents to grant your request; and this request, so demanded, be it for protection only, or for more efficient assistance, he cannot, consistently with Affghann honour, deny, provided it be at all within the bounds of reason.'

48. '*My master's brother's daughter.*'—Rebekah was not Abraham's brother's daughter, but grand-daughter. Here Bethuel, who was Abraham's nephew, is called his brother, as Lot was before.

51. '*Take her, and go, and let her be thy master's son's wife.*'—The whole conduct of this affair is calculated to surprise a European reader. A servant is sent on a distant journey, with full powers to select a wife and conclude a marriage for his master's son. The servant addresses himself to the lady's father and brother, and they agree to his proposals without consulting Rebekah. The agent then makes valuable presents to the lady and her relations, and carries her away, and Isaac and Rebekah meet as man and wife without having ever seen each other before. But all this is most precisely analogous to usages which still prevail in the East, with some small diversity in different nations. We will state the process of a marriage of a young couple in Persia, which seems, on the whole, to present a very close parallel to this patriarchal procedure. When a young man becomes marriageable, his parents begin to look about among their *kindred* and acquaintance for a suitable partner for him; and their inquiries for this purpose are generally much assisted, or, indeed, entirely conducted by a confidential servant—commonly the young man's old nurse, who goes about from house to house, and having found a suitable object, endeavours to create a mutual prepossession by speaking to each of the other. Very often, however, the whole matter is concluded without any reference to the parties more immediately interested. When the parents have found a suitable female, they proceed to the house of her father and make their overtures to him; and if they are acceptable, he denotes his acquiescence by ordering sweatmeats to be brought. A few days after another meeting is held at the same place, and there it is finally settled what the parents of the young man are to give in his behalf to the bride [for the principle of such gifts, see note on ch. xxxiv. 12]; and this is a matter of great importance, as these presents remain with the lady, and form her dower or provision in case of a divorce from her husband. It consists of fine dresses and shawls [*raiment* in the text, v. 53], with female ornaments, some money, and a complete outfit of domestic utensils. Among some of the Arab tribes, the present or dower received for the bride on such occasions is called the '*five articles*,' and consists of a carpet, a silver nose-ring, a silver neck-chain, silver bracelets, and a camel-bag. As to the consent of the woman, the usage varies in different nations. In Persia, after all has been concluded, the woman has nominally the power, almost never exercised, of expressing her dissent before the connection receives its final sanction; but among many Bedouin tribes, the woman is seldom suffered to know, until the betrothing ceremonies announce it to her, who is to be her husband, and then she has no power of negating the contract; but she may, if she pleases, withdraw the day after her marriage from her husband's tent to that of her father; and, being divorced, is thenceforward regarded as a widow. In the instance before us, it does not appear to us that the consent of Rebekah was required to her own marriage. The question which was asked her the next day—'Wilt thou go with this man?' (v. 58)—we consider to have no other intention than to ascertain whether she were willing to set out so soon as Eliezer wished, or would rather insist on staying a few days longer with her relations, as they desired.

60. '*Let thy seed possess the gates of those which hate*

*them.*'—That is, Let them hold in subjection those that hate them. In this and several other passages the gate is emblematic of authority and dominion; even as, in Europe, the delivery of the keys of a town is a formal act of submission to a conquering or superior power. Sometimes the word 'gate' denotes 'power' in a more general and absolute sense. A familiar instance of this is when we speak of the Turkish power as 'the Porte,' 'the Sublime Porte,' 'the Ottoman Porte.' This denomination is derived from the principal gate or 'porte' of the Turkish sultan's palace at Constantinople. When the present writer beheld this gate it did not seem to him very 'sublime,' but the mention of the gate involves the idea of the palace itself, and of the power which resides therein.

64. '*When she saw Isaac, she lighted off the camel.*'—Isaac was walking, and it would therefore have been the highest breach of Oriental good manners to have remained on the camel when presented to him. No doubt, they all alighted and walked to meet him, conducting Rebekah as a bride to meet the bridegroom. It is a customary mark of respect to great personages for a person to alight from the animal on which he is riding, and lead it until the superior has gone by; and as no conventional superiority is in the East conceded to women, as in Europe, this will show that it would have been highly improper for Rebekah to have ridden directly up to Isaac when he was on foot. This would have been treating him as an inferior. In Persia, on occasions when it is thought necessary to stand upon punctilio, two persons of equal rank, after having been riding side by side, will take care, when both dismount, that it shall be at precisely the same moment; for he whose foot first touches the ground is considered to admit his inferiority to the other.

65. '*She took a veil, and covered herself.*'—Whether veiled before or not, she now 'covered herself'—her whole person—with the ample enveloping veil with which brides are still conducted to the bridegroom. Rosenmüller, in illustration of this passage, quotes an ancient father (Tertullian), who, with an express reference to the same text, observes, as a custom still existing in his time, that the heathen brides were also conducted to their husbands covered with a veil. It is still all but universal in the East; and it will be observed that it is used not only by the females whose faces are always concealed both before and after marriage, but by those who display part or the whole of their faces on all ordinary occasions. It is, in fact, the indispensable costume for the occasion. Whether the bridal veil was distinguished from other veils does not appear, but we observe that one of red silk or muslin is affected by the Persians on such an occasion, although the ordinary veils are white or blue; and Dr. Russel, in his account of a Maronite marriage, observes that the bride's veil was of the same colour. Thus we see that Rebekah, by enveloping her person in a veil, put herself into the costume usual for a bride when conducted to the tent or house of her husband.

67. '*He loved her.*'—The force of this first Scriptural expression of such an attachment seems to have escaped notice. Isaac, from all that appears, was the only one of the patriarchs who had not an opportunity of exhibiting a preference to his wife before marriage. He had never seen her till she stood unveiled in his tent as his wife. It seemed, therefore, necessary to add that 'he loved her' when he did see her. It is remarkable, that what merely arose from circumstances in the case of Isaac, is now amply illustrated by the established practices of the East. The women being completely secluded, and never seen without veils, no opportunity of personal acquaintance, or even of inspection before marriage, is afforded. The man sees his wife for the first time, unveiled, when he enters the room into which she has been received on her arrival at his house. Having previously formed no idea of her person and qualifications, but from the general and exaggerated praises of the old nurse, who is usually his agent, this is a critical and anxious moment; and it is a most happy circumstance for both, when the account of such a transaction can conclude with the emphatic words 'he loved her.'

## CHAPTER XXV.

1 *The sons of Abraham by Keturah.* 5 *The division of his goods.* 7 *His age, and death.* 9 *His burial.* 12 *The generations of Ishmael.* 17 *His age, and death.* 21 *Isaac prayeth for Rebekah, being barren.* 22 *The children strive in her womb.* 24 *The birth of Esau and Jacob.* 27 *Their difference.* 29 *Esau selleth his birthright.*

THEN again Abraham took a wife, and her name was Keturah.

2 And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, Letushim, and Leummim.

4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these were the children of Keturah.

5 ¶ And Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

7 ¶ And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;

10 \*The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.

12 ¶ Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

13 And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Jetur, Naphish, and Kedemah:

16 These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations.

17 And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.

18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren.

19 ¶ And these are the generations of Isaac, Abraham's son: Abraham begat Isaac;

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

21 ¶ And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived.

22 And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the LORD.

23 And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

24 ¶ And when her days to be delivered were fulfilled, behold, there were twins in her womb.



LENTILS (*Ervum Lens*).

25 And the first came out red, all over like an hairy garment; and they called his name Esau.

26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.

27 ¶ And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

28 And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

29 ¶ And Jacob sod pottage: and Esau came from the field, and he was faint:

30 And Esau said to Jacob, Feed me, I pray

thee, with that same red pottage; for I am faint: therefore was his name called Edom.

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?

33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

<sup>7</sup> Hos. 12. 3.

<sup>8</sup> Heb. venison was in his mouth.

<sup>9</sup> Heb. with that red, with that red pottage.

<sup>10</sup> Heb. going to die.

<sup>11</sup> Heb. 12. 16.

Verse 1. '*Keturah*.'—Some of the Jewish commentators are of opinion, we know not on what evidence, that this woman is the same with Hagar, and that Abraham recalled her after the death of Sarah. Others think that Keturah was a Canaanite; and this is likely, as it was unnecessary that Abraham should send or go to Mesopotamia for himself as he had done for his son, because the promises of the covenant were restricted to the posterity of Isaac alone. Whoever she was, many think that Keturah had become his secondary wife, and had borne him children long before the death of Sarah; after which event he raised her to the rank of matron, or principal wife. It seems to us that the current usages of the East give great probability to this conjecture, which is strengthened by considering the great age of Abraham when Sarah died, and that his sons by Keturah were old enough to be sent away to form independent clans before his own death.

2. '*She bare him Zimran*,' etc.—Of the tribes which derive their origin from these sons of Abraham very little is known. ZIMRAN is supposed to have given his name to the tribe Zabtam, which Ptolemy mentions as situated between Mecca and Medina. MEDAN is with some probability supposed to have become a branch of the Midianites. From SHUAR, or SHUACH, the nation of the Suachites, mentioned by Stephanus Byzantinus, is supposed to have been descended. Bildad, one of the friends of Job, who is called a Shuchite (Job ii. 11), may have been of this tribe. The MIDIANITES we shall have occasion to notice repeatedly. From SHEBA, the Sabaeans, a tribe residing near the land of Uz, which robbed Job of his cattle, are supposed by some to have descended: but Rosenmüller makes Sheba the son of Joktan (Gen. x. 7) to have been their ancestor (*Bib. Geog.* iii. 174). DEDAN gave his name to a tribe of nomadic Arabs, several times mentioned in Scripture (Isa. xxi. 13; Jer. xxv. 23, 24; xlix. 8; Ezek. xxxviii. 13). The descendants of Dedan, ASSHURIM, LETUSHIM, and LUMMIM, are no doubt the proper names of men, the progenitors of the tribes or nations denoted by the termination *im*, which occurs only in national names. EPHA is mentioned in Isa. lx. 6, in connection with Midian, as celebrated for the excellence of their camels and dromedaries. This is all that can be traced respecting the descendants of Abraham by Keturah.

6. '*The sons of the concubines*.'—This, no doubt, includes Ishmael, the son of the other concubine; and we thus incidentally learn that he was not lost sight of by his father, who made a better provision for him than has directly appeared. It seems not unlikely, from the narrative, that Abraham, for the sake of preserving peace among his sons, distributed all his property in his lifetime, giving the bulk of it to his legitimate son Isaac, but supplying the others

with cattle and materials for a domestic establishment, and enjoining them to go and establish themselves eastward in the Arabian desert. The arrangement was, doubtless, satisfactory to all parties; for, among the Bedouins of the present day, we observe that the son, although he treats his father with respect while in his tent, is anxious to set up an independent establishment of his own, and spares no exertion to attain it; 'and when it is obtained,' says Burckhardt, 'he listens to no advice, nor obeys any earthly command but that of his own will.' Though often too proud to ask for what his own arm may ultimately procure, he usually expects his father to make the offer of some cattle to enable him to begin life; and the omission of this occasions deep disgust, and leads to quarrels in after times, which form the worst feature of the Bedouin character. They have few children circumstanced exactly like those of Abraham by his concubines; but among other Asiatic nations, where parallel circumstances do occur, the father provides for such sons much in the same way as Abraham did, giving them some property proportioned to his means, with advice to go and settle at some place distant from the family seat.

— '*Eastward, unto the east country*.'—That is, into the country east of Palestine, or into Arabia and the southern parts of Mesopotamia. There is at this day a tribe of Arabs, usually located near Basrah, which is known by the name of Beni-Keturah.

8. '*Abraham gave up the ghost*.'—That the death of Abraham is related before the birth of Jacob and Esau may possibly mislead some readers, unless their attention be directed to the fact that this event is related somewhat out of its chronological order, for the purpose of completing the history of Abraham before commencing that of his grandsons. But the fact is that Abraham was still alive when some of the events subsequently related took place. He was one hundred years old at the birth of Isaac (ch. xxi. 5); and as the latter was sixty years old when his two sons were born, it follows that Abraham, who died at the age of one hundred and seventy-five years, was alive till Jacob and Esau were fifteen years old.

16. '*These are the sons of Ishmael*.'—These are the names of the 'twelve princes,' promised to Ishmael's parents long before; and the whole statement concerning them is obviously intended to point them out distinctly as the founders of great Arabian tribes. It may be useful, therefore, to state the extent of that influence which the families of Ishmael exerted in modifying the character of the original population of the Arabian peninsula. As the Scripture affords but little information on this subject, we must turn to the accounts of the Arabian historians themselves. According to them, the aboriginal Arabians de-

rived their origin from Kahtan, or Joktan, the son of Heber, whose other son Peleg was an ancestor of Abraham. This Joktan they call the 'Father of the Arabs,' and his descendants, the Kahtan tribe, form at this day the wealthiest tribe of the eastern desert of Arabia, consisting, with the Beni Sad tribe, as the Arabians say, the only remains of the primitive inhabitants of the country. (See Burckhardt's 'Classification of the Bedouin Tribes,' in *Notes on the Bedouins*.) The exterior parts of Arabia seem, however, to have been settled at a very early period by the descendants of Ham, some of whom remained, mixing more or less, in the end, with the posterity of Shem; while others, who in the first instance settled on the western coast of the peninsula, are supposed to have made no long stay, but, either passing through Egypt or over the straits of Babel-Mandeb, planted settlements in Ethiopia. This accounts for the fact that the name of Ethiopia has been extended, both by the Scriptures and the ancient classic writers, to Arabia as well as Ethiopia Proper. Moses mentions thirteen sons of Joktan, who, perhaps, include his grandsons; the Arabians mention only two, Yarab, who founded the kingdom of Yemen, and Jorham, who settled that of Hedjaz, the present holy land of Arabia. A member of these primitive tribes is called *Al Arab al Araba*, 'An Arab of the Arabs,' a distinction of purity of descent, corresponding to the 'Hebrew of the Hebrews' among the Jews. The later and prevailing race of *Mosarabi*, or mixed or naturalized Arabs, are said to be descended from Ishmael through a marriage with the daughter of Modad, king of Hedjaz. It is true that Moses says he married an Egyptian woman, of whom the Arabian account takes no notice; but as this was in early life, and as the Bible account does not mention her again, or say that she was the mother of his twelve sons, there is nothing in itself improbable in the Arabian account, for Ishmael may have married an Arabian wife after the death, or even during the lifetime, of his first wife. Ishmael became the prince of Hedjaz, and the first pontiff of Mecca, preaching the religion of Abraham to the idolatrous Arabs, many of whose tribes were in process of time extirpated by the judgment of God, by dissensions among themselves, or by the swords of the Ishmaelites. The Arabians do not consider it any disparagement to belong to this mixed branch of the Arabian population. The absence of a perfectly pure descent is, in their opinion, quite compensated by the honour of being descended from Abraham, whom they hold in about the same veneration as do the Jews. Mohammed himself claimed to be descended from Kedar, a younger son of Ishmael; but his descent could not be traced further than Adnan, who reigned in the Hedjaz about 122 B.C. Arabian accounts vary as to the generations between Ishmael and Adnan; some make it forty, some ten, some seven. Ten is the common account; but, after making a large allowance for the length of patriarchal lives, even forty generations seem too few to extend over the intervening period of about two thousand five hundred years. But this difficulty may be obviated by considering that the Arabians do not always reckon their genealogies from father to son, but from the heads of tribes, their object being only to preserve a knowledge of their descent, which, for their purposes, is as well effected in this way as by encumbering the memory with a long catalogue of names. In the well-preserved genealogy, for the 660 years from Adnan to Mohammed, there are counted 21 generations, and nearly 160 tribes branching off from the same parent stem. All these tribes were distinguished generally by the name of Adnan, the ascertained progenitor, besides the particular name of the subdivision. Thus the tribes of Adnan were distinguished not only from the tribes of Kahtan, but from the Ishmaelites, or mixed tribes, previous to Adnan. The tribes of Adnan, in their common accounts, passed over the unascertained generations between Ishmael and their immediate progenitor, in their usual method of summary condensation. A curious light is thrown on all these matters by the commencement of the historical romance of *Antar*, part of which we subjoin:—Ishmael, son of Abraham, was the father of Adnan, who had a son called Maad; and

Maad was the father of Nizar, whose four sons, Rebecah, Medher, Ayad, and Anmar, reigned over the Arabs in great glory for many years, and their descendants continued to multiply till they amounted to twenty thousand horsemen, when, disturbances arising among them, they separated, and migrated from the valley of Mecca and the holy sanctuary, and many of them settled in a spot called Ibream-oob-mootemim, which was the furthestmost point of Hijaz, and the first in the land of Yemen. And they had a king called Rebecah, a man much respected and feared, and he was of the tribe of Medher, a fair-raced people: and he had five sons; the eldest was called Nayil; the second Taweed; the third Mohellil; the fourth Medher; the fifth Adeed: and their father was a stout and intrepid warrior; he conquered the whole country by his bravery, and ruled over the wilds and deserts.—Again the Arabs disagreed and dispersed, and every division had its chief and its leader, etc. This extract affords an instance of a very condensed genealogy, and shows the manner in which distinct tribes arose from successive separations and dispersions. In this way it is admitted, that during the period from Ishmael to Adnan, and from thence to the time of Mohammed, the posterity of Ishmael, penetrating from Hedjaz towards the east, spread themselves over the peninsula, and introduced their peculiar manners and customs among the original inhabitants, with whom they became incorporated by intermarriages. This Arabian account does not contradict Scripture; and, whether true or not, there can be no doubt that the descendants of Ishmael form so large and absorbing a part of the Arabian population, as to allow us, in a general sense, to consider him as the progenitor of that great and extraordinary nation, which has preserved its integrity, its independence, and its primitive usages from the most ancient times; which had its turn, after the Romans, in forming one of those gigantic empires that have in different ages astonished the world; and which, even now, not only preserves its own wide domains, but has diffused its tribes from the Oxus and the Erythrean Sea to the Atlantic—has given religion and law, and rendered its language classic, far beyond these limits, to a large proportion of the human race; not to speak of the evidence of its past influence, which may be found in the vernacular languages of many nations, and in their literature, science, and actual condition.

It only remains to state, that the Moslems believe Ishmael, and not Isaac, to have been the child of the promise, and the true heir of Abraham. They say, that when Sarah insisted on the expulsion of the bondwoman and her son, Abraham conveyed them to the district of Mecca, which was then an arid desert destitute of water; but where, at the last extremity, God caused a spring to arise under the feet of Ishmael. They believe that this forms the famous Zemzem well, now within the sacred enclosure of the temple of Mecca, and which supplies water for drink and purification to the inhabitants of the town, and the numerous pilgrims who annually resort thither. It is added that the famous Kuaba, or temple, otherwise called *Beit-Allah*, equivalent to *Bethel* in Hebrew—or 'House of God'—was built on the spot by Abraham, to commemorate the double deliverance of Ishmael from thirst, and from being the victim of the sacrifice of which they consider him, rather than Isaac, to have been the object. This story was probably manufactured out of the report that Abraham erected an altar and planted a grove at Beersheba (the 'well of the oath').

20. '*Padan-Aram*.'—פְּדָן אֲרָם, which signifies Plain of Syria. This at the first view may seem another name for *Aram-Naharaim*, of which see the note on xxiv. 10; and so the matter is understood by many. But a comparison of the texts in which the name occurs would rather indicate that *Padan-Aram* was a region or district of *Aram-Naharaim*. See xxviii. 2, 6, 7; xxxi. 8; xxxiii. 18. In one place it is called simply *Padan*, ch. xlviii. 7; and in another it stands פְּדָן אֲרָם, *Sedeh-Aram*, the Field of *Aram* (Hos. xiv. 13), whence the *Campus Mesopotamia* of Quintus Curtius (iii. 2, 3; iii. 8, 1; iv. 9, 6). But

that the whole of Aram-Naharaim did not belong to the flat country of Mesopotamia appears from the circumstance that Balaam, who in Deut. xxiii. 4, is called a native of Aram-Naharaim, says in Num. xxiii. 7, that he was 'brought from Aram, out of the mountains of the East.' It would therefore seem that the name Padan-Aram was applied to and distinguished the more level region of Mesopotamia.

27. '*Jacob was a plain man, dwelling in tents.*'—The epithet 'plain' is pre-eminently applicable to a man dwelling in tents, whatever be his rank or wealth. Speaking of the Bedouins, Burckhardt says, 'The richest sheikh lives like the meanest of his Arabs: they both eat every day of the same dishes, and in the same quantity, and never partake of any luxury except on the arrival of a stranger, when the host's tent is open to all his friends. They both dress in the same shabby gown and *measlakh*. The chief pleasure in which a chief may indulge is the possession of a swift mare, and the gratification of seeing his wives and daughters better dressed than any other females of the camp.'

It is precisely the same among the other nomade tribes of Asia, as the Turcomans, and the Eelauts of Persia. Among the latter, the tent of the elder is only distinguished by its greater size from that of the humblest man in the camp. The chiefs themselves, indeed, generally reside at court or in the provincial capitals; but those who do live with their people are usually distinguished by the same simplicity of manners and appearance, which in their case is more remarkable than in that of the Bedouin sheiks, as their power is much greater and their wealth often more extensive. Mr. Morier, in his *Second Journey through Persia*, mentions, in the following terms, a very powerful chief, named Ahmed Khan, who visited the English ambassador at Maragha, in Azerbaijan:—'This chief is one of those personages frequently met with in the East, who realize and illustrate many of the facts recorded in holy writ of the lives and habits of the patriarchs. Like Isaac, 'he had possession of herds and great store of servants' (Gen. xxvi. 14). His manner and appearance are those of Jacob, "a plain man, dwelling in tents." Although verging to fourscore and ten, he is the picture of health and activity. His beard is quite white, and his dress scarcely superior to that of his own shepherds. His reputation, however, for riches, is very great; for among other instances of it, it is affirmed that he sows 700 *kherwar* (nearly 500,000 lbs.) of grain annually: he breeds a race of hardy horses, much esteemed throughout Persia. He is one of the greatest of the elders of Persia, being called the *Reish-sefeed* (White-beard) of Adzerbigan.' The same 'plainness' extends to the speech of the dwellers in tents as

compared with the inhabitants in towns. There is among them none of those varied forms of address, flowery phrases, and refined compliments, which distinguish the Orientals in general; and a stranger, after having been annoyed with the complimentary phrases of the Persians or Turks, is delighted and refreshed by the plain and simple expressions of the Arab or the Tartar. The townspeople, as Burckhardt observes, have twenty different ways of wishing good morning to an acquaintance, and each of these methods has an established answer, so that if a man says, 'May your day be white,' the other can only reply, 'May yours be like milk.' On the contrary, an Arab is content to wish his friend 'Good Morning,' when he meets him, and 'Farewell,' when he leaves him, on the road. One who accosts a stranger in the desert, to inquire about water or the nearest road, calls him 'Uncle,' and the other in reply, says 'Brother.' They never use any ceremonious titles to each other, whatever be their relative position. The Arabs, who used to attend the evening assemblies of Saoud, the great Wahabee chief, who was in fact king in Arabia, so far as Arabia can ever have a king, usually exchanged the salute of peace, and shook hands with him on entering the room, after which they sat down in any convenient place they could find. If any one had occasion to speak to him, they accosted him with 'O Saoud!' or, 'O father of Abdallah,' or 'O father of mustachios!' and in return he called every man by his name, without any of the ceremonious or complimentary phrases which abound in the East. Nor was this any affectation of humility in him, but quite the natural conduct of an Arab chief. See Burckhardt's *Notes on the Bedouins*, and *History of the Wahabees*.

— '*Tents.*'—The use of tents probably arose at first out of the exigencies of pastoral life, which rendered it necessary that men removing from one place to another in search of pasture, should have a portable habitation. Accordingly we find that the first mention of tents is connected with the keeping of cattle (ch. iv. 20), and to this day tents remain the exclusive residence of only pastoral people. Portability is not the only recommendation of tents to the nomade tribes of the East; the shelter which they offer in the warm but delicious climates of Western Asia, is positive enjoyment. Shelter from the sun is all that is needful; and this a tent sufficiently affords without shutting out the balmy and delicate external air, the comparative exclusion of which renders the finest house detestable to one accustomed to a residence in tents. The advantage of tents in this respect is so well understood even by the inhabitants of towns, that, in many places, those whose circumstances admit it, endeavour so far as possible to occupy tents during the sum-



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mer months. This was the constant practice of the late king of Persia, who every year left his capital, with all the nobles, and more than half the inhabitants, to encamp in the plain of Sultanieh. Many of the princes, his sons, did the same in their several provinces; and the practice is an old one in Persia. It is true that tents would seem to be rather cheerless abodes in the winter; but it is to be recollected that the nomades have generally the power of changing the climate with the season. In winter the Bedouins plunge into the heart of the Desert, and others descend, in the same season, from the mountainous and high lands, where they had enjoyed comparative coolness in summer, to the genial winter climate of the low valleys and plains, which in the summer had been too warm.

It is impossible to ascertain with precision the construction and appearance of the patriarchal tents; but we shall not probably be far from the truth, if we consider the present Arab tent as affording the nearest existing approximations to the ancient model. The common Arab tent is generally of an oblong figure, varying in size according to the wants or rank of the owner, and in its general shape not unaptly compared by Sallust, and after him by Dr. Shaw, to the hull of a ship turned upside down. A length of from 25 to 30 feet, by a depth or breadth not exceeding 10 feet, form the dimensions of a rather large family tent; but there are many larger. The extreme height—that is, the height of the middle poles which are made higher than the others in order to give a slope to throw off the rain from the roof—varies from 7 to 10 feet; but the height of the side parts seldom exceeds 5 or 6 feet. The most usual sized tent has nine poles, three in the middle, and three on each side. The covering of the tent, among the Arabs, is usually black goats'-hair, so compactly woven as to be impervious to the heaviest rain; but the side coverings are often of coarse wool. These tent-coverings are spun and woven at home by the women, unless the tribe has not goats enough to supply its own demand for goats'-hair, when the stuff is brought from those better furnished. The front of the tent is usually kept open, except in winter, and the back and side hangings or coverings are so managed, that the air can be admitted in any direction, or excluded at pleasure. The tents are kept stretched in the usual way by cords, fastened at one end to the poles, and at the other to pins driven into the ground at the distance of three or four paces from the tent. The interior is divided into two apartments, by a curtain hung up against the middle poles of the tent. This partition is usually of white woollen stuff, sometimes interwoven with patterns of flowers. One of the divisions is for the men, and the other for the women. In the former, the ground is usually covered with carpets or mats, and the wheat-sacks and camel-bags are heaped up in it, around the middle post, like a pyramid, at the base of which, or towards the back of the tent, are arranged the camels' pack-saddles, against which the men recline as they sit on the ground. The women's apartment is less neat, being encumbered with all the lumber of the tent, the water and butter skins, the culinary utensils, etc. Some tents of great people are square, perhaps 30 feet square, with a proportionate increase in the number of poles, while others are so small as to require but one pole to support the centre. The principal differences are in the slope of the roof, and in the part for entrance. When the tent is oblong, the front is sometimes one of the broad sides, and at other times one of the narrow ends of the tent. We suspect that this difference depends on the season of the year or the character of the locality, but cannot speak with certainty on this point. Some further information concerning tents has been given in previous notes, and other tents and huts will hereafter be noticed. It will be observed, that the tent covering among the Arabs is usually black; but it seems that they are sometimes brown, and occasionally striped white and black. Black tents seem to have prevailed among the Arabs from the earliest times. (See Sol. Song, i., 5.)

30. 'Edom.'—This name, denoting 'Red,' or 'Red man,' had probably reference as much to the redness of

his personal appearance (see v. 24) as to the red pottage. Here is another instance of a change of name.

30, 34. 'Red pottage.'—The *אֲדָמָה* *adom*, or red pottage, was prepared, we learn from verse 34, by seething lentils (*אֲדָשִׁים* *adashim*) in water; and subsequently, as we may guess from a practice which prevails in many countries, adding a little *manteca*, or suet, to give them a flavour. The writer of these observations has often partaken of this self-same 'red-pottage,' served up in the manner just described, and found it better food than a stranger would be apt to imagine. The mess had the redness which gained for it the name of *adom*; and which, through the singular circumstance of a son selling his birthright to satisfy the cravings of a pressing appetite, it imparted to the posterity of Esau in the people of Edom. The lentil (or *Lens esculenta* of some writers, and the *Ervum lens* of Linnæus) belongs to the leguminous or podded family. The stem is branched, and the leaves consist of about eight pairs of smaller leaflets. The flowers are small, and with the upper division of the flower prettily veined. The pods contain about two seeds, which vary from a tawny red to a black. It delights in a dry, warm, sandy soil. Three varieties are cultivated in France—'small brown,' 'yellowish,' and the 'lentil of Provence.' In the former country they are dressed and eaten during Lent as a haricot; in Syria they are used as food after they have undergone the simple process of being parched in a pan over the fire.

Esau evidently did not know the name of this mess, or what it was made of; but, attracted by its agreeable odour and tempting appearance, he cries, 'Let me eat, I pray thee, of this red, for I am faint.' That it was so new a thing to Esau, accounts for its seeming so great a delicacy to him, and this, with the colour, may suggest whether this pottage was not made with Egyptian lentiles, which Jacob may have obtained from a caravan passing from that country, and resting perhaps for the day in the neighbourhood of his father's camp. In that case nothing would have been more natural than that he should have seen the passengers preparing for themselves a meal with such Egyptian lentiles, and that, attracted by the novelty, he should have obtained some from them. Egypt was in the most ancient times famous for its lentiles, and for the preparation of them; and the common and favourite kind was of the yellowish-brown colour, which we, in common with the ancients, call 'red.' This we have from Pliny, who speculates whether the Egyptian lentiles did not derive their red colour from that of the soil in which they grew. (*Hist. Nat.* xviii. 12; also *Virg. Georg.* i. 228; *Mishna*, tit. 'Kila'im,' xviii. 8; Augustin, *Comm. in Psalm.* xli.) This reddish lentile still abounds in Egypt, and forms a large part of the food of the people. (*Descript. de l'Egypte*, xix. 65; Sonnini, *Travels*, p. 603.) Dr. Shaw states that it dissolves easily in boiling water, and forms a reddish or chocolate coloured pottage. (*Observations*, i. 257.) The preparation of lentile pottage is shewn in the ancient mural paintings of that country, which represent it as being made in a pot resting upon a metal stand or tripod. The fire is on the ground; and the cook carefully stirs the mess with a stick as it boils.

—'Pottage of lentiles.'—We learn from Dr. Robinson that on arriving at the fortress of Akabah, at the head of the eastern arm of the Red Sea, he found that the commissary in the castle had a few stores for sale, at enormous prices. 'But we bought little, except a supply of lentiles or small beans, which are common in Egypt and Syria, under the name of *adas*; the same from which the pottage was made for which Esau sold his birthright. We found them very palatable, and could well conceive that, to a weary hunter, faint with hunger, they might be quite a dainty. The name in Hebrew and Arabic is the same.' This, we suppose, is the same thick mess of lentiles and bread, highly seasoned with pepper, on which Irby and Mangles breakfasted at a small Arab encampment near Homs.

33. 'He sold his birthright.'—This transaction has raised



much inquiry concerning the nature of those privileges, forming the birthright, which Jacob coveted so highly, and which Esau so lightly bartered away. Taking the question generally, the privilege of the first-born seems to have been that he became the acknowledged chief or head of the tribe or clan, and in that character (but some dispute this) was its authorized priest and sacrificer, and that he had a title to the first consideration in the last blessing of the father, and to a portion of the inheritance twice as large as that which any of the other sons received. So much generally; but in the particular instance, there were other privileges which were then supposed to be annexed to primogeniture, but which did not ultimately prove to be so: these were, the promised Divine care and blessing on the chosen race, the inheritance of the land of Canaan, and the instrumentality of bringing a blessing upon all the families of the earth. Now the question is, whether it was the temporal or spiritual heritage, or both, the transfer of which Jacob obtained from his brother, and this is a question beset with considerable difficulties. Upon the whole we are inclined to free Jacob and his mother from the suspicion of mercenary motives, and to consider that they regarded only the spiritual heritage—the heirship of the promises—as being intended for Jacob; and that of this only they wished Esau to relinquish any claim which he might be supposed to derive from the priority of his birth. We can easily understand how such a man as Esau might ‘despise’ this birthright, and ask contemptuously what good it would do him; but even he was probably not insensible to the benefit of a double share in Isaac’s rich possessions. The reasons on which this conclusion is founded cannot be stated in this place, as they in some measure anticipate the historical narrative; but a note at the end of this chapter contains some further observations on the subject.

34. ‘*He did eat and drink.*’—There is nothing better calculated to impress the mind with a due sense of the true dignity which *civilization* confers upon the human character, than a little practical acquaintance with uncivilized or savage races. The beast of prey sees no other object in existence than to seek food, to gorge himself with it, if he finds enough for the purpose, and to sleep till that which he has eaten is digested. Thus, also, it is with such people; and it is offensive to the civilized man to have these mere animal aims and ends of existence pressed constantly upon his notice. We hear of the abstemiousness of the Bedouin, for instance; and he may be abstemious from necessity, but he cannot be temperate. While there is anything for him to eat, he will eat for ever; and when all is gone, he can remain longer in a starving condition—in this also like

a beast of prey—than can the civilized man, who is accustomed to a regularly recurring and temperate meal, and who thinks little or nothing of his food except when he actually takes it. But among the people of whom we speak, every one seems to be at all times in a condition to eat voraciously of whatever he can obtain; the safest way to his heart is through his stomach: there is nothing he will not do for those who fill him with good cheer, nothing he will not undertake for the prospect of an indulgence to his appetite before him; and we are well persuaded that there are few who would resist the temptation of sacrificing almost any amount of reversionary benefit for the present enjoyment of a mess of pottage.

We find a passage in Mr. Stephens’ *Incidents of Travel* strikingly confirmatory of these observations, and with reference to the same people (the Bedouins), whom we have had more particularly in view. He says,—‘Their temperance and frugality are from necessity, not from choice; for in their nature they are gluttonous, and will eat at any time till they are gorged of whatever they can get, and then lie down and sleep like brutes. I have sometimes amused myself with trying the variety of their appetites, and I never knew them refuse anything that could be eaten. Their stomach was literally their god, and the only chance of doing anything with them was by first making it a grateful offering. Instead of scorning luxuries, they would eat sugar as boys do sugar-candy; and I am very sure that if they could have got pound-cake, they would never have eaten their own coarse bread.’

These things are, however, not peculiar to the Bedouins, but belong to all people till they become civilized. Such people live only for the present. Enlarged forethought is exclusively the virtue of civilization; and we are thoroughly persuaded that among the uncivilized people of different countries there would be thousands of voluntary candidates for sacrifice upon the altars, if it were well understood that, as among the ancient Gauls, the victim would, for a whole year previously, be fed on the choicest dainties of the land. It seems to us that not only do these observations bear on and illustrate the conduct of Esau, but that of Isaac himself. *He ‘loved Esau because he did eat of his venison,’* v. 28; and the whole account of the *blessing* is rendered painful to us by its being so much mixed up with the history of ‘the savoury meat which he loved,’ and through which his whole plan for blessing Esau was marred. But all this would appear wonderfully natural to a Bedouin; and, indeed, the introduction into the sacred narrative of characteristics not in themselves amiable, but so true to nature and circumstances, must bring strong evidence of its verity to every unprejudiced mind.

## CHAPTER XXVI.

1 *Isaac because of famine goeth to Gerar.* 2 *God instructeth and blesseth him.* 9 *He is reproved by Abimelech for denying his wife.* 12 *He groweth rich.* 18 *He diggeth Esek, Sitnah, and Rehoboth.* 26 *Abimelech maketh a covenant with him at Beer-sheba.* 34 *Esau’s wives.*

AND there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

2 ¶ And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and

unto thy seed, ‘I will give all these countries, and I will perform the oath which I swore unto Abraham thy father;

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; \*and in thy seed shall all the nations of the earth be blessed;

5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in Gerar:

7 And the men of the place asked *him* of his wife; and he said, She is my sister: for he feared to say, *She is my wife*; lest, *said he*, the men of the place should kill me for Rebekah; because she *was* fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac *was* sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that toucheth this man or his wife shall surely be put to death.

12 ¶ Then Isaac sowed in that land, and *'received* in the same year an hundredfold: and the LORD blessed him:

13 And the man waxed great, and *'went* forward, and grew until he became very great:

14 For he had possession of flocks, and possession of herds, and great store of *'servants*: and the Philistines envied him.

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 ¶ And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of *'springing* water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, *'The* water *is* ours: and he called the name of the well *'Esek*; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it *'Sitnah*.

22 And he removed from thence, and

digged another well; and for that they strove not: and he called the name of it *'Rehoboth*; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

23 ¶ And he went up from thence to Beer-sheba.

24 And the LORD appeared unto him the same night, and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

28 And they said, <sup>10</sup>We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 <sup>11</sup>That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the LORD.

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it <sup>14</sup>Shebah: therefore the name of the city *is* <sup>13</sup>Beer-sheba unto this day.

34 ¶ And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

35 Which <sup>14</sup>were <sup>13</sup>a grief of mind unto Isaac and to Rebekah.

<sup>3</sup> Heb. found.

<sup>4</sup> Heb. went going.

<sup>5</sup> Or, husbandry.

<sup>6</sup> Heb. living.

<sup>7</sup> That is, Contention.

<sup>8</sup> That is, Hatred.

<sup>9</sup> That is, Room.

<sup>10</sup> Heb. Seeing we saw.

<sup>11</sup> Heb. If thou shalt, &c.

<sup>12</sup> That is, an oath.

<sup>13</sup> That is, the well of the oath.

<sup>14</sup> Chap. 27. 46.

<sup>15</sup> Heb. bitterness of spirit.





EELAUTS IN PERSIA.

Verse 1. '*Abimelech*.'—The name of the king and of the captain of the host, Phichol (v. 26), are the same as in Abraham's time; but the persons are no doubt different, as more than ninety years have intervened between the visit of Abraham and this of Isaac. It is not unlikely that '*Abimelech*' and '*Phichol*' were standing official names for the kings and generals of this little kingdom. There is a surprising similarity between the history of Abraham's sojourn at Gerar, and that of his son.

—'*Philistines*.'—From this it appears that the king of Gerar, mentioned in ch. xx. 2, was king of a colony of Philistines, then already settled in the southern part at least of that territory, which their descendants long after occupied. This nation—called in Hebrew פְּלִשְׁתִּים *Philistim*, 'strangers' or 'sojourners,' the Φαλιστιῖναι or 'Αλλόφυλοι, 'men of another tribe,' of the Septuagint; and the Παλαιστῖνοι of Josephus—makes a large figure in subsequent history of the Hebrew people, and gave to the land of Canaan the name of Palestine, which it still bears. The country which they inhabited, the original פְּלִשְׁתִּים *Pelusheth*, Philistia, or Palestine, otherwise called 'the land of the Philistines,' was a narrow tract of land, extending from Ekron to the brook of Egypt, and from the sea to the declivities of the mountains of Judea, along the shores of the Mediterranean, which was from thence called the Sea of the Philistines (Exod. xxiii. 21); and these territories bordered upon those of Judah, Simeon and Dan. That they were at this time strangers and recent colonists in the Land of Canaan, is expressly affirmed, and is clear from all the circumstances. Whence they came is another question. According to Deut. ii. 3 (compare Gen. x. 13; Jer. xlvii. 4; Amos ix. 7), the Philistines came from Caphtor, which some take to be the town of Cappadocia, or Caphtora, in Phœnicia, others the province of Cappadocia in Asia

Minor. This last is the opinion of Bochart, who places the original abode of the Philistines in that part of Cappadocia which borders upon Colchis. The Arabic renders Caphtor by *Diametari*, from Diametta in Egypt, probably influenced by the similarity of its name with *νόμος Κοπτός*, the nome of Coptos. Another opinion more generally entertained, has derived them from Crete; and a notion entertained by such careful enquirers as Calmet, Rosenmüller, Bertheau, and others, is entitled to much respect. Nevertheless, it is our belief, declared long since, that whatever might have been the primary origin of the Philistines, they came to Palestine from Lower Egypt, over which they held dominion for 216 years, as the Hyksos or Shepherd-Kings, till they were expelled by the natives, and then went and established themselves in the south-west of Canaan. This opinion has of late years been greatly strengthened by new arguments, and by the researches in Egyptian chronology and history, which have recently been prosecuted with much vigour. Faber, Movers, and Cory, may be named among the later supporters of this opinion; and even Bertheau, the most recent and ablest advocate of the Cretan theory, can only get over the difficulty which Gen. x. 15 offers—for there an Egyptian origin is ascribed to the Philistines—by supposing that they were described as coming out of Egypt, because Crete belonged to Egypt! We shall state our views on the matter under Deut. ii. 3, and in this place need only further state that the passage which derives them from Mizraim, that is Egypt, is placed in so remarkable a way—'out of whom came (the) Philistim'—as to suggest that the import of the clause is, that they came out of the country to which from long residence they were considered as belonging, rather than that they were descendants of the grandson of Ham. That they were of Shemitic descent is implied in the names of their towns and persons, which

are all of Shemitic origin, while in their intercourse with the Israelites there are many intimations that the two nations used the same language.

8. 'Window.'—That which is here called a window, *חלון* *challon*, denotes any kind of aperture in a building, and in the present case was doubtless an aperture in the balustrade around the roof of Abimelech's palace, through which the king could look down upon the houses in the town, and observe, without being himself seen, what took place in the domestic privacy of the inner courts.

11. 'Shall surely be put to death.'—It is well to observe that this is the first example in all history of a king holding the power of life and death.

12. 'Isaac sowed in that land.'—A gentleman who has spent many years in Persia, gave us the following information while conversing about the pastoral tribes (*Eelauts*), which form a large part of its population. 'There are some that live in their tents all the year; and others that build huts for the winter, which they abandon in summer, and often return to them in the winter. Then they begin to grow corn in the vicinity, and leave a few old persons to look after it. As the cultivation increases, a greater number of persons stay at the huts in the summer also, until at last nearly all the tribe remains to attend to the cultivation, only sending out a few with the flocks. Thus the wandering tribes gradually change from a pastoral to an agricultural people.' May not this illustrate the situation of our pastoral patriarch when he began to cultivate? And may not the prospect which it involved of Isaac's permanent settlement in Gerar with his powerful clan, account for the visible uneasiness of the king and people of that district, and for the measures which they took to prevent such settlement? We thus also see the process by which a wandering and pastoral people gradually become settled cultivators. Compare the note on *xxi. 25*.

20. 'The water is our's.'—The particulars given in the note on *xxii. 25*, will sufficiently illustrate the principle which appears to have been involved in these remarkable transactions. We have here only to add, that the stopping up of wells is still an act of hostility in the East. Mr. Roberts says that it is so in India, where one person who hates another will sometimes send his slaves in the night

to fill up the well of the latter, or else to pollute it by throwing in the carcasses of unclean animals. The Bedouin tribes in the country traversed by the great pilgrim-caravan which goes annually from Damascus to Mecca, receive presents of money and vestments to prevent them from injuring the wells upon the line of march, and which are essential to the very existence of the multitudes who then traverse this desert region. The stopping of Abraham's wells by the Philistines, the re-opening of them by Isaac, and the restoration of their former names—the commemorative names given to the new wells, and the strifes about them between those who had sunk them and the people of the land—are all circumstances highly characteristic of those countries in which the want of rivers and brooks during summer, renders the tribes dependent upon the wells for the very existence of the flocks and herds which form their wealth. It would seem that the Philistines did not again stop the wells while Isaac was in their country. It is probable that the wells successively sunk by Isaac, did not furnish water sufficient for both his own herds and those of Gerar, and thus the question became one of exclusive right. Such questions often lead to bitter and bloody quarrels in the East; and it was probably to avoid the last result of an appeal to arms, that Isaac withdrew out of the more settled country towards the desert, where he might enjoy the use of his wells in peace.

34. 'Judith.'—This name is the feminine of Judah, from which it appears that the name Judah was found in Canaan before the Hebrew tribe of that name existed, and before even its founder was born.

—'Esau took to wife . . . Judith . . . and Bashemath.'—In *ch. xxxvi. 2*, the wives of Esau bear names different from those by which they are here designated. Aben Ezra offers a probable solution of the difficulty by explaining that Judith had no male children by Esau, and is not therefore mentioned in the genealogical table of *ch. xxxvi.* which only speaks of those wives by whom he had sons. That the daughter of Elon the Hittite, who is here called Bashemath, should there bear the name of Adah, he explains by supposing that she had two names, as was not unusual, and was indiscriminately called by the one or the other.

## CHAPTER XXVII.

1 *Isaac sendeth Esau for venison.* 6 *Rebekah instructeth Jacob to obtain the blessing.* 15 *Jacob under the person of Esau obtaineth it.* 30 *Esau bringeth venison.* 33 *Isaac trembleth.* 34 *Esau complaineth, and by importunity obtaineth a blessing.* 41 *He threateneth Jacob.* 42 *Rebekah disappointeth it.*

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am I*.

2 And he said, Behold now, I am old, I know not the day of my death:

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and 'take me *some* venison;

4 And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

8 Now therefore, my son, obey my voice according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

10 And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man:



12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took <sup>1</sup>goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is* it that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* <sup>2</sup>to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

24 And he said, *Art* thou my very son Esau? And he said, I *am*.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed:

28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

29 Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn Esau.

33 And Isaac <sup>3</sup>trembled very exceedingly, and said, Who? where *is* he that hath <sup>4</sup>taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed.

34 ¶ And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly named <sup>5</sup>Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have <sup>6</sup>I sustained him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, <sup>7</sup>and wept.

39 And Isaac his father answered and said unto him, Behold, <sup>8</sup>thy dwelling shall be <sup>9</sup>the fatness of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41 ¶ And Esau hated Jacob because of

<sup>1</sup> Heb. *desirable*.

<sup>2</sup> Heb. *before me*.

<sup>3</sup> Heb. 11. 20.

<sup>4</sup> Heb. *trembled with a great trembling greatly*.

<sup>5</sup> Heb. *hunted*.

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<sup>7</sup> That is, a supplanter.

<sup>8</sup> Or, supported.

<sup>9</sup> Heb. 12. 17.

<sup>10</sup> Verse 28.

<sup>11</sup> Or, of the fatness

the blessing wherewith his father blessed him : and Esau said in his heart, The days of mourning for my father are at hand ; "then will I slay my brother Jacob.

42 ¶ And these words of Esau her elder son were told to Rebekah : and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice ; and arise, flee thou to Laban my brother to Haran ;

44 And tarry with him a few days, until thy brother's fury turn away ;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him : then I will send, and fetch thee from thence : why should I be deprived also of you both in one day ?

46 And Rebekah said to Isaac, "I am weary of my life because of the daughters of Heth : if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me ?

18 Obad. 10.

13 Chap. 26. 35.

Verse 4. '*Make me savoury meat, such as I love.*'—There are several points in this account that require explanation. One is, how it happened that Isaac should direct Esau to go hunting, to get him venison, when, as it seems from the result, a 'kid of the goats' (that is, a young kid still sucking the dam) would have done as well. The fact is, that the oriental shepherds seldom, except to entertain a stranger, think of diminishing their flocks to supply themselves with meat. They are as glad of any game that falls in their way as if they had not a sheep or goat in their possession ; and it was quite natural that such 'a cunning hunter' as Esau should rather be directed to go out into the fields and shoot game, than to go and fetch kids from the flock. Another thing is, how the flesh of young kids could be imposed upon Isaac for venison : but if by venison is to be understood the flesh of a young gazelle, which is by no means clear, the difference between it and that of a young kid is not great, as we know from personal experience ; and a still greater difference would be lost, even to persons with senses more acute than Isaac's were at this time, when disguised by the strong flavours, salt, spicy, sour, or sweet, which the Orientals are fond of giving to their more luxurious dishes. We have often hesitated, at an oriental supper, to determine of what meat the strongly-seasoned, or highly-acidulated, or sweetened, messes set before us were composed. As Isaac intended a particular indulgence, there is no doubt that the utmost resources of patriarchal cookery were employed upon the dish prepared for him. The word מִתְּיֻבָּק *matammim*, has a more extensive signification than the word 'savoury,' here used to translate it. It means, in general, anything highly grateful to the taste, and may express any of the more self-indulgent preparations admired by the Orientals ; all whose most esteemed dishes are saturated with butter or fat, highly seasoned with salt, spices, garlic, and onions, sharpened with vegetable acids, or sweetened with honey or vegetable sweets. Sometimes the oleaginous, the saline, the spicy, the sweet, and the sour, concur to aggrandize and mystify the same dish. If Jacob's kids had been roasted whole, in the way formerly mentioned, after being stuffed with raisins, pistachio-nuts, almonds, and husked corn or rice, the result would have been a most savoury dish, now much admired in the East, and which a man, with all his senses in perfection, might not readily distinguish from a young gazelle similarly treated.

9. '*Go . . . and fetch me . . . two good kids . . . and I will make them savoury meat for thy father, such as he loveth.*'—Dr. Robinson, at his resting-place in the neighbourhood of Beersheba, writes,—"Our Arabs quickly slaughtered the poor goat, and the different portions were speedily in the process of cooking at different fires. This time they had no guests, bidden or unbidden, to interrupt their savoury repast. Such, probably, in kind, was the "savoury meat" which Isaac loved, and with which, in this very neighbourhood, Jacob enticed from him the blessing intended for his elder brother."

15. '*In the house.*'—They were certainly living in a tent ; but it is to this day, not unusual to call a tent a house. The word house is used much as we use the word 'home,' being applied quite irrespectively of the sort of domestic habitation denoted by it. The Bedouins always denominate a tent 'a house,' using the same word (*beit*) in sound and meaning as the Hebrew word in the text.

27. '*The smell of my son is as the smell of a field.*'—The parched herbage of the deserts and uncultivated plains is often exceedingly fragrant, and may well have imparted its odour to the garments of Esau, 'a man of the field.' Perhaps his clothes were actually perfumed. The Orientals are proverbially fond of perfumes. They sprinkle their clothes with scented oils or waters, or fumigate them with the incense from odoriferous woods, or carry such woods or fragrant herbs in a small bag, or sewed up in their clothes. Even the great simplicity of their mode of life does not preclude the use of perfumes from the Bedouins, who often perfume their headkerchief with civet, or with an odoriferous earth called *ares*, which comes from Aden, and is much in use among the desert Arabs. Mr. Roberts finds an Indian illustration for this passage. He says :—"It is not common to *salute*, as in England : they simply *smell* each other ; and it is said that some people know their children by the smell. It is common for the mother or father to say, "Ah, child ! thy smell is like the Sen-Paga-Poo" (*Michelia Champacca*, a flower sacred to Christa.) Of an amiable man it is said, "How sweet is the smell of that man ! the smell of his goodness is universal !"

28. '*God give thee of the dew of heaven.*'—The value of this blessing cannot be adequately appreciated by the European reader ; but in Palestine, and indeed throughout Western Asia, rain rarely if ever falls from April to September, and the heat of the sun being at the same time very strong, all vegetation would be parched and dried up were it not for the copious dews which fall during the night and completely moisten the ground, keeping in a fertile condition lands which would otherwise be sterile and desolate. But all this moisture evaporates with astonishing rapidity as soon as the sun has risen. It seems that the advantage of these abundant dews is not generally enjoyed except in regions more or less hilly or elevated, or in confined valleys. In extensive open plains and deserts, it does not seem that any copious dews fall in summer. But in such tracts no men can inhabit, except the wandering tribes ; and towns and villages are only found on the banks of natural or artificial streams ; nor, unless in the same situations, is any cultivation attempted where there are no night dews in summer to compensate for the want of rain.

— '*Plenty of corn.*'—The word דָּגָן *dagan*, here translated 'corn,' is a very comprehensive one, corresponding perhaps more nearly to the now common term 'bread-stuffs,' than to any other word or phrase in our language. It seems to have comprehended, if not every kind of edible grain, at least the five following :—wheat, barley, rye, oats, and millet.



—‘and wine.’—The word translated ‘wine’ is here *תִּירוֹשׁ* *tirosch*, which our translators render by ‘new wine’ sometimes, when the text requires it to be distinguished from ordinary wine. The word is here often joined to ‘corn,’ and often to corn and oil, in the description or promise of blessings. For this reason a learned writer on the temperance question, Dr. F. R. Lees, in his *Tirosch lo yayin*, has laboured hard to show that it does not mean wine at all, but all the *solid* products of the vine, from the husk to the kernel, and including perhaps even the young shoots and tendrils. We agree with him that the support of the usual interpretation, drawn from the etymology of the word, is very little. It is usually derived from *יָרַשׁ* *yarash*, to possess, to inherit; because, says Gesenius, ‘it gets possession of the brain, i. e. inebriates.’ Dr. Lees, deriving it from the same root, thinks it is ‘because the vine is a valuable possession.’ But this reason does not appear to us greatly better than the other; for, to take away the liquid products which constitute the chief value of the wine to any people, and then to say it is called *tirosch*, because the vine is a valuable possession, does not strike us as forcibly sound. It is true that the vine, simply with regard to its solid products, might be regarded as a valuable possession, but not so pre-eminently valuable above all other fruits, as to account for this pointed specification of it along with corn, and with corn and oil. The truth is, that the current idea of the value of the vine, is formed upon a reference to *both* its solid and its liquid products, and more especially to the latter than to the former; and we have no right to take the entire idea of value thus constituted, and apply it to the solid products only. Apart from all reference to its liquid products, and with exclusive regard to its use as a fruit, the grape could not have been, as one among other fruits, more important to the Hebrews than the gooseberry is to us; nor is it now relatively more important in those Moslem countries where wine is not made, although the vine is cultivated. By placing the matter in this point of view, we see how unlikely it is that the solid products of the vine—or, in other words, grapes—should be so conspicuously mentioned, and placed beside corn in such a text as the present, and in others like it. It is also to be observed that among the various passages in which the word *tirosch* occurs, there are some which clearly show that it cannot, without great violence upon the simple meaning of the

texts, be taken to exclude the liquid products of the vine, and that it does mean ‘wine’ as at the head of drinks, as ‘corn’ is at the head of meats. Among others, we may indicate the following:—‘Wine (*tirosch*) that maketh glad the heart of God and man,’ Judg. ix. 9, 13; ‘Whoredom, and wine, and new wine (*tirosch*), take away the heart,’ Hos. iv. 11; ‘Thy presses shall burst out with new wine’ (*tirosch*), Prov. iii. 10; ‘The sons of the stranger shall not drink thy wine’ (*tirosch*), Isa. lxii. 8; ‘The new wine (*tirosch*) is dried up,’ Joel i. 10; ‘Thy fats shall overflow with wine (*tirosch*) and oil,’ ii. 24. In the face of these passages, we, whose only object is the right interpretation of Scripture, cannot doubt that wine is intended by the word *tirosch*. That it denotes new or recent wine, as distinguished from old stored wine, is rendered probable by some of the texts just cited; and when ‘corn or wine,’ or ‘corn, wine, and oil,’ are mentioned as principal goods, or promised as blessings, there is an obvious propriety in the use of the word distinctively indicating *new* wine, as it involves an intimation, not necessarily contained in the more general term, that this wine was or should be the native produce of the country.

33. ‘Who? where is he?’—It seems probable that, in the agitation of his spirits, Isaac fancied that he had given his important blessing to a stranger. He had satisfied himself, by the hairy feel of the first comer’s hands, that he was not Jacob, and now he knew that it was not Esau. This seems well to account for the doubt and trepidation which his language expresses; but the recollection of the voice, which was that of Jacob, presently assures him of the truth.

36. ‘Hast thou not reserved a blessing for me?’—This very natural question of Esau must have reminded Isaac, with some compunction, that in bestowing his blessing upon the one whom he supposed his elder son, he had not intentionally reserved any blessing for the younger.

41. ‘The days of mourning for my father are at hand.’—This is a truly refined orientalism, in which the anticipated death of a parent is expressed only by the mourning and sorrow it will occasion. Mr. Roberts tells us that, in India, when the father or mother becomes aged, it is usual for the children to say, ‘The day for the lamentation of our father is at hand;’ or, ‘The sorrowful time for our mother is fast approaching.’

## CHAPTER XXVIII.

1 Isaac blesseth Jacob, and sendeth him to Padan-aram. 9 Esau marrieth Mahalath the daughter of Ishmael. 12 The vision of Jacob’s ladder. 18 The stone of Beth-el. 20 Jacob’s vow.

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

2 ‘Arise, go to Padan-aram, to the house of Bethuel thy mother’s father; and take thee a wife from thence of the daughters of Laban thy mother’s brother.

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be ‘a multitude of people;

4 And give thee the blessing of Abraham,

to thee, and to thy seed with thee; that thou mayest inherit the land ‘wherein thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob’s and Esau’s mother.

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of Canaan ‘pleased not Isaac his father;

9 Then went Esau unto Ishmael, and took

1 Hos. 12. 12.

2 Heb. an assembly of people.

3 Heb. of thy sojournings.

4 Heb. were evil in the eyes, &c.

unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

10 ¶ And Jacob went out from Beer-sheba, and went toward 'Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them* for his pillows, and lay down in that place to sleep.

12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

13 'And, behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth, and thou shalt 'spread abroad 'to the west, and to the east, and to the north, and to the south: and in thee and 'in thy seed shall all the families of the earth be blessed.

15 And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will

not leave thee, until I have done *that* which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew *it* not.

17 And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

19 And he called the name of that place 'Beth-el: but the name of that city *was* called Luz at the first.

20 ¶ And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the LORD be my God:

22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

<sup>5</sup> Called, Acts 7. 2, *Charran*.

<sup>6</sup> Chap. 35. 1, and 46. 3, and 22. 16, and 26. 4.

<sup>7</sup> Heb. *break forth*.

<sup>8</sup> Deut. 12. 20.

<sup>9</sup> Chap. 12. 3, and 16. 16,

<sup>10</sup> That *is*, the house of God.

Verse 18. 'Took the stone that he had put for his pillows, and set it up for a pillar.'—Nothing can be more natural than this act of Jacob, for the purpose of marking the site and making a memorial of an occurrence of such great interest and importance to him (see note on chap. xxxv. 20). The true design of this humble monument seems to have been, however, to set this anointed pillar as an evidence of the solemn vow which he made on that occasion. This use of a stone, or stones, is definitely expressed in chap. xxxi. 48 and 52. Mr. Morier, in his 'Second Journey through Persia,' notices a custom which seems to illustrate this act of Jacob. In travelling through Persia, he observed that the guide occasionally placed a stone on a conspicuous piece of rock, or two stones one upon another, at the same time uttering some words which were understood to be a prayer for the safe return of the party. This explained to Mr. Morier what he had frequently observed before in the East, and particularly on high roads leading to great towns, at a point where the towns are first seen, and where the oriental traveller sets up his stone, accompanied by a devout exclamation in token of his safe arrival. Mr. Morier adds: 'Nothing is so natural, in a journey over a dreary country, as for a solitary traveller to set himself down fatigued, and to make the vow that Jacob did: "If God will be with me, and keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I may reach my father's house in peace, &c., then will I give so much in charity;" or, again, that on first seeing the place which he has so long toiled to reach, the traveller should sit down and make a thanksgiving, in both cases setting up a stone as a memorial.' The writer of this note has himself often observed such stones, without being aware of their object, until happening one day to overturn one

that had been set upon another, a man hastened to replace it, at the same time informing him, that to displace such stones was an act unfortunate for the person so displacing it, and unpleasant to others. The writer afterwards observed that the natives studiously avoided displacing any of these stones, 'set up for a pillar,' by the way-side. The Jews believe that the stone which Jacob set up at Bethel was placed in the sanctuary of the second temple, and that the ark of the covenant rested upon it; and they add, that after the destruction of that temple, and the desolation of Judæa, their fathers were accustomed to lament the calamities that had befallen them over the stone on which Jacob's head rested at Bethel. The Mohammedans are persuaded that their famous temple at Mecca is built over the same stone.

—'Poured oil.'—How did he get the oil in that solitary place? The answer is, that he took it with him. Oil forms an important and necessary part of the provision which travellers in the East carry with them; not only for food, but also at night to anoint their limbs, which have been scorched and stiffened by the sun, and blistered by the burning winds.

20, 21. 'If God will be with me. . . . then shall the Lord be my God.'—It is hard to believe that Jacob was so ill-instructed, as to make his adherence to the God of his fathers, dependent upon the care which might be taken of him in the adventure upon which he had entered. The sentiment is so adverse to the general tenor of Scripture that any just explanation producing a more satisfactory meaning ought to be gratefully received. Now the whole matter rests upon one small letter *vau*, and whether it is to be taken in the conjunctive or disjunctive sense. Our translators adopt the latter alternative, and translate it by *then*; but,

on a careful consideration of the whole matter, we strongly incline to treat it as conjunctive, for the reasons stated by the Rev. Dr. Raphall in a note to the new (Jewish) version of Genesis. He translates the passage thus:—'If God will be with me, and keep me in the way that I am going, and will give me bread to eat, and raiment to put on; so that I may return to my father's house in peace, and the Lord will be my God; then this stone, &c.' This translation he vindicates and explains thus: 'Rashbam considers the ו in this instance as a conjunction, and, which does not convert the preter *הָיָה* *has been*, into the future.' He therefore explains it by 'and the Lord has supported me in all my undertakings.' His opinion is followed by Mendelssohn and others of the moderns, according to whom

the words of Jacob were not a promise for the future, but a reasoning upon the past, that the Lord had been his God; or, in other words, that the divine protection had been especially and providentially afforded to him. Thus this expression in the text forms no part of Jacob's vow, which is limited to the erecting of a house of prayer, and consecrating a tithe of his property. We believe the opinion of Rashbam to be most in accordance with the true meaning of the text. But as the idiom of the sacred Scriptures usually employs *הָיָה* in a future tense, we have rendered it by 'and will be,' which preserves the exposition of Rashbam; while at the same time it conforms to the idiom of the language.

## CHAPTER XXIX.

1 *Jacob cometh to the well of Haran.* 9 *He taketh acquaintance of Rachel.* 13 *Laban entertaineth him.* 18 *Jacob covenanteth for Rachel.* 23 *He is deceived with Leah.* 28 *He marrieth also Rachel, and serveth for her seven years more.* 32 *Leah beareth Reuben,* 33 *Simeon,* 34 *Levi,* 35 *and Judah.*

THEN Jacob 'went on his journey, and came into the land of the 'people of the east.

2 And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*.

6 And he said unto them, 'Is he well? And they said, *He is well*: and, behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, 'it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed *them*.

8 And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

9 ¶ And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's

brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's son: and she ran and told her father.

13 And it came to pass, when Laban heard the 'tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, Surely thou *art* my bone and my flesh. And he abode with him 'the space of a month.

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be*?

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender eyed; but Rachel *was* beautiful and well favoured.

18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, *It is better* that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

21 ¶ And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

Heb. *lift up his feet*.

\* Heb. *children*.

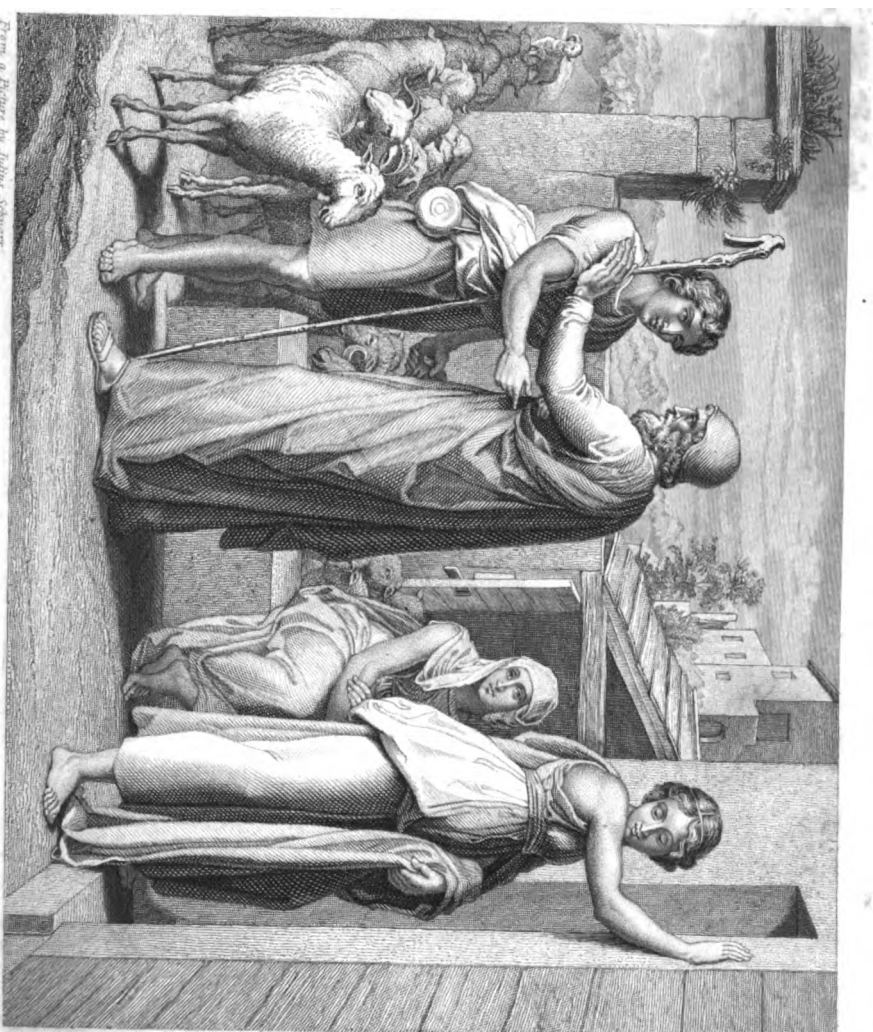
\* Heb. *is there peace to him?*

\* Heb. *get the day is great*.

\* Heb. *hearing*.







JACOB'S COVENANT WITH LABAN.





24 And Laban gave unto his daughter Leah Zilpah his maid *for* an handmaid.

25 And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our country, to *give* the younger before the firstborn.

27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

28 ¶ And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter Bilbah his handmaid to be her maid.

30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

31 ¶ And when the LORD saw that Leah

*was* hated, he opened her womb: but Rachel *was* barren.

32 And Leah conceived, and bare a son, and she called his name *Reuben*: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name *Simeon*.

34 And she conceived again, and bare a son: and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called *Levi*.

35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name *Judah*; and *left* bearing.

Heb. place.

<sup>8</sup> That is, see a son.

<sup>9</sup> That is, hearing.

<sup>10</sup> Heb. stood from bearing.

<sup>11</sup> That is, joined.

<sup>12</sup> Matth. 1. 2.

<sup>13</sup> That is, praise.

Verse 1. 'Then Jacob went on his journey,' יָצָא יַעֲקֹב וַיֵּלֶךְ, 'and Jacob lifted up his feet.' The Jewish commentators tell us that when a man journeys with a fixed determination to arrive at a certain place, it is properly expressed by this phrase, which literally signifies 'he carried his feet'; but when he is erring about at random, and without a fixed end to his journey, 'his feet carry him.' Comp. Isa. xxiii. 7, where the original idea is preserved by the translation: 'Her own feet shall carry her afar.'

3. 'They rolled the stone from the well's mouth, and watered the sheep,' etc.—There is no real discrepancy between this verse and the general narrative in which it is found. This verse obviously recites what it was customary to do at this well, while the rest of the passage describes only what was done on this particular occasion in conformity with the general usage. The passage, as a whole, is one that strongly illustrates the value of a well of water, and the care that was usually taken of it. Wells are still sometimes covered with a stone, or otherwise, to protect them from being choked up by the drifted sand; and it was probably to prevent the exposure of the well by too frequently removing the stone, that the shepherds did not water their flocks until the whole were assembled together; for it is not to be supposed that they waited because the united strength of all the shepherds was requisite to roll away the stone, when Jacob was able singly to do so. When the well is private property, in a neighbourhood where water is scarce, the well is sometimes kept locked, to prevent the neighbouring shepherds from watering their flocks fraudulently from it; and even when left unlocked, some person is frequently so far the proprietor that the well may not be opened unless in the presence of himself or of some one belonging to his household. Chardin, whose manuscripts furnished Harmer with an illustration of this text, conjectures, with great reason, that the present well belonged to Laban's family, and that the shepherds dared not open the well until Laban's daughter came with her father's flocks. Jacob, therefore, is not to be supposed to have broken the standing rule, or to have done anything

out of the ordinary course; for the Oriental shepherds are not at all persons likely to submit to the interference or dictation of a stranger. He, however, rendered a kind service to Rachel, as the business of watering cattle at a well is very tiresome and laborious.

9. 'Rachel came with her father's sheep: for she kept them.'—The pastoral poetry of classical antiquity, which has been imitated more or less in all nations, has rendered us familiar with the idea of females of birth and attractions acting as shepherdesses long after the practice itself has been discontinued, and the employment has sunk into contempt. When nations originally pastoral settled in towns, and adopted the refinements of civil life, the care of the sheep ceased to be a principal consideration, and gradually devolved upon servants or slaves, coming to be considered a mean employment, to which the proprietor or his household only gave a general and superintending attention. The respectability of the employment in these patriarchal times is not evinced by our finding the daughter of so considerable a person as Laban engaged in tending the flocks, for in the East all drudgery devolves upon the females; but by our finding the *sons* of such persons similarly engaged in pastoral duties, which in Homer also appears to have been considered a fitting employment for the sons of kings and powerful chiefs. We are not aware that at present, in the East, the actual care of a flock or herd is considered a dignified employment. Forbes, in his *Oriental Memoirs*, mentions that, in the Bramin villages of the Concan, women of the first distinction draw the water from wells, and tend the cattle to pasture, 'like Rebecca and Rachel.' But in this instance it cannot be because such employments have any dignity in them, but because the women are obliged to perform every servile office. So, among the Bedouin Arabs, and other nomade nations, the immediate care of the flocks devolves either upon the women or the servants; but most generally upon the latter, as the women have enough to occupy them in their multifarious domestic duties. However, among some tribes, it is the exclusive business of the young unmarried women to drive the cattle to pasture. 'Among the Sinai Arabs,'

says Burckhardt, 'a boy would feel himself insulted were any one to say, "Go and drive your father's sheep to pasture;" these words, in his opinion, would signify, "You are no better than a girl."' These young women set out before sunrise, three or four together, carrying some water and victuals with them, and they do not return until late in the evening. Throughout the day they continue exposed to the sun, watching the sheep with great care, for they are sure of being severely beaten by their father should any be lost. These young women are in general civil to persons who pass by, and ready enough to share with them their victuals and milk. They are fully able to protect their flocks against any ordinary depredation or danger, for their way of life makes them as hardy and vigorous as the men.

— '*for she kept them.*'—Nachmanides says here: 'This shews that Laban's flocks were altogether under the care of Rachel, whose habitual occupation it was to tend them, and that Leah did not at any time join her, either because the heat of the sun might prove injurious to her eyes, or on account of her more advanced age, which rendered it proper that she should be employed within the house.'

17. '*Leah was tender eyed.*'—Many commentators have been of opinion that the intention of this verse is to describe the respective perfections of each sister; that Leah had soft and beautiful eyes, but that Rachel excelled her in form and feature. The more general interpretation, however, is that Leah had weak or diseased eyes, which the Orientals regard as a very great defect. We think the latter opinion is best supported by the original word פְּלוֹנָה, which usually indicates something tender, weak, or delicate.

18. '*I will serve thee seven years for Rachel thy younger daughter.*'—We have already remarked on the Oriental custom for the bridegroom to make payments proportioned to his means to the parents of the bride, as well as to settle a dowry upon herself. For a more explicit account of this matter, see the note on ch. xxiv. Meanwhile this text leads us to remark, that when the young man, although otherwise an unexceptionable match, had no property which enabled him to furnish the requisite payments and presents, some service or enterprise was occasionally accepted from the suitor as an equivalent. Thus Jacob, being destitute of property, and having no other prospect than a younger brother's share in the inheritance of his father, offers seven years' service as an equivalent for what Laban might otherwise have expected in parting with his daughter. In a similar case, when another unprovided younger brother, David, loved Michal, the daughter of King Saul, the father proposed to the suitor, and actually accepted from him, a successful enterprise against the Philistines as an equivalent for the ordinary advantages which the father derived from the marriage of his daughter (1 Sam. xviii. 25). The usage of an unprovided young man serving the father, whose daughter he sought in marriage, has been found by travellers to exist in many countries distant from each other. Out of various illustrations which we could quote, we shall content ourselves with one mentioned in Burckhardt's *Travels in Syria*, which not only affords a striking parallel, but is the more interesting from its occurring at no very great distance from the scene of patriarchal narrative. In his account of the inhabitants of the Haouran, a region south of Damascus, this traveller says, 'I once met with a young man who had served eight years for his food only; at the expiration of that period he obtained in marriage the daughter of his master, for whom he would otherwise have had to pay seven or eight hundred piasters. When I saw him he had been married three years; but he complained bitterly of his father-in-law, who continued to require of him the performance of the most servile offices without paying him anything, and thus prevented him from setting up for himself and his family.' In his account of Kerak, the same traveller describes it as a customary thing for a young man without property to serve the father five or six years, as a menial servant, in compensation for the price of the girl. Thus Jacob also served seven years for Rachel; and it was well for him that, according to the

touching and beautiful expression of the text, these seven years 'seemed unto him but a few days, for the love he bore to her.'

19. '*It is better that I give her to thee, than that I should give her to another man.*'—We have already remarked, that the propriety of giving a female in marriage to the nearest relation who can lawfully marry her, is to this day generally admitted among the Bedouin Arabs and other Oriental tribes. The same principle was certainly in operation in the patriarchal times; but its close application in the present instance seems to have escaped notice. It will be observed that Jacob was the first cousin to Laban's daughters, and, according to existing Arab usages, he had in that character the best possible claim to them, or to one of them, in marriage. His elder brother, Esau, had perhaps in this view a preferable claim to the elder daughter, Leah; but Jacob, himself a younger brother, had an unquestionable claim to Rachel, the youngest daughter of Laban, and therefore, independently of his affection for her, it was quite in the customary course of things that he should apply for Rachel in the first instance. Among all the Bedouin Arabs at the present day, a man has the exclusive right to the hand of his first cousin; he is not obliged to marry her, but she cannot be married to another without his consent. The father of the girl cannot refuse him if he offers a reasonable payment, which is always something less than would be demanded from a stranger. For this, and much other information in the course of these notes, we are indebted to Burckhardt, whose work on the Bedouins supplies a valuable mass of information, the applicability of which to the illustration of the Scriptures does not appear to have been hitherto perceived.

24. '*And Laban gave unto his daughter Leah Zilpah his maid for an handmaid.*'—It is still customary in the East for a father, who can afford it, to transfer to his daughter, on her marriage, some female slave of his household, who becomes her confidential domestic and humble friend in her new home, but not the less a slave. This slave forms a link between the old and new households, which often proves irksome to the husband; but he has little, if any, control over the female slaves in his establishment.

25. '*In the morning, behold, it was Leah.*'—To the European reader it must seem difficult to understand how such a deception as this could be effected. But it is seen to be quite feasible when we consider the marriage customs of the East. Among most of the people of Asia the bride is closely veiled during the marriage ceremonies, and remains so while conducted to her husband's house or tent. The Rev. John Hartley, in his *Researches in Greece and the Levant*, relates an anecdote of a young Armenian in Smyrna, who solicited in marriage a younger daughter who had obtained his preference. The girl's parents consented to the match; but when the time for solemnizing the marriage arrived, the eldest daughter was conducted by the parents to the altar, and the young man was quite unconsciously married to her. The deception was not discovered till it could not be rectified. Mr. Hartley adds, 'It was in a conversation with an Armenian of Smyrna that this fact was related to me. I naturally exclaimed, "Why, that is just the deception that was practised upon Jacob!" "What deception?" he exclaimed. As the Old Testament is not yet translated into any language with which the Armenians are familiar, he was ignorant of the story. Upon giving him a relation of Jacob's marriage, as it is related in Gen. xxix., he assented to it at once as a circumstance in no respect improbable.'

26. '*It must not be so done in our country, to give the younger before the firstborn.*'—It seems very likely that Laban was correct in this statement. His fault was, that he did not acquaint Jacob with the customs of the country before he made his bargain with him. The same usage still exists in many parts of the East. Mr. Hartley says that the father, who imposed upon a young man as related in the preceding note, excused his conduct in precisely the same way as Laban, alleging that custom did not warrant the marriage of the younger before the elder daughter. But perhaps this usage has the largest and most distinct

operation in India, where, as we learn from Halhed's translation of the Gentoo Laws, and from Mr. Roberts's *Oriental Illustrations*, the same custom is also observed in the case of younger brothers, but is not observed altogether so strictly as when females are concerned. We have heard of cases in which, when a man wished to obtain a younger daughter, he found it the best course to do all in his power to promote the previous marriage of her elder sister. A father also will often exert all his powers to get off his elder daughter, when a very advantageous and acceptable match for the younger is proposed to him. In India, when the elder daughter happens to be blind, deaf, or dumb, or particularly deformed, the observance of this rule is dispensed with.

27. '*Fulfil her week.*'—We read that a great feast was made, after which Leah was consigned to Jacob. It is not said how long the feast lasted, but it was doubtless a week; and now Laban says in effect: 'Let there be another week of feasting for Rachel, after which she also shall be given to thee, and then thou shalt serve me yet other seven years.' It is evident that the marriage of Jacob with Leah and Rachel took place nearly at the same time. As to the seven days' feasting, the Rabbins acquaint us that this term was a matter of indispensable obligation upon all married men; and that they were to allow seven days for the marriage of every wife they took, even though they should marry several on the same day. In this case they had so many wedding weeks, successively, as they married wives. These seven days of rejoicing were commonly spent in the house of the woman's father, after which the bride was conducted in great state to her husband's house. Thus we read that Samson's wedding entertainment lasted seven full days (Judges xiv. 17, 18), and also that of Tobias (Tobit xi. 19). When the bride was a widow, the festivities lasted but three days. Similar practices have prevailed among other nations. The famous Arabian romance

of *Antar*, translated by Mr. Terrick Hamilton, is full of allusions to this custom.

31. '*Leah was hated.*'—Dr. Turner and others endeavour to mitigate the force of this expression, by alleging that the word 'hatred' is sometimes employed to denote a lesser degree of affection, as in Deut. xxi. 15-17; Mal. i. 3, compared with Rom. ix. 13; Luke xiv. 6, &c. This is doubtless true; but there seems not much reason to think that the word occurs here in this its exceptional signification. Leah had been a party to the cruel fraud practised by Laban upon Jacob, in a matter in which his tenderest affections were concerned; and in that there was quite enough to awaken a dislike to her on his part, which could only be subdued or overcome by his viewing her as the mother of his sons. That Leah considered herself an object of aversion to her husband is evinced by her complaint in the next verse, and by the names which she gives to her sons.

32. '*Reuben.*'—רֶאֱוֵן. This name is composed of two words, רָאָה, 'behold a son,' which form paronomasiae with the sentiment she utters: רָאָה *reu*, with יְהוָה *raah Jehovah*, 'the Lord hath looked,' and בְּעָנִי *be-onyi*, 'my affliction.' A remark of Dr. Philippon, quoted in De Sola's *Version*, has an important bearing upon this and other names—and they are many—in which the exact etymological connection between the name and the signification assigned to it, cannot be grammatically construed: 'It cannot be expected that names given from the impulse of the moment, and under the influence of strong excitement, should preserve strict etymological precision. On the contrary, if the name preserves some resemblance in sound with the sentiment by which it has been dictated, that is to the full as much as can be expected or performed. This axiom must be borne in mind, not only with respect to this, but to most of the other names.'

### CHAPTER XXX.

1 Rachel, in grief for her barrenness, giveth Bilhah her maid unto Jacob. 5 She beareth Dan and Naphtali. 9 Leah giveth Zilpah her maid, who beareth Gad and Asher. 14 Reuben findeth mandrakes, with which Leah buyeth her husband of Rachel. 17 Leah beareth Issachar, Zebulun, and Dinah. 22 Rachel beareth Joseph. 25 Jacob desireth to depart. 27 Laban stayeth him on a new covenant. 37 Jacob's policy, whereby he became rich.

AND when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

2 And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?

3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.

4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

5 ¶ And Bilhah conceived and bare Jacob a son.

6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given

me a son: therefore called she his name <sup>1</sup>Dan.

7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

8 And Rachel said, With <sup>2</sup>great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name <sup>3</sup>'Naphtali'.

9 ¶ When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leah's maid bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name <sup>4</sup>'Gad'.

12 And Zilpah Leah's maid bare Jacob a second son.

13 And Leah said, 'Happy am I, for the daughters will call me blessed: and she called his name <sup>5</sup>'Asher'.

14 ¶ And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

15 And she said unto her, Is it a small matter that thou hast taken my husband? and

<sup>1</sup> Heb. be built by her.

<sup>2</sup> That is, judging.

<sup>3</sup> Heb. wrestlings of God.

<sup>4</sup> That is, my wrestling.

<sup>5</sup> Called, Matth. 4. 13, Nephthalim.

<sup>6</sup> That is, a troop, or, company.

<sup>7</sup> Heb. In my happiness.

<sup>8</sup> That is, happy.

wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 ¶ And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name <sup>9</sup>Issachar.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name <sup>10</sup>Zebulun.

21 And afterwards she bare a daughter, and called her name <sup>11</sup>Dinah.

22 ¶ And God remembered Rachel, and God hearkened to her, and opened her womb.

23 And she conceived, and bare a son; and said, God hath taken away my reproach:

24 And she called his name <sup>12</sup>Joseph; and said, The Lord shall add to me another son.

25 ¶ And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

26 Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry*: for I have learned by experience that the Lord hath blessed me for thy sake.

28 And he said, Appoint me thy wages, and I will give it.

29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

30 For *it was* little which thou hadst before I came, and it is *now* <sup>13</sup>increased unto a multitude; and the Lord hath blessed thee <sup>14</sup>since my coming: and now when shall I provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any

thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock:

32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire.

33 So shall my righteousness answer for me <sup>15</sup>in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons.

36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 ¶ And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and piled white strakes in them, and made the white appear which *was* in the rods.

38 And he set the rods which he had piled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

<sup>9</sup> That is, *as hire*.

<sup>10</sup> That is, *dwelling*. Called, Matth. 4. 13, *Zabulon*.

<sup>12</sup> Heb. *broken forth*.

<sup>14</sup> Heb. *at my foot*.

<sup>11</sup> That is, *judgment*.

<sup>15</sup> Heb. *to morrow*.

<sup>12</sup> That is, *adding*.

Verse 1. 'When Rachel saw that she bare Jacob no children, Rachel envied her sister.'—Her envy was no doubt sharpened in this case by the fact that Leah was her sister, and by the knowledge that she was herself the favourite and elected wife. She must have feared that she should lose her ascendancy over Jacob by the want of children. The natural domestic evils of polygamy must be rendered more intense when the wives are sisters; and this seems to be stated in the law as a reason why such marriages should not in future be contracted: 'Neither shalt thou take a wife to her sister, to vex her,—beside the other in her lifetime.' Jacob was, in a great measure, forced by circumstances into such a connection; but it does not appear that a marriage with two sisters at once, was at this time considered singular or improper. The Arabians, who retained many patriarchal usages which the law forbade to the Jews, continued the practice until the time of Mohammed, who declared such connections unlawful.

3. 'That I may also have children by her.'—This is similar to the case of Sarah giving Hagar to Abraham. Such things happen to this day in India and China, often with the full concurrence, and even at the request of the lawful wife when she is herself sterile, or when her children are dead, and she has ceased to hope for more.

14. 'Mandrakes.'—The word מַנְדְּרִיקִים *dudaim*, in the plural form, occurs only in these verses and in Solomon's Song vii. 13. From the two passages together, we learn that the *dudaim* was collected in the fields; that they were fit for gathering at the time of the wheat harvest in Mesopotamia; that they were found also in Palestine; that they were noted for their peculiar odour; and that they were supposed to possess certain virtues in assisting productive conception. From this it is manifest that there is little to



MANDRAKE (*Atropa Mandragora*).

guide us in determining what plant is intended, especially as no similar name has been recognised in any of the cognate languages. Without wasting space in enumerating the interminable conjectures which have been offered, we may remark that the one which our authorized version offers, 'mandrakes,' exhibits the interpretation which has been most generally received, and which has at least as good claim to attention as any other. It has the sanction of the Septuagint, which in this place translates *dudaim* by ἡλὶα μανδραγόρων, 'mandrake apples,' and in Solomon's

Song by οἱ μανδραγόροι, 'mandrakes.' With this Onkelos and the Syriac version agree; and this concurrence of authorities, with the fact that the mandrake (*Atropa mandragora*) combines all the circumstances and traditions required for the *dudaim*, has given to the current interpretation its present prevalence. The following is the substance of the information concerning this plant collected by the present writer in his *Physical Geography and Natural History of Palestine*, pp. 264, 265. The mandrake abounds in Galilee, and yields ripe fruit in May. This plant has a long taper root, shaped like a parsnip, and almost of the same colour, but a little darker. This root runs three or four feet deep in the ground; and is sometimes single, but often divided into two or three branches (probably according to the age of the root). Immediately from the crown of this root rises a circle of leaves, as in the lettuce, which indeed they greatly resemble, except in the colour, which is of a darker green. This tuft of leaves is at first erect; but when they attain their full growth, they spread open, and lie upon the ground. They are more than a foot in length; and in the middle are four inches broad, growing narrow towards both ends. Among these come out the blossoms, which are of a purple colour in Palestine, but in this country of a greenish white; and this, with other circumstances, would suggest that the plant is somewhat varied by the difference of climate, by which in our own it has been divested of some of the qualities which constituted its claim to be regarded as the Hebrew *dudaim*. In Palestine, the fruit attains the size, and is of the colour of a small apple, ruddy, and of a most agreeable odour. 'Our guide,' says Mariti, 'thought us fools for suspecting it to be unwholesome. He ate of it freely himself; and it is generally valued by the inhabitants as exhilarating their spirits, and for its genial virtue' (*Travels*, ii. 195). When at Nazareth (May 16th), Hasselquist writes: 'What I found most remarkable in this village, was the great quantity of mandrakes that grew in a vale below it. I had not the pleasure to see the plant in blossom, the fruit now hanging ripe to the stem, which lay withered on the ground; but I got several roots, which I found it difficult to procure entire, as the inhabitants had no spades, but a kind of hoe, or ground-axe; with this they cut up the earth, and hurt the root, which in some plants descended six or eight feet under ground. From the season in which this mandrake blossoms and ripens its fruit, one might form a conjecture that it is Rachel's *dudaim*. These were brought her in the wheat harvest, which in Galilee is in the month of May, about this time, and the mandrake was now in fruit' (*Travels*, p. 160). He says he had not noticed it in Judæa; but it was there that Mariti observed it. This account, as far as it goes, agrees with that of the Abbate; but he adds that the Arabs call it by a name which signifies *tufah-al-Shaitan*, 'the devil's meat'—perhaps (but he does not say) from the character of its stimulating qualities, to which we have already alluded, and for which Maundrell also states that the chief priest of the Samaritans informed him the mandrake was still celebrated.

16. 'Leah went out to meet him.'—It is supposed by Abarbanel that each of Jacob's wives occupied separate apartments; and that wherever Jacob passed the night, there he also supped. Therefore Leah went forth to inform him that she had prepared for his reception. This is in accordance with the custom of the East; and we therefore prefer it to another interpretation which assumes that Jacob's general abode was in Rachel's apartments, from which it would not have been becoming in Leah to call him away, and she therefore goes forth to meet him, to conduct him to her own abode. But in fact a husband, in the East, has no power of showing such partiality in the distribution of his time and attentions as this latter explanation supposes. The usages of Western Asia, before and since Islam, are utterly opposed to it. Even Mohammed, who had nine wives, and was more attached to some of them than to others, spent his nights at their *different houses*, in regular order, which he durst not vary. But at length he ventured to put forth a pretended revelation permitting him



to dispense with this usage, and to spend his time where he pleased; which drew from Aayeshah the remark—which only her undoubted belief in the truth of these revelations prevents us from supposing sarcastic—‘I see nothing in which your Lord doth not hasten to please you; whatsoever you wish, he doeth.’ It does not seem, however, that even this contrivance enabled him to break through the stern exactions of custom. He was in Aayeshah’s house when seized with the illness of which he died; and feeling reluctant to move, or being, from failing memory, uncertain in the matter, he asked with some impatience, ‘Where must I be to-morrow? where must I be to-morrow?’ On which his wives agreed that he should be in the house of whichever of his wives he pleased. ‘So,’ says Aayeshah, who relates the anecdote, ‘he remained in my house till he expired.’ It also appears that, even when he went on a journey, Mohammed did not venture to select the wife he might himself have preferred, but, to satisfy the others, chose her by lot (*Mischat ul-Masabih*, ch. x.). Secondary wives, or slave-girls, were not entitled to the same consideration: but the Jewish writers are of opinion that both Leah and Rachel manumitted their bondwomen Zilpah and Bilhah when they introduced them to Jacob, and did not retain such authority over them as Sarah had retained over Hagar. These facts are worth knowing, as tending to illustrate the matrimonial position of Jacob, of the father of Samuel, and of other personages of Scripture history who had more than one wife.

20. ‘*Now will my husband dwell with me, because I have born him six sons.*’—Many reasons concur to render the possession of sons an object of great anxiety to women in the East. The text expresses one of those reasons. Sons being no less earnestly desired by the husband than by the wife, a woman who has given birth to sons acquires an influence and respectability, which strengthen with the number to which she becomes a mother. To be without sons, is not only a misfortune, but a disgrace to a woman; and her hold on the affections of her husband, and on her standing as his wife, is of a very feeble description. Divorces are easily effected in the East. An Arab has only to enunciate the simple words, *ent taleka*—‘thou art divorced’—which, in whatever heat or anger spoken, constitute a legal divorce.

21. ‘*And afterwards she bare a daughter, and called her name Dinah.*’—The simplicity of this announcement, contrasted with the exuberant thankfulness and exultation which accompany the birth of sons, in this and the preceding chapter, is remarkably expressive to persons acquainted with the customs and feelings of the East. When there is a prospect of a child, both the parents hope and pray that it may be a son. All their desires centre in male offspring, which is everywhere regarded as the greatest of blessings; and the disappointment is most acute when the child proves to be a female. This is not that the possession of a daughter is in itself regarded as an evil, but because her birth disappoints the sanguine hopes which had been entertained of the greater blessing. Time enables the little creature to win her way to the hearts of her parents. But it is only time that can reconcile them to their disappointment; and, in the first instance, the household in which a female child has been born has the appearance of having been visited by some calamitous dispensation. Her birth is quite unmarked by the rejoicings and congratulations which greet the entrance of a son into the world, and every one is reluctant to announce the untoward event to the father; whereas, when the infant is a boy, the only question is who shall be foremost to bear to him the joyful tidings that ‘a man-child is born into the world.’

31. ‘*If thou wilt do this thing for me, I will again feed and keep thy flock,*’ etc., to v. 36.—There is a difficulty in this passage which will not escape the notice of the careful reader. The terms of the agreement were that, in consideration for Jacob’s services, Laban should allow to him all the sheep and goats of a certain description which should thereafter be born. The agreement refers to no present distribution of the flocks; yet we find Laban immediately selecting the animals of the description defined by Jacob,

and sending them three days’ journey distant from the others, under the charge of his sons. Perhaps the first impression of the reader will be, that Laban, for the greater security, placed with his sons the animals of the class (parti-coloured) defined by Jacob, leaving with him those of one colour, and that from time to time an exchange was effected, the parti-coloured animals in the one-coloured flock of Laban, fed by Jacob, going to the parti-coloured flock of Jacob, fed by Laban’s sons; and the one-coloured animals produced in Jacob’s parti-coloured flock, in charge of Laban’s sons, being transferred to the flock in charge of Jacob. But this hypothesis assumes that Laban made over to Jacob in the first instance all the parti-coloured animals in his flocks, whereas the agreement only states a prospective advantage. We have therefore no doubt that the solution offered by Dr. Adam Clarke is the most reasonable. He supposes that the separation was a stratagem of Laban, for the purpose of diminishing Jacob’s chances as much as possible, by leaving him with a flock that did not contain a single animal of the sort to which he was to be entitled, and from which it might therefore be expected that the smallest possible proportion of parti-coloured animals would proceed. The counter stratagem of Jacob, and its result, appear in the sequel of the chapter.

The principle of this arrangement, that of the shepherd being paid by a certain proportion of the produce, still subsists in the same country; and the singular mode of determining the proportion is alone peculiar. We learn from Burckhardt that the Arabs of the Jebel Haouran (called the Ahl Jebel) are the shepherds of the people of the plains, who intrust them with their flocks during winter, to pasture among the rocks and mountains. In spring the Arabs restore the flocks to the proprietors, receiving for their trouble *one-fourth of the lambs and kids*, and a like proportion of the butter made from the milk during the spring months. This fact is further valuable as shewing the proportion which would be considered a fair recompense. That which accrued to Jacob under his contrivance must very greatly have exceeded this.

36. ‘*Three days’ journey.*’—The computation of distances by days’ journeys is often mentioned in Scripture, and is also found among Greek, Roman, and Arabian authors, while it is still the common mode of computation in the East. This sort of measurement is, from the nature of the thing, very fluctuating and uncertain. It must be generally understood as denoting the distance which a man can walk in one day; that is, in one of several successive days during a journey, which is necessarily less than the distance which a man can travel in one day, by a great or even an ordinary exertion, which he is not required to sustain on ensuing days. But the distance which a man can go in a day is affected by so many varying circumstances—such as the nature of the ground, the state of the roads, the time of the year, etc.—that it was soon found to be needful that there should be some standard, more or less fixed, for the measurement of an average day’s journey. Authors of different ages and countries vary somewhat in their statement of this average: but the measurement most commonly given to a day’s journey is 180 stadia, which we may regard as equal to twenty-three miles. This is very nearly the present estimate of a day’s journey in the East. In our own experience, a day’s journey was found to be exceedingly variable in popular use: but the average result of these variations was about twenty-three miles; and we usually expected that we had about so far to go, in order to reach any place which we were told was a day’s journey distant. It is true that this was the walk of a horse; but it does not exceed the walking pace of a man, and we were always accompanied by men who for many successive days went the same distances on foot without apparent fatigue. Flocks of sheep travel more slowly, and it is therefore not likely that the days’ journeys in the present text were so long as these; that is, if they were the actual days’ journeys, and not a fixed measurement of distance derived from the walk of a man. The estimate of distances by *hours* is very usual in Western Asia; and as days are aggregates of hours, this measurement may afford corroborative evidence of the ex-

tent of a day's journey. There is no fixed distance for an hour's journey, which varies with the kind of animal and the nature of the ground. But the average given by Dr. Robinson, and which our own experience confirms, is this:—

	G. miles.	B. miles.	Rom. miles.
1 hour with camels =	2	2½	2½
1 " " horses =	2·4	2½	3

37. 'Poplar.'—The original word here is *לִבְנֶה* *libneh*, and it occurs only here and in Hos. iv. 13. It means 'whiteness,' and indicates that the tree which afforded the rods was noted for some whitish appearance. The Septuagint here refers the name to the storax-tree (*πάσδον στρυγακίσην*, 'a rod of styrax'), and the Arabic concurs; but in Hosea the Sept. renders the very same word by *λευκή*, 'white poplar,' which the Vulgate and most other versions have adopted in both places. The question, therefore, lies between these two trees. As a matter of authority, the judgment of the Sept. translation of Genesis, in things of this kind, is more to be relied upon than that of the translation of Hosea, although that of the latter has in this instance been generally followed. The arguments on both sides appear to be nearly equally balanced, or with, perhaps, a slight preponderance in favour of the storax-tree. The white poplar (*Populus alba*) is common in the scenes where Scripture places the *libneh*. It is called 'white,' not from the whiteness of its bark, but of the under surface of its leaves. The storax-tree is a native of Asia Minor, whence it extends into Syria, and probably to countries further south. It therefore belongs to the region of the present text. Celsius, in his *Hierobotanicon*, ii. 293, quotes Rabbi Jonah as stating that the Hebrew *libneh* was called in Arabic *lubna*; and, accordingly, *lubne* is the word employed in the Arabic translation of Genesis as the representative of the present word *libneh*. But *lubne* is, both in Arabic and Persian, the name of a tree, and of the fragrant resin employed for fumigating which exudes from it, which is commonly known by the name of storax. This similarity of Arabic and Hebrew names, coupled with the indication of the

Sept. in this text, is strongly in favour of the storax; to which it may be added that the tree affords such a shade (which the poplar does not) as Hos. iv. 13 requires; and that, for the purpose of Jacob, it is as capable of affording white wands as the poplar.

—'Hazel.'—The original word, *לֹז* *luz*, is found only in this text. Some versions agree with ours in rendering it by 'hazel,' but the weight of opinion and probability is in favour of its being regarded as the almond-tree, which is called in Arabic by this same name of *luz*. See further in the note on Gen. xliii. 11.

—'Chesnut.'—*אַרְמוֹן* *armon*. There seems to be no doubt that the plane-tree is the *armon* of Scripture, since the Arabic, Greek, Syrian, and Vulgate versions all agree in so considering it. The *Platanus Orientalis* was a very favourite tree among the ancients, as the classical reader well knows. The term *platanus*, *πλάτανος*, is from *πλατύς*, 'broad,' and applies to the diffusive shade of this delightful tree, which was in fact the quality that recommended it to the attachment of Eastern nations. The Hebrew appellation *armon* comes from a root which signifies *to be stripped*, and agrees very well with the plane, where the bark spontaneously peels off, and leaves the trunk apparently bare. The chesnut has a wide-spreading top; but its bark, though curiously cleft into oblong cells, does not peel off, as in the plane and birch. The plane-tree is not very common in Syria; and in Scripture is mentioned only here and in Ezek. xxxi. 8, and Ecclus. xxiv. 19. Both the two last passages intimate its grandeur and magnificence, which, with its general appearance, are well described in a few picturesque lines by Mr. Urquhart: 'The platanus, the *chenar* of the Persian poets, is a tree so elegant in its form, so docile in its growth, that it gives beauty to all that surrounds it; shooting up like the poplar, when confined; spreading, when at liberty, like the oak; and drooping like the weeping willow over streams; it adapts itself to every position of soil, and assimilates itself to every style of landscape. The foliage, by the broadness of the leaves and their springing at the extremity of the branches, is bold and massive, without being dense or heavy. Vast and airy vaults are



PLANE TREE.

formed within, excluding the strong light and the sun's rays; and through these verdant domes, the round, long, naked boughs, of a light green hue and velvety texture, meander like enormous snakes.' *Spirit of the East*, i. 118.

42. 'So the feebler were Laban's, and the stronger Jacob's.'—After examining the whole matter with great care, we cannot come to any other conclusion than that this result—the owner impoverished and the servant enriched—taken in connection with the means by which it was produced, is a very painful exhibition. It displays Jacob as proposing to Laban a bargain, which he knew that, through some secret in his possession (however acquired), he could turn unduly to his own advantage, and to the ruin of the other party in the agreement. Laban had done the same thing before in the matter of his daughters; Jacob does it now in the matter of the sheep. The uncle had overreached his nephew; the nephew now outwits his uncle. This is the plain view of the case which the narrative suggests. Let those who assail with ungenerous imputations such as take this view of the proceeding, say whether it does not perfectly agree with the known and indisputable antecedents of Jacob's character; and on what ground he who took undue advantage of a brother's hunger and an aged father's blindness, is to be so fiercely vindicated from the suspicion of over-reaching one who had wronged him. It is not a little remarkable that those very writers who have attacked this view with the most unseemly vehemence, have themselves taken an estimate of Jacob's character which agrees perfectly with it. Thus

Dr. Turner, in his *Notes on Genesis*, says, 'His constitutional prudence sometimes degenerated into coldness, and led him to take advantage of the warmer feelings of his less considerate brother. His characteristic shrewdness occasionally displayed itself in artifice, and perhaps deceit.' Yet if one ventures to apply this rule of character to the conduct of Jacob in respect to his bargain with Laban, and say that here 'his characteristic shrewdness displayed itself in artifice, and perhaps deceit,' the same writer turns round and says, 'such views are abhorrent to every well-ordered and serious mind.' His reason is, that the sacred writer must have had some serious and historical purpose in view, and that therefore this is not merely the account of a cunning device. But the sacred writer *had* the serious and historical purpose in view of shewing how Jacob, who came to Padan-Aram without any thing, left it with large possessions. The progress of the narrative required the incident to be stated. It was quite necessary for our information. If we had been simply told that he had become rich, we should have been sorely at a loss to know how this had been brought about. This object is quite as serious and historical as that with which Laban's device of imposing upon Jacob the wrong daughter is related. Let those who take a different view of these transactions, do so; but let them not impute motives, or cast reflections upon the sincerity or conscientiousness of those who, in such a matter of open opinion as this, think that another view is more consistent with the truth of the history, and with the natural character of Jacob.

## CHAPTER XXXI.

*Jacob upon displeasure departeth secretly. 19 Rachel stealth her father's images. 22 Laban pursueth after Jacob, 26 and complaineth of the wrong. 34 Rachel's policy to hide the images. 36 Jacob's complaint of Laban. 44 The covenant of Laban and Jacob at Galeed.*

AND he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this glory.

2 And Jacob beheld the countenance of Laban, and, behold, it *was* not toward him <sup>1</sup>as before.

3 ¶ And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, I see your father's countenance, that it *is* not toward me as before; but the God of my father hath been with me.

6 And ye know that with all my power I have served your father.

7 And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.

8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled:

and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.

9 Thus God hath taken away the cattle of your father, and given *them* to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the <sup>2</sup>rams which leaped upon the cattle *were* ringstraked, speckled, and grised.

11 And the angel of God spake unto me in a dream, *saying*, Jacob: and I said, Here *am* I.

12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked, speckled, and grised: for I have seen all that Laban doeth unto thee.

13 I *am* the God of Beth-el, <sup>3</sup>where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered and said unto him, *Is there* yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that *is* our's, and our child-

ren's: now then, whatsoever God hath said unto thee, do.

17 ¶ Then Jacob rose up, and set his sons and his wives upon camels;

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the 'images that *were* her father's.

20 And Jacob stole away 'unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he rose up, and passed over the river, and set his face *toward* the mount Gilead.

22 ¶ And it was told Laban on the third day that Jacob was fled.

23 And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob 'either good or bad.

25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword?

27 Wherefore didst thou flee away secretly, and 'steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in *so* doing.

29 It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods?

31 ¶ And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the 'camels' furniture, and sat upon them. And Laban 'searched all the tent, but found *them* not.

35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women *is* upon me. And he searched, but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have* I *been* with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.

39 That which was torn *of* *beasts* I brought not unto thee; I bare the loss of it; of 'my hand didst thou require it, *whether* stolen by day, or stolen by night.

40 *Thus* I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked *thee* yesternight.

43 ¶ And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born?

\* Heb. *teraphim*.

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\* Heb. *the heart of Laban*.

\* Heb. *felt*.

\* Heb. *from good to bad*.

\* Exod. 22. 12.

\* Heb. *hast stolen my*.

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44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a stone, and set it up for a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

47 And Laban called it <sup>10</sup>Jegar-sahadutha: but Jacob called it Galeed.

48 And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed;

49 And <sup>11</sup>Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives beside my daughters, no man *is* with us; see, God *is* witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob swore by the fear of his father Isaac.

54 Then Jacob <sup>12</sup>offered sacrifice upon the mount, and called his brethren to eat bread; and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

<sup>10</sup> That is, the heap of witness.

<sup>11</sup> That is, a beacon, or, watch-tower.

<sup>12</sup> Or, killed beasts.

Verse 15. '*He hath sold us, and hath quite devoured also our money.*'—We can only understand this by a reference to the customs connected with the dowry; so that it would seem the daughters of Laban considered their father's bargain with Jacob very disadvantageous to them, inasmuch as it quite overlooked the provision of a settlement which is usually made for females at the time of marriage. Laban's bargain had been exclusively for his own personal advantage.

17, 18. '*Then Jacob rose up, and set his sons and his wives upon camels, and he carried away all his cattle, and all his goods.*'—A very interesting and prominent part of

Oriental usages consists in the different forms of travelling and migration, in which little alteration seems to have taken place since the most early times, the usages of which are briefly indicated in the book of Genesis. It is impossible for one who is acquainted with the Bible, to witness the migration of a nomade tribe, whether Arabian or Tartar, without being forcibly reminded of this journey of Jacob, and the various removals of his grandfather and father. The degree of change probably extends little further than to the more warlike character which the tribes now assume in their journeys, arising from the increase of population and from the extension of the aggressive principle among



the children of the deserts. We have already mentioned the expedition with which the people in the East prepare for an entire removal (see note on chap. xiv. 10). In a quarter of the time which it would take a poor family in England to get the furniture of a single room ready for removal, the tents of a large encampment will have been struck, and, together with all the moveables and provisions, packed away upon the backs of camels, mules, or asses; and the whole party will be on its way, leaving, to use an expression of their own, not a halter or a rag behind. The order of march in the removal of a pastoral tribe or family, seems to be just the same as that which may be traced in the next and ensuing chapter. When the number of animals is considerable, they are kept in separate flocks and droves, under the charge of shepherds and herdmen, or of the young men and women of the tribe, who hurry actively about, often assisted by dogs, to restrain the larger and more lively animals from straying too far. The very young or newly-born lambs and kids are carried, either under the arms of the young people, or in baskets or panniers thrown across the backs of camels. To this custom of carrying the lambs in the arms of the shepherds, as well as to the necessity mentioned by Jacob (chap. xxxiii. 13) of driving slowly when the sheep are with young, there is a beautiful allusion in Isaiah, chap. xl. 11: 'He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.' The sheep and goats generally lead the van, and are followed by the camels, and perhaps asses, laden more or less with the property of the community; consisting of the tents, with their cordage, mats, carpets, clothes, skins, water and provision bags, boilers and pots, and sundry other utensils, bundled up in admirable confusion, unless when all the property belongs to one person, as in the case of Jacob. The laden beasts are usually followed by the elderly men, the women, and the children, who are mostly on foot in the ordinary migrations with the flocks; which must be carefully distinguished from a caravan-journey, and from a predatory excursion across the deserts. The very young children are carried on the backs or in the arms of their mothers, who in general are on foot, but are sometimes mounted, with their infants, on the spare or lightly-laden beasts. The sick and very aged persons are similarly mounted; and the children old enough to take some care of themselves, but not to go on foot, or perhaps to speak, are either carried on the backs of the young men or women, or are set upon the top of the baggage on the beasts of burden, and left there to shift for themselves. The little creatures cling to their seats, and seldom require or receive much attention. The middle-aged men, well armed and ready for action, march steadily along by the flanks of the column, controlling and directing its general progress; while the younger people attend to the details. The chief himself brings up the rear, accompanied by the principal persons of the party. He is generally on horseback, however the others may be circumstanced. Sometimes, when the tribe is wealthy, a great proportion of the people may be mounted in some way or other; and the men, armed with lances, ride about to bring up the march of the cattle; but, as a general thing, we may say, that the mass of the people perform such migrations on foot. A day's stage, with numerous flocks, is necessarily short, and the pace easy; and must not be confounded with a day's journey by the caravan. It would seem as if most of Jacob's people went on foot. It is only said that he set his wives and children upon camels: and in chap. xxxiii. 14, where the phrase which the text gives as, 'I will lead on softly, according as the cattle that goeth before me, and the children, are able to endure'—the margin more literally renders, 'According to the foot of the work, according to the foot of the children.'

19. 'Rachel had stolen the images that were her father's': or, 'the teraphim (טֵרָפִים) of her father.' Teraphim are frequently mentioned in the Old Testament. They seem to have been images—sometimes very small and sometimes large—apparently in the human figure, or at least with a human head; and the Jewish writers say that they were

placed in niches, with lamps burning before them. The passages of Scripture in which they are mentioned, seem to intimate that they were not idols in the worst sense of the word, no primary worship being rendered to them. They were certainly used by persons who had professed the worship of the true God; but as they proved a snare to take away the heart from Him, and to divide or supersede that exclusive confidence and trust which He required, we find them denounced by the prophets; and they were doubtless included in the general interdiction of images by the law of Moses. No doubt they often became objects of positively idolatrous homage; but in their general use, before and after the delivery of the Law, they seem to have been popularly considered as being not incompatible with the allegiance due to Jehovah; and there are instances in which we find teraphim connected, in some way or other, with the family and public worship rendered to Him. So far as this matter can be understood, it seems to us that these images were considered to fix a protecting and guiding presence to the places in which they were set—protecting, perhaps, as an Oriental talisman is considered to protect; and guiding as an oracle, which in some way or other was considered to indicate the course that ought to be pursued on occasions of doubt and difficulty. Thus the Danites desired the Levite, who had charge of Micah's teraphim, to ask counsel for them, and he gave them a response as from the Lord (Judges xviii. 5, 6). The prophets also mention them as oracles. Ezekiel (chap. xxi. 21) describes the king of Babylon as using divination—consulting with teraphim; and Zechariah (chap. x. 1) tells the Jews that their teraphim 'have spoken vanity, and the diviners have seen a lie.' Our authorized version sometimes retains the original word, and at other times renders it 'images' or 'idols.' The Seventy have generally translated the word by 'oracles' (εἰδωλα and ἀποφθεγγόμενοι); but in 1 Sam. xix. 13, 16, they have *κενοτάφια*, as if they thought that the *teraphim* there meant images placed as sepulchral monuments. Some however render this Greek word by 'vain figures.' Various answers have been given to the question, 'Why Rachel stole her father's teraphim?' We give a few, without pretending to decide so doubtful a question—That the images were of precious metal, and Rachel stole them to compensate for the loss of dowry sustained through Laban's bargain with Jacob. That she thought that, by taking the oracles, she should deprive Laban of the means of discovering the flight of her husband. That she expected by this act to bring prosperity from the household of her father to that of her husband. Some conclude, that she hoped to cure her father of his idolatrous propensities by depriving him of the instruments: while many, on the other hand, imagine that Rachel and her sister were infected by the same superstitions as their father, and wished to continue the practice of them in the land of Canaan.

25. 'Mount of Gilead.'—So called here proleptically, as the name was first given by Jacob himself (v. 47) to the round heap of stones, and it was ultimately extended to the adjoining mountains and district. In its ultimate and customary signification, this name came to denote primarily and properly the mountainous district lying between the rivers Jarmuth (Hieromax) and Jabbok, the distance between which is about 25 miles. In this part the mountains are higher and in broader masses than any where else on the east side of the Jordan, and they are better wooded, chiefly with the oak and wild pistachio trees. The denomination of Gilead was not, however, confined to this district, but must have extended several miles south of the Jabbok; for this very name of Gilead, in the modified form of Jelaad, is still given to a mountain six miles south of that river. This mountain runs about seven miles in length, from east to west, and upon it are the ruins of two towns, called Jelaad and Jelaoud—the former probably marking the site of Ramoth-Gilead, the chief town of the district.

27. 'Tabret.'—טָבֵרֶת, *toph*. This word seems to stand generally for all instruments of the drum kind. The word 'drum,' however, occurs nowhere in our translation, the Hebrew word being always rendered either 'tabret' or 'timbrel.' The *toph* seems to have been much used in



civil and religious rejoicings, and is often mentioned as being beaten by women. Thus, after the passage of the Red Sea, Miriam, the sister of Moses, took a timbrel, and began to play and dance with the women (Exod. xv. 20); and when Jephthah returned to his home after his victory over the Ammonites, his daughter came forth to meet him with timbrels and dances (Judges xi. 34). Our well known instrument, the tambourine, so nearly resembles the Oriental timbrel, from which it is copied, as to render any particular description unnecessary. This instrument continues to be much used in the East, and occupies a conspicuous place in all musical entertainments. It invariably accompanies a dance. Dancing and the use of the timbrel are almost the only accomplishments which a lady acquires. The female slaves dance to its sound before their mistress, who has almost invariably at hand in her apartment a tambourine, which she takes up and plays many times in the course of a day.

28. *'My sons and my daughters.'*—By his 'sons' Laban here means his grandsons, the sons of his daughters and of Jacob. We shall find many instances in which the term 'son' is applied to grandsons. Thus Laban himself is called (chap. xxix. 5) the son of Nahor, who was in fact his grandfather; and Mephibosheth is in the same way called the son of his grandfather Saul (2 Sam. xix. 24).

34. *'Rachel had taken the images, and put them in the camel's furniture, and sat upon them.'*—Ladies and sick persons sometimes ride in a sort of covered chair or cradle thrown across the back of the camel, like panniers, one on each side. Professor Paxton, in his *'Illustrations of Scripture'*, thinks that Rachel hid her father's teraphim in such a cradle, in which she had ridden during the day. But it is said that she also sat upon them in the tent; and these cradles are never used for seats except while actually riding, and so singular a circumstance as Rachel's sitting upon them would alone have sufficed to have attracted Laban's suspicion. On the other hand, the common pack-saddle of the camel, as we have already mentioned (note to chap. xxv. 27), is peculiarly appropriated to the purpose of a seat, or rather of a cushion, against which a person seated on the floor may lean. These saddles, which are made of wood, are high, and the concavity usually filled by the back of the camel, would have formed an excellent hiding-place for such images as the teraphim. If this does not seem reasonable, we may take the alternative of supposing that Rachel hid the images under the *headr*, which consists of things (carpets, cloaks, cloths, &c.) heaped upon the pack-saddle to form a comfortable seat for ladies who do not use the hamper or cradle. These things are always taken off at the end of a day's journey, and being laid on the ground, serve as a sort of mattress in the tent, on which a person may sit or lie down while he reclines against the pack-saddle itself. Rachel might easily conceal the images thus; and there is one reason which perhaps makes it most probable that she did so; and that is, that it is not customary to take off the pack-saddle at the end of a day's journey, but always to remove the *hesâr* by which the saddle had been covered.

35. *'Let it not displease my lord that I cannot rise up before thee.'*—This apology was very necessary according to existing usages and feelings in the East, which inculcate the greatest external deference on the part of children towards their parents. This is particularly the case in Persia, and appears always to have been so. In Quintus Curtius, Alexander is represented as saying to the Queen-mother of Persia, 'Understanding that it is in Persia considered a great offence for a son to be seated in the presence of his mother, unless by her permission, I have always in my visits to you remained standing till you authorized me to sit.' Sir William Ouseley, in his *Travels in the East*, and Mr. Morier, in his *Journey into Persia*, both mention that at an entertainment given to the English ambassador by the Ameen-ad-Dowlah (second vizier), all the persons of distinction at Ispahan joined them at dinner, except the governor of the city, Abdallah Khan, a person scarcely inferior to the minister in wealth and rank, and about thirty years of age. But the minister was his father; and there-

fore, instead of occupying his proper place among the guests, he stood humbly in the court-yard with the servants: for a son never sits before his father on anything like a public occasion, whatever be his dignity or power. Even the king's eldest son always stands in his presence, and is only regarded as the first of his servants. Daughters occupy a still humbler place. Strong external indications of respect are also shown to parents among the Bedouin Arabs. Boys never eat out of the same dish, or even in the presence of their father. Burckhardt says that it would be reckoned scandalous were any one to say, 'Look at that boy; he satisfied his appetite in the presence of his father.' The youngest male children, not more than four or five years of age, are, however, often invited to eat by the side of their parents.

38. *'The rams of thy flock have I not eaten.'*—The people in the East rarely eat the females, except when barren. It would be considered the most preposterous folly and extravagance to destroy that which has the power of producing more. Hence the goats, kids, or sheep, which are brought for sale as food, are almost always males. Thus Jacob's declaration that he had not eaten the *rams* of the flock, implies that he had not eaten at all therefrom, as no one thought of eating the females.

40. *'In the day the drought consumed me, and the frost by night.'*—Throughout Western Asia, there is a much more remarkable difference between the temperature of the day and night than is generally experienced in Europe. The time when this difference is the strongest is in the months of September, October, November, March, April, and May. The increased coldness of the day in the depth of winter, and the diminished coldness of the nights in the midst of summer, render the difference less considerable, although it is still very striking. An idea of this alternation can only be formed by supposing a night of our winter temperature following a day warmer than any that our summers afford. In the summer-time, the night air is, in the warmest situations, cooler than that of our summer nights, and in other situations often as cool as the nights in our early spring. The night coolness in the East is, however, felt as a gratification after the intense and relaxing heat of the day, as its bracing and reviving influence strengthens the frame to bear the daily heat, which would otherwise be scarcely tolerable. But when the nights become positively cold, while the days remain extremely warm, the rapid alternation is most distressing to those who are exposed to its full influence in the open air. European travellers feel the effects of this alternation most sensibly: the face becomes very sore, and the skin peels off; the eyes also suffer, and the hands and lips are chapped. In many parts of Asia very severe and frosty nights are, even in winter, succeeded by very warm days; and it may be said, indeed, that the only experience of what we should call winter weather which the inhabitants obtain, is exclusively during the night time.

49. *'Mizpah.'*—There were several places of this name in Palestine. The word, taken in one form, means a high place affording an extensive prospect; and in another, a watch-tower or beacon, as in the present text; whence we may conclude, that the names were given to towns in elevated situations, or where watch-towers existed, or where commemorative heaps had been formed to mark the site of some important occurrence. A town built near the scene of this transaction between Jacob and Laban took the name which had been given to the heap of stones. It is mentioned in Judges xi. and xii.; and from the 29th verse of the former chapter, it seems to have been called 'Mizpah of Gilead,' to distinguish it from other towns of the same name. It belonged to the half tribe of Manasseh beyond Jordan, and was the residence of Jephthah. In after-times the Ammonites obtained possession of it, and it was in their hands when Judas Maccabeus utterly destroyed it with fire.

53. *'Jacob swore by the fear of his father Isaac.'* (See also verse 42.)—This is obscure. 'Jacob swore by the Reverend One of his father Isaac' would be better.

## CHAPTER XXXII.

*1 Jacob's vision at Mahanaim. 3 His message to Esau. 6 He is afraid of Esau's coming. 9 He prayeth for his deliverance. 13 He sendeth a present to Esau. 24 He wrestleth with an angel at Peniel, where he is called Israel. 31 He halteth.*

AND Jacob went on his way, and the angels of God met him.

2 And when Jacob saw them, he said, This is God's host: and he called the name of that place 'Mahanaim.

3 ¶ And Jacob sent messengers before him to Esau his brother unto the land of Seir, the 'country of Edom.

4 And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 ¶ And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD 'which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10 'I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother 'with the children.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 ¶ And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;

14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foles.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, *They be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept 'of me.

21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok.

23 And he took them, and 'sent them over the brook, and sent over that he had.

24 ¶ And Jacob was left alone; and there wrestled a man with him until the 'breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, Let me go, for the day breaketh: And he said, 'I will not let thee go, except thou bless me.

27 And he said unto him, What *is* thy name? And he said, Jacob.

28 And he said, 'Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

29 And Jacob asked *him*, and said, Tell me, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place 'Peniel: for I have seen God face to face, and my life is preserved.

<sup>1</sup> That is, two hosts, or camps.  
<sup>7</sup> Heb. *passed to pass*.

<sup>2</sup> Heb. *field*.

<sup>3</sup> Chap. 31. 13.  
<sup>8</sup> Heb. *ascending of the morning*.

<sup>9</sup> Heb. *I am less than all, &c.*  
<sup>10</sup> Chap. 33. 10.

<sup>11</sup> Heb. *upon*.

<sup>12</sup> Heb. *my face*.  
<sup>13</sup> That is, the *face* of God.

31 ¶ And as he passed over Penue! the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not of the sinew which shrank, which is upon the

hollow of the thigh, unto this day : because he touched the hollow of Jacob's thigh in the sinew that shrank.

Verse 2. '*Mahanaim*.'—A town, on or near the same site, afterwards bore this name. It was in the territory of the tribe of Gad, near the confines of Manasseh, and was one of the towns given to the Levites (Josh. xiii. 26, 30; xxi. 38). It seems to have been a place of great strength, and was therefore selected by Abner as the royal seat of Ishbosheth, son of Saul, during the war between him and David (2 Sam. ii. 8); and it was probably for the same reason that David himself withdrew thither during the rebellion of his own son Absalom (2 Sam. xvii. 24, 27). We know nothing of the subsequent history of the town, the precise situation of which has not been ascertained; but in Dr. Robinson's list of the Arabic names of places in this quarter, we find Mahneh, and this may possibly represent Mahanaim.

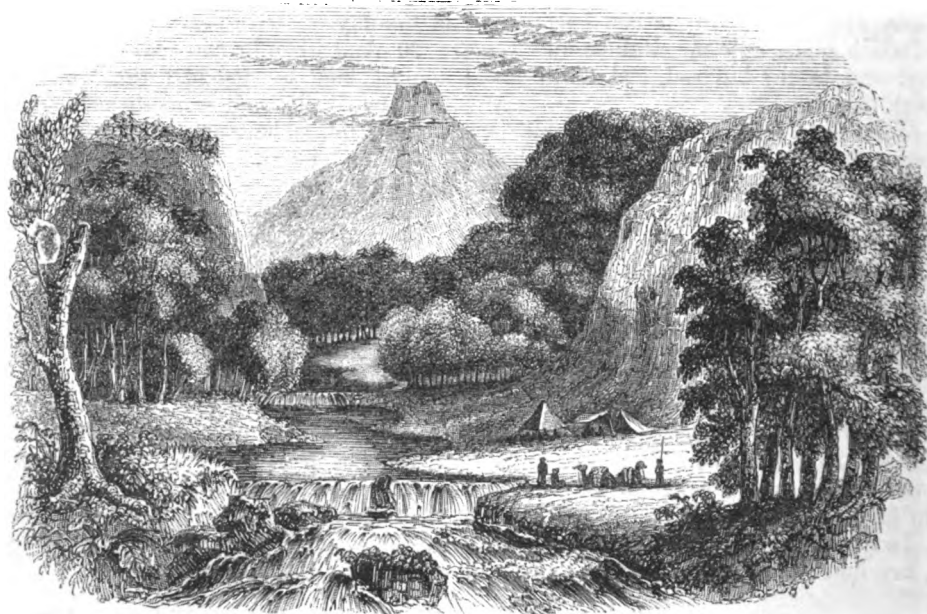
9. '*O God of my father Abraham!*'—This is properly the first prayer on record; for that of Abraham in behalf of the cities of the plain (ch. xviii. 23, 33) contains too much of what may be considered argument or remonstrance, that it cannot be so strictly called a prayer as that which here occurs.

14. '*Two hundred she goats,*' etc.—This valuable gift, consisting of not less than 550 head of cattle, while it affords an evidence of Jacob's wealth, and of his esteem for his brother, was also remarkable for the variety of species, and for the proper proportion of male and female animals. One male to every ten she goats; one ram to ten ewes; one bull to four cows; and one male ass to every two she asses. This his experience as a shepherd and a cattle breeder had taught him was the proper number which each class of these animals required. From Varro, *De Re Rustica*, ii. 3, it may be seen that more modern experience has justified this proportion. Compare also Job i. 3; xlii. 12. It is probable that Esau, considering his habits

and the nature of his place of residence, had but little cattle of his own, which would render doubly acceptable such a present as Jacob had selected.—Rosenmüller and De Sola (*New Version*) in loc.

15. '*Milch camels.*'—That is, camels of the most valuable sort. The Bedouins ride the male camel in preference to the female, and the former is also capable of carrying heavier burdens, and yet the female is much more valuable on account of her milk, which forms a prominent article in the diet of the Arabs. They drink it either fresh or sour. They are fond of sour milk, and it seems that the milk of the camel turns sour sooner than that of most other animals. Butter and cheese are very seldom made of this milk. It is remarkable that some of the tribes refuse to sell milk to the towns-people, the epithet 'milk-seller' being regarded as a term of great opprobrium. It is also observable, that the Arabs not only drink the camels' milk themselves, but give great quantities of it to their horses. Foals also are weaned from their dams in thirty days, and for the next hundred days are fed exclusively on camels' milk; and during the ensuing hundred, they receive a bucket of milk every evening along with their barley. Burckhardt says that when the Bedouins take colts of two or three years old to sell in Syria, they recommend their animals by protesting (of course falsely) that since they were weaned they have had no other food than camels' milk.

22. '*Jabbok.*'—This river rises in the mountains in the south-east of Gilead, and after a course of about fifty miles, nearly due east and west, enters the Jordan about forty miles south of the sea of Tiberias. The Jabbok now bears the name of Zerka. In its passage westward across the plains, it more than once passes under ground; and in summer the upper portion of its channel becomes dry. But on entering the more hilly country immediately east of the Jordan,



it receives tribute from several springs, which maintain it as a perennial stream, although very low in summer. From this it appears that not only its volume, but the length of its course, is much smaller in summer than in winter. On approaching the Jordan it flows through a deep ravine, the steep banks being overgrown with the *Solanum furiosum*, which attains a considerable size. But the ravine is not so well wooded as the immediate neighbourhood. The water is pleasant, and the bed being rocky the stream runs clear.

25. '*Prevailed not against him.*'—That is, Jacob had such firm hold of the angel, that the latter could not release himself without an exertion of supernatural power inconsistent with the human form he had assumed, and with the supposed equal conditions of the contest. Jacob proved the stronger when they contended together as men; and this having been shewn, the angel proceeds to put forth such a measure of supernatural power as might suffice for the object he had in view, and at the same time disclose to Jacob the heavenly character of the being who contended with him.

28. '*Thy name shall be called no more Jacob, but Israel.*'—The sense intended by the sacred writer would perhaps be better conveyed thus:—'*Thy name shall no more be called Jacob only, but also Israel;*' for it is certain that the patriarch did not cease to be called Jacob—the two names being henceforth used indiscriminately. Jacob was not a very pleasant name for a man to bear, as it means a *taker by the heel*, which was literally appropriate, from the circumstances connected with his birth; but it had a reflex metaphorical sense, of one who takes another by the heel to trip him up, by deceit or fraud—a supplanter—an application which, as we know from ch. xxvii. 26, was sometimes cast in his teeth. He now receives another name not only free from such unpleasant associations, but honourable, and which conveyed to him the assurance that having prevailed in a contest with a superhuman being, he need not fear what Esau or any other man could do unto him.

29. '*Wherefore . . . dost thou ask after my name? And he blessed him there.*'—Nachmanides (R. Moses ben Nachmann) here excellently paraphrases:—'*The knowledge of my name cannot avail thee, since power and right appertain to God alone. Wherefore shouldst thou call me? I can neither answer thee nor deliver thee from trouble: I*

will however bless thee, since I am commanded to do so!'

This writer appears to think that the angel feared lest his name if it transpired should be superstitiously invoked, which would also account for the similar reserve, with regard to his name, of the angel who predicted the birth of Samson (Judg. xiii. 18). Other Jewish writers suppose that the reason of this reserve was that angels have no individual names, but that the name varies according to the mission on which they are sent. Another reason given by Abarbanel is too ingenious to be omitted. He tells us that it was usual, anciently, when two men were engaged in mortal strife, the conquered party became the bondman of the victor who had spared him; and, if permitted to depart, he was asked his name, to enable the conqueror to claim his services when he might require them. Therefore the angel said, in allusion to this custom:—'*It is useless to ask my name, for I will not return to thee, nor canst thou compel my services.*'

30. '*Peniel*' (the face of God).—The tribe of Gad in after-times built a city on or near this spot, and gave it the name of Penuel. Gideon, on his return from pursuing the Midianites, threw down the tower of the city, and slew the inhabitants for having insulted him and refused to supply his troops with provisions when on the pursuit (Judg. viii. 17). Jeroboam, the son of Nebat, rebuilt the city (1 Kings xii. 25); and Josephus says, that he also there built himself a palace. Many maps place Penuel on the south side of the river; but it was on the north; for the text states that, after Jacob had sent his people over the river, he remained alone on the other side (the north side) all night.

32. '*The sinew which shrank.*'—This is usually understood to have been the ischiatic nerve, which proceeds downward by the hip to the ankle; and this is confirmed by tradition; for the Reverend D. A. De Sola states that, assisted by a medical gentleman, he ascertained by actual observation that the nerve which—as the prohibited 'nerve that shrank'—is extracted from the legs of animals used as food by the Jews, is no other than the ischiatic nerve. It seems from the statement of this writer, who politely corrects a misapprehension into which we had ourselves fallen, that the Jews only abstain from eating of the hind limbs of animals in places where no person is to be found properly qualified to remove this nerve or prohibited part.

## CHAPTER XXXIII.

1 *The kindness of Jacob and Esau at their meeting.*  
17 *Jacob cometh to Succoth.* 18 *At Shalem he buyeth a field, and buildeth an altar called El-elohe-Israel.*

AND Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost.

3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children; and said, Who are those 'with thee? And he said, The children which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, 'What meanest thou by all this drove which I met? And he said, *These are to find grace in the sight of my lord.*

9 And Esau said, I have enough, my brother; 'keep that thou hast unto thyself.

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen

<sup>1</sup> Heb. to thee.

<sup>2</sup> Heb. What is all this band to thee?

<sup>3</sup> Heb. be that to thee that is thine.

the face of God, and thou wast pleased with me.

11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according 'as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.

15 And Esau said, Let me now 'leave with

thee *some* of the folk that *are* with me: And he said, 'What needeth it? let me find *grace* in the sight of my lord.

16 So Esau returned that day on his way unto Seir.

17 ¶ And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called 'Succoth.

18 ¶ And Jacob came to Shalem a city of 'Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of 'Hamor, Shechem's father, for an hundred 'picces of money.

20 And he erected there an altar, and called it 'El-elohe-Israel.

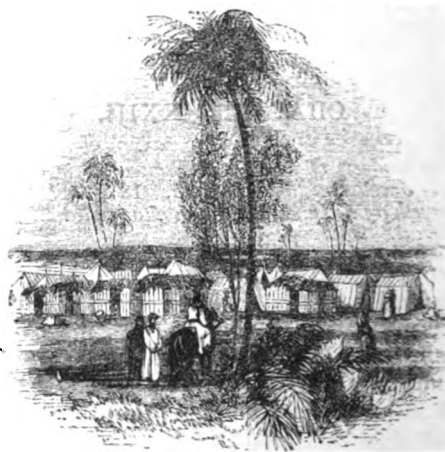
<sup>4</sup> Heb. according to the foot of the work, &c., and according to the foot of the children. <sup>5</sup> Heb. set, or, place. <sup>6</sup> Heb. Therefore is this? <sup>7</sup> That is, booths. <sup>8</sup> Called, Acts 7. 16, Sychem. <sup>9</sup> Called, Acts 7. 16, Emmor. <sup>10</sup> Or, lambs. <sup>11</sup> That is, God the God of Israel.

Verse 3. 'And bowed himself to the ground seven times until he came near to his brother.'—This seems to mean that Jacob, on approaching his brother, stopped at intervals and bowed, and then advanced and bowed again, until the seventh bow brought him near to his brother. This was a mark of profound respect; nor need we suppose there was any simulation of humility in it, for it was, and is, customary for elder brothers to be treated by the younger with great respect in the East. A similar method of indicating respect is still used in approaching the king of Persia, and has been thus described by Colonel Johnson:—'We saw the king seated upon his throne, in an upper room, open and supported by pillars. When we came to the end of the walk turning toward and fronting the king, we made two low bows, as did also the minister, whose motions we observed and repeated; then advancing to the first cross-walk we made another bow; proceeding thence, until we arrived within about fifty yards of the building, we again halted and made two bows. Here we took off and left our slippers, and walked in the cloth boots to another turning, and bowed again. We now came to a small door, from which a flight of steps led up to the open room. These were covered with blue glazed tiles. At the head of the stairs was the door of the king's sitting-room, on advancing to which, fronting the king, we made two bows, rather low, and severally entered the room, keeping close to the wall on the left. When we had taken our stations here, we each made a very low bow and ranged ourselves standing.' *Journey from India to England*, p. 166. Here there were six pauses and nine bows: the number of both diminishes with the increase of rank in the person admitted to an audience.

11. 'And he urged him, and he took it.'—Jacob was aware that for a superior to receive a present from an inferior, was a well understood pledge of friendship; whereas to decline such an offering, or to return it after it had been received, was a common mark of dissatisfaction.

17. 'Jacob journeyed to Succoth, and built him an house, and made booths for his cattle.'—We consider that the phrase translated 'built him a house,' means no more than that Jacob erected his tent at this place. We have already indicated the usage of calling a tent a house (note on ch. xxvii. 15), and we find that Gesenius concurs in this opinion, that the word מִשְׁכָּן certainly means a tent in this place. The very name given to the place, which means

'tents' or 'booths,' and the fact that Jacob made no long stay there and never returned, would alone suffice to render it probable that this is the true meaning. It seems to be recorded as a singular circumstance, that Jacob erected booths for his cattle. His motive does not appear; but it was, and is, unusual in the East to put the flocks and herds under cover. They remain night and day, winter and summer, in the open air. The number of booths necessary for the purpose must have given a singular appearance to his encampment, occasioning the circumstance to be commemorated in the name given to the spot and to the town



BOOTHS OR SHEKDS.

which was built there at a subsequent period. The maps place Succoth south of the Jabbok, in the angle formed by this river and the Jordan, and at a distance nearly equal from either river. It was included in the territories of the tribe of Gad. The inhabitants provoked Gideon in the same way as the men of Peniel had done, and in revenge he, on his return, 'tore the flesh' of the principal persons of the town with thorns and briars (Judg. viii. 8

16). The Jews say that the name of Darala was given to Succoth at some subsequent period.

18. '*Jacob came to Shalem, a city of Shechem.*'—It is agreed that our translators have erred in rendering שָׁלֵם *shalem* here as a proper name. The word means 'peace' or 'safety'; and the text should be read 'Jacob came safe to the city Shechem.' Neither our most early nor most modern versions render Shalem here as a proper name.

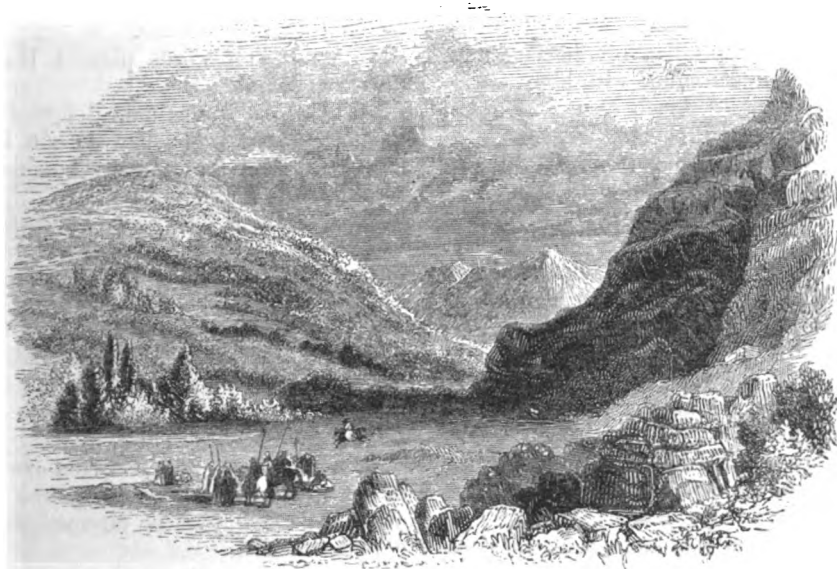
— '*Shechem.*'—It is interesting to observe the increase of population, and the progressive appropriation of the land in Palestine, as indicated by the present text. Abraham had pastured his flocks freely in this vale, where no town seems to have then existed; but Jacob finds a town there, and is obliged to *purchase* the land in which he forms his encampment.

The town of Shechem is often afterwards mentioned in the Scripture, and was the scene of several remarkable transactions. After the Israelites had conquered the country, they made it a city of refuge (Josh. xx. 7); and, during the lifetime of Joshua, it was a centre of union for the tribes. It afterwards became the capital of the kingdom set up by Abimelech, but was at length destroyed by him (Judg. ix. 1 sq., 11, 34). It was rebuilt, and grew to such importance, that Jeroboam at first made it the capital of his kingdom (1 Kings xii. 25, compare xiv. 17). It ceased not to thrive after it lost that honour. It subsisted during the Captivity, and continued for many ages the chief seat of the Samaritans, and the centre of their worship, their sole temple being upon the summit of Mount Gerizim, at whose foot the city stood (Jer. xli. 5; John iv. 20; Joseph. *Antiq.* xi. 8, 6). In the New Testament it occurs under the name of Sychar (John iv. 5). Not long after it received the name of Neapolis, which it still retains in the modified Arabic form of Nablus, being one of the very few names imposed by the Romans which have survived to the present day.

Shechem, as we have seen, stood in the narrow valley between the mountains of Ebal and Gerizim, in N. lat. 32° 17' and E. long. 35° 20', thirty-four miles north of Jerusalem, and seven miles south of Samaria. It is believed that the present town occupies the site of the ancient one, but is probably of more contracted dimensions. The streets are narrow, the houses high, and built of stone, with

domed roofs, as at Jerusalem. The main street is traversed through its whole extent by a stream of clear water—a rare thing in the East. There are some remains referred to the time of the first crusaders, but no ruins of more ancient date. The population is from 8000 to 10,000, including 130 Samaritans. Travellers speak with admiration of the beautiful valley of Shechem. 'There is nothing in the Holy Land,' says Dr. Clarke, 'finer than the view of Nablous, from the heights above it. As the traveller descends towards it from the hills, it appears luxuriantly embosomed in the most delightful fragrant bowers, half concealed by rich gardens and stately trees, collected into groves, all around the bold and beautiful valley in which it stands.' This valley leads into a fine plain, waving with corn in the time of spring, and which is conceived to have formed or to have contained 'The parcel of ground which Jacob gave to his son Joseph.' John iv. 5. See the *Travels* of Clarke, iv. 267; Elliot, ii. 300; Olin, ii. 339, 365; Lord Nugent, *Lands, &c.*, ii. 172, 180.

19. '*An hundred pieces of money.*'—The original is כֶּסֶּיִתָּה *kesitah*, and most ancient translators have rendered it by 'lambs,' as in our marginal reading. Hence have arisen the questions, whether the price was really paid in lambs, or that it was the value of so many lambs, or pieces of metal separately of the value of a lamb, and stamped with the figure of that animal to authenticate its value. This last would in reality have been coined money, to which it does not appear that the people among whom Jacob sojourned had as yet attained; although the custom to which it refers may have eventually, and at a later time, prevailed. Besides, the translation 'lambs' is not supported by etymology or by the kindred dialects, and all the explanations and conjectures founded upon that interpretation fall to the ground; and the ancient coin bearing the figure of a lamb, which has been produced in support of one of these interpretations, is undoubtedly a coin of Cyprus. That it was a payment in kind, is disproved by the fact that, even in the time of Abraham, merchandise was no longer usually exchanged, but actual sales were made for metal weighed, or for a number of pieces of metal of ascertained weight (see the note on xxiii. 16). We take the *kesitah* to have been, therefore, the name of a weight. What this weight was must be left uncertain. Gesenius not very conclusively infers, from a comparison,





of this text with xxiii. 16, that it was heavier than the shekel, and contained, indeed, about four shekels. With at least equal uncertainty, and less probability, others urge that it could not be more than the twentieth part of a shekel; for Rabbi Akiba states that when he was in Arabia he heard the term *hesitah* still in use as applied to the *meah*: now the *meah*, according to Onkelos on Exod. xxx. 13, was equal to the *gerah*, twenty of which went to a shekel,—therefore the *hesitah* was the twentieth part of a shekel. But the passing observation of Rabbi Akiba will scarcely bear the weight of this conclusion; for although he may have heard the name applied to the *meah*, it does not

follow that the same name was 2000 years before his time, and in another country, attached to the same weight. Upon the whole, we prefer the conclusion of Onkelos himself, who derives the word from כֶּסֶף, *kasaf*, truth, equity, and regards *hesitah* as meaning no more than that it was good and just merely, with reference either to the quality of the silver or to the weight; and this is supported by xxiii. 16, where the silver with which Abraham bought the field and cave of Machpelah is described as 'current money with the merchant.' The *kesitah* occurs again only in Josh. xxiv. 32; Job xlv. 11.

## CHAPTER XXXIV.

1 *Dinah is ravished by Shechem. 4 He sueth to marry her. 13 The sons of Jacob offer the condition of circumcision to the Shechemites. 20 Hamor and Shechem persuade them to accept it. 25 The sons of Jacob upon that advantage slay them, 27 and spoil their city. 30 Jacob reproveth Simeon and Levi.*

AND Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and 'defiled her.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake 'kindly unto the damsel.

4 ¶ And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.

6 And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.

11 And Shechem said unto her father and

unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13 ¶ And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us:

15 But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised.

23 *Shall* not their cattle and their substance and every beast of their's *be* our's? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain,

and spoiled the city, because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.

30 ¶ And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with an harlot?

<sup>2</sup> Chap. 49. 6.

<sup>4</sup> Heb. *mouth*.

Verse 5. '*Jacob held his peace till they (his sons) were come.*'—His sons being out with the cattle, Jacob, though greatly distressed, felt that he could do nothing till they returned. This was certainly not from any weakness of character, and must be explained by reference to the customs of the Bedouins, among whom, when a man has children by different wives, the full brothers of a woman are, more than her father, the special guardians of her welfare; her avengers if she has been wronged, and her punishers if she errs. Accordingly we find that the brothers of Dinah took the matter entirely into their hands when they returned, Jacob remaining passive; and that it was Dinah's two brothers, by the same mother as well as father, who wreaked the final vengeance upon Shechem. Another instance of this occurs in Absalom's avengement of his sister Tamar's violation. 2 Sam. xiii. 22.

12. '*Ask me never so much dowry and gift, and I will give according as ye shall say unto me.*'—In some previous notes we have had occasion to allude to the dowry and presents required of the bridegroom on his marriage; and have referred to this place for a more detailed statement. Subject to the exceptions to which every general position is incident, we think it may be safely stated, that among all savage and barbarous people—and therefore in the early history of every nation which afterwards became civilized—the father of a girl, in relinquishing her to a husband, conceives he has a right to receive a compensation for losing the benefit of her services, as well as for the trouble and expense of bringing her up and providing for her wants. The principle is still the same, whether, as among the Bedouins, the sum exacted be called the 'price' of the woman, or is merely described as a 'gift' or 'present' to the father. The antiquity of this usage will appear from this and other passages in the book of Genesis. The classical scholar is aware of numerous allusions to this custom. In one passage of the Iliad an accomplished lady is valued at four oxen. In another place, Agamemnon is made to say, that he would give one of his daughters to Achilles without exacting the least present in return. Homer never mentions anything as given to the bride, but always the presents which the bridegroom makes to the lady's father. It is also related by Pausanias, that when Danaus found himself unable to get his daughters married, he caused it to be made known that he would not demand any presents from those who would espouse them. (See Goguet, *Origine des Loix*, ii. 60, where these instances are adduced.) It would too much extend this note, to multiply examples from the early history of nations, and from existing prac-

tices in the world. It may suffice to state generally, that, under sundry modifications, the principle of paying the father for his daughter is distinctly recognised throughout Asia, even where the father actually receives nothing. We shall confine our instances to the Bedouins. Usages differ considerably in this and other points, among the Arabian tribes; and travellers have too hastily concluded that the customs of one tribe represented those of the entire nation. The principle of payment is indeed known to all the tribes, but its operation varies very considerably. Among some very important tribes it is considered disgraceful for the father to demand 'the daughter's price' (*hakk el bint*), nor is it thought creditable to receive even voluntary presents; among other tribes the price is received by the parent, but is made over to the daughter, constituting her dowry. Among other tribes, however, the price is rigidly exacted. The price is generally paid in cattle; and is sometimes so considerable, as to render it advantageous to have many daughters in a family. Five or six camels are a very ordinary payment for a person in tolerable circumstances, and if the man can afford it, and the bride is much admired or well connected, fifty sheep and a mare or foal are added.

The next stage of this usage is found to prevail among semi-civilized people; and it consists in this, that while the principle of 'price' is retained, it is customary for the father to return part of what he receives, to form a dowry for the daughter. In the first instance this dowry was, and is still among many tribes and people, a provision considered to proceed from the mere favour of the father, the amount of which depended upon him, and which he was at liberty to withhold altogether. But when it became an established custom, it was found convenient to distinguish in the marriage contract how much of the payment made by the bridegroom should form the 'dowry' of the bride, and how much the 'gift' to the father. To this point the people of Canaan appear, from our text, to have arrived very early; for we see that the 'dowry' and the 'gift' are discriminated. Among the ancient Greeks also, and indeed among the modern Greeks, we find that the father did not at all times engross the price of his daughter; but there is mention of two species of payments, one to the father to engage him to bestow his daughter on the suitor, and the other to the lady whom he demanded in marriage: and to show that the latter was in effect part of the price, it is sometimes mentioned that the father gave the dowry to his daughter; that is, he gave it out of what he had received from the bridegroom. In this case we are able to ascertain the ex-

istence of usages precisely analogous to those described in the Old Testament, not merely in Greece and other remote countries, but in a kindred and neighbouring nation to the Jews. The Bedouin romance of *Antar*, which described the customs which existed in Arabia before the Mohammedan law had been promulgated, affords very curious illustrations on this subject.

It is a step beyond the usage last denoted, when the father ceases to derive any benefit from the marriage of his daughter. The bridegroom, however, pays just the same; but what he does pay, goes to increase the dowry of the bride, and not to enrich the father. It is a still nearer approximation to the usages of civilized Europe, when the parent thinks proper to render the marriage of his daughter an occasion of expense to himself, by engaging to make an addition more or less considerable, from his own means, to the provision offered by the bridegroom. It is not unusual for considerable persons in Persia, and, we believe, in Turkey and Arabia, to agree to double the value of the goods supplied by the bridegroom. It should be understood, that all the usages to which we have adverted—of payment exclusively to the father—of payment divided between father and daughter—of the father altogether foregoing his interest in the payments of the bridegroom, or even of increasing the dowry from his own means—may

and do exist contemporaneously in the same country; the result being determined by local usage, by private feeling and disposition, or by the respective condition of the families contracting alliance.

20. '*And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city.*'—Here we see that Hamor, the prince or king of the town of Shechem—which appears to have been founded by him, and called after the name of his son—could not agree to the propositions made by Jacob's sons until he had consulted the citizens and obtained their consent. From this and other such facts we can gather that the power of the petty princes of Canaan, so often mentioned in this book, was of a very limited description. By the constitution of these governments the people had an important share in the transaction of affairs, which were canvassed and regulated in general assemblies of the nation. Traces of the limited nature of the more ancient monarchies may be found in sufficient abundance. The kings of Egypt were subject to severe and troublesome restrictions. The power of the first kings in Greece was not more extensive than their territories. One might well compare these ancient kings to the Caciques and other petty sovereigns of America, who have scarcely any authority but in what relates to war, alliances, and treaties of peace.

## CHAPTER XXXV.

1 *God sendeth Jacob to Beth-el.* 2 *He purgeth his house of idols.* 6 *He buildeth an altar at Beth-el.* 8 *Deborah dieth at Allon-bachuth.* 9 *God blesseth Jacob at Beth-el.* 16 *Rachel travaileth of Benjamin, and dieth in the way to Edar.* 22 *Reuben lieth with Bilhah.* 23 *The sons of Jacob.* 27 *Jacob cometh to Isaac at Hebron.* 28 *The age, death, and burial of Isaac.*

AND God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments:

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.

5 And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

6 ¶ So Jacob came to Luz, which is in the land of Canaan, that is, Beth-el, he and all the people that were with him.

7 And he built there an altar, and called the place <sup>1</sup>El-beth-el: because there God appeared unto him, when he fled from the face of his brother.

8 ¶ But Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called <sup>2</sup>Allon-bachuth.

9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, <sup>3</sup>but Israel shall be thy name: and he called his name Israel.

11 And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And God went up from him in the place where he talked with him.

14 ¶ And Jacob set up a pillar in the place where he talked with him, <sup>4</sup>even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, Beth-el.

16 ¶ And they journeyed from Beth-el; and there was but <sup>5</sup>a little way, to come to Ephrath: and Rachel travailed, and she had hard labour.

<sup>1</sup> Chap. 27. 43.  
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<sup>2</sup> Chap. 28. 19.

<sup>3</sup> That is, *The God of Beth-el.*

<sup>4</sup> That is, *the oak of weeping.*

<sup>5</sup> Chap. 32. 28.

<sup>5</sup> Heb. *a little piece of ground.*

came to pass, when she was in  
at the midwife said unto her,  
shalt have this son also.  
ame to pass, as her soul was in  
she died) that she called his  
: but his father called him

hel died, and was buried in the  
h, which is Beth-lehem.

ob set a pillar upon her grave :  
ar of Rachel's grave unto this

Israel journeyed, and spread his  
the tower of Edar.

22 ¶ And it came to pass, when Israel dwelt  
in that land, that Reuben went and lay with  
Bilhah his father's concubine : and Israel heard  
it. Now the sons of Jacob were twelve :

23 The sons of Leah ; Reuben, Jacob's

7 That is, the son of my sorrow.

8 That is, the son of the right hand.

9 Chap. 40. 4.

10 Chap. 25. 8.

Verse 4. 'All their earrings.'—Had these ear-rings been simply ornamental, they certainly would not need to have been given up with the 'strange gods.' It would, therefore, seem that they bore the figures of false gods, or some symbols of their power. Such ear-rings are still to be found in India and other countries of the East, and are regarded as charms or talismans to protect the wearer against enchantments and against enemies. It seems that the Israelites were not in after-times free from this objectionable practice, for Hosea (ii. 13) represents Jerusalem as having decked herself with the ear-rings of Baalim.

8. 'Deborah, Rebekah's nurse, died, and was buried beneath Beth-el under an oak; and the name of it was called Allon-bachuth' [the oak of weeping].—This nurse accompanied Rebekah when she left her native country to join her destined husband; she was with her always after, to the day of her death: and how she was honoured in her death the text records. This importance of nurses was common in ancient times; but is now almost peculiar to the East, especially among the Moslems. They indeed seem to feel that the fact of such a connection creates an almost maternal relation, so as to affect marriages, in nearly the same way in which (in the Roman Catholic church) a godmother has been supposed to become related to the baptised child. A few of the declarations of Mohammed on this subject will open this matter to the reader. Aayeshah (his most favoured wife) says: 'The brother of the woman's husband who had nursed me came and asked permission to come to me; but I refused him till asking the prophet: and the prophet came, and I asked him, and he said, "Verily, he is your uncle, then allow him to come in."' On which Aayeshah remarked: 'O messenger of God! the woman nursed me, not the man.' The prophet said: 'Verily he is your uncle; then tell him to come in; because the man whose wife has suckled you is your foster-father, and his brother your uncle.' Another circumstance elicited from him the declaration: 'Verily, God hath made unlawful for a child (to marry) the woman who suckled him, or her daughter, her sister, or her mother—in like manner as he hath forbidden it to near relationship.' On another occasion he obliged a man to divorce his wife, because a woman affirmed that she had given suck to both when they were infants. More on this subject may be found in the *Mishat-ul-Masabih* (xiii. v. 1). At present, in many parts of India are mosques and mausoleums built by the Mohammedan princes near the sepulchres of their nurses. They are excited by a grateful affection to erect

firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun :

24 The sons of Rachel ; Joseph, and Benjamin :

25 And the sons of Bilhah, Rachel's hand-maid ; Dan, and Naphtali :

26 And the sons of Zilpah, Leah's hand-maid ; Gad, and Asher : these are the sons of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned.

28 ¶ And the days of Isaac were an hundred and fourscore years.

29 And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days : and his sons Esau and Jacob buried him.

these structures in memory of those who, with maternal anxiety, watched over their infancy.

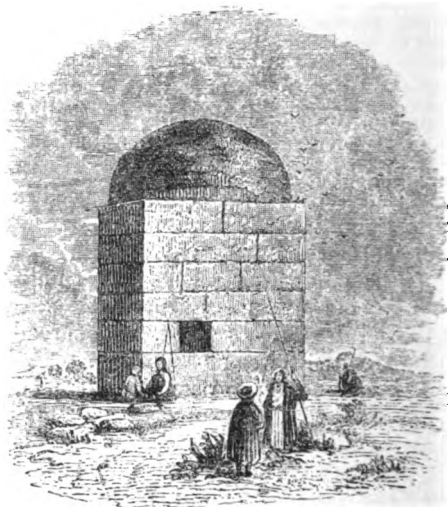
18. 'She called his name Ben-oni ; but his father called him Benjamin.'—Here is a very curious instance of the circumstances under which a name was imposed by the mother, and of a change made by the father to one similar in sound, but of very different signification (see marginal explanation). We have seen that the names of most of Jacob's other children, in like manner, were given from some hope or circumstance connected with their birth. Nothing can be more similar to this than the usages still existing among the Bedouin Arabs. Among them the common Mohammedan names (except that of 'Mohammed') are comparatively rare : most of the names—which are imposed at the birth of the child—are derived from some trifling accident, or from some idea that occurred to the mind, or some object that attracted the attention of the mother or the women present at the child's birth. 'Thus,' says Burckhardt, 'if the dog happened to be near on the occasion, the infant is probably named *Kelab* (from *kelb*, a dog).' It is very probable that the name of Caleb—the celebrated Israelite who alone (with Joshua) was allowed to enter the Promised Land, of all the multitude that left Egypt (Num. xxxii. 12), and which is identical with this—originated in a similar way ; and also the name of Hamor, or rather Chamor, in the preceding chapter, which literally means 'an ass.' The application of the latter name to a prince or emir helps to show the comparative respectability of the ass in eastern countries. The same custom exists to some extent in other Asiatic nations, and even in Africa ; for Mungo Park informs us, that 'the children of the Mandingoes are not always named after their relatives, but frequently in consequence of some remarkable occurrence. Thus my landlord at Kamalia was called *Karfa*, a word signifying "to replace;" because he was born shortly after the death of one of his brothers.' With regard to the name Benjamin, explained to mean 'son of the right hand,' it more probably means 'son of days;' that is, 'son of his father's old age' (see ch. xlv. 10). The difference entirely depends on the last letter of the name. The Samaritan reads 'Benjamin,' which certainly means 'son of days;' and it is conceived that 'Benjamin' is of the same signification, only with the Chaldee termination *in* for *im*—just as we say 'cherubim' or 'cherubin' indifferently. The question is of interest only because the force of the text turns upon the signification of the name.

19. 'Ephrath, which is Beth-lehem.'—Ephrath, or

Ephrata, was the old, and Bethlehem the later name of this town. 'Bethlehem' means 'house of bread;' but we do not know on what occasion it was imposed. The town was in the allotment of the tribe of Judah, being situated about six miles south of Jerusalem, on the road to Hebron. Some notice of its present state will come most suitably as a note to Matt. ii. 1; and it is therefore only necessary here to remark that it was a city in the time of Boaz (Ruth iii. 11; iv. 1), whose grandson was Jesse, the father of David, who was born and reared there; in consequence of which the place is very frequently distinguished as 'the city of David.' It was one of the cities fortified by Rehoboam. But its greatest and most holy distinction results from its having been the appointed birthplace of our Saviour. The town is called sometimes in the Old Testament 'Bethlehem-Judah,' to distinguish it from another Bethlehem, mentioned, in Josh. xix. 15, as a city of Zebulun. Its ancient name is nearly preserved to this day, it being now called *Beit-Lahm*.

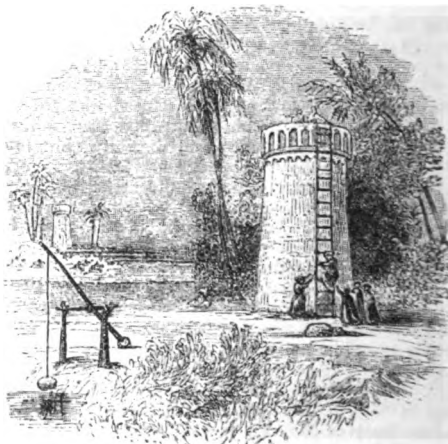
20. 'That is the pillar of Rachel's grave unto this day.'—Many interesting considerations, on which we cannot here expatiate, result from tracing the various methods which were resorted to in order to preserve the memory of events in the primitive times, when the art of writing was either unknown or had not yet been brought to bear on the usages of civil life. The progress of writing was manifestly slow; and after the art was well known, the ancient commemorative practices were still for a long time retained. Some of the devices for the transmission of important facts to posterity have already passed under our notice. We have seen the patriarchs erecting altars where the Lord had appeared to them (ch. xii. 7; xxvi. 25; xxxv. 7); planting woods (ch. xxi. 31, 33), and setting up monuments in memory of the principal events of their lives; and for the same purpose giving characteristic names to the spots where such events took place. Instances of the last description have been too frequent to require indication. The profane writers, and the existing usages in many countries, furnish examples of the same custom. The ancient fragment of Sanchoniathon informs us that rude stones and posts were the first memorials of the Phœnician people. Near Cadiz, heaps of stone used to be indicated as the famous 'pillars' which are said to have commemorated the expedition of Hercules to Spain. The ancient people of the north preserved the memory of events by placing stones of extraordinary size in particular places; and this method is still used by the American savages, among whom writing is unknown. The manner in which such monuments were made subservient to this purpose is clearly described in Josh. iv. Parents explained to their children the object of such erections, and instructed them in the facts which gave occasion to them. In this way tradition supplied in some degree the place of written records. The early sepulchral pillars came under the same class of commemorative erections. They do not appear to have borne any inscriptions in their primitive use, although in after-times they did. Burder collects instances from Homer of pillars erected over graves. Paris is represented, when going to shoot Diomed, as couching behind the pillar which had been erected upon or near the grave of Ilus. So, also, at the funeral of Elpeuor, we find Ulysses and his companions forming a tumulus and erecting a pillar: and in another place, a heap of earth and a pillar are mentioned as the usual tokens of respect paid to the dead.

The reputed tomb of Rachel, near Ephrath, is somewhat less than half way on the road from Bethlehem to Jerusalem. It stands a little to the left of the road. Mr. Carne, in his *Recollections of the East*, says: 'The spot is as wild and solitary as can well be conceived: no palms or cypresses give their shelter from the blast; not a single tree spreads its shade where the ashes of the beautiful mother of Israel rests. Yet there is something in this sepulchre in the wilderness that excites a deeper interest than more splendid or revered ones. The tombs of Zacharias and Absalom, in the valley of Jehoshaphat, or that of the kings in the plain of Jeremiah, the traveller looks at with careless indifference; beside that of Rachel his fancy wanders to the



RACHEL'S SEPULCHRE.

land of the people of the East; to the power of beauty, that could so long make banishment sweet; to the devoted companion of the wanderer, who deemed all troubles light for her sake.' The Turks have generally enclosed the real or supposed sepulchres of the chief characters of the Old Testament in some building or other: that which covers the tomb of Rachel is of a very humble description. It is a small square building surmounted by a dome, and resembling the common tombs of sheikhs and saints in Arabia and Egypt. Mr. Buckingham, who has particularly described it, says, 'We entered it on the south side by an aperture through which it was difficult to crawl, as it has no door-way; and found on the inside a square mass of masonry in the centre, built up from the floor nearly to the roof, and of such a size as to leave barely a narrow passage for walking round it. It is plastered with white stucco on the outer surface; and is sufficiently large and high to enclose within it any ancient pillar that might have been found on the grave of Rachel.' As this interior central mass is certainly different from anything we have ourselves ever witnessed in such structures, we are disposed to concur with Mr. Buckingham in thinking it probable that it was originally intended to enclose a pillar, or fragment of one, which tradition had pointed out as the pillar of Rachel's



TOWER IN THE DESERT.

grave; and that the present structure was afterwards built over the whole by the Mohammedans, who do not yield to the Jews or Christians in their veneration for such places.

21. *'The tower of Edar.'*—Literally 'the flock-tower.' It was doubtless a tower which some former pastors had erected for their convenience and safety. Such towers still exist, and are still erected. On their summits the shepherds hold their watch, and can discern approaching danger from afar; and within their walls they deposit, in prospect of

danger, their moveables, and their wives and young children, if they do not themselves resort to the shelter which these structures offer. Such are the watch-towers—the Mizpehs—which the Scriptures so often mention.

22. *'And Israel heard it.'*—What he felt is left to the imagination of the reader, as something too strong to be uttered. This is thus a striking and emphatic abruptness, the effect of which is not improved, but grievously marred, by the impertinent addition of the Septuagint, *καὶ πῶρρον ἐφύεν ἐναντίον αὐτοῦ*, 'and it was evil in his eyes.'

## CHAPTER XXXVI.

2 *Esau's three wives.* 6 *His removing to mount Seir.* 9 *His sons.* 15 *The dukes which descended of his sons.* 20 *The sons and dukes of Seir.* 24 *Anah findeth mules.* 31 *The kings of Edom.* 40 *The dukes that descended of Esau.*

Now these *are* the generations of Esau, who *is* Edom.

2 Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;

3 And Bashemath Ishmael's daughter, sister of Nebajoth.

4 And 'Adah bare to Esau Eliphaz; and Bashemath bare Reuel;

5 And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.

6 ¶ And Esau took his wives, and his sons, and his daughters, and all the 'persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

7 For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

8 Thus dwelt Esau in 'mount Seir: Esau *is* Edom.

9 ¶ And these *are* the generations of Esau the father of 'the Edomites in mount Seir:

10 These *are* the names of Esau's sons; 'Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

11 And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these *were* the sons of Adah Esau's wife.

13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these *were* the sons of Bashemath Esau's wife.

14 And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

15 ¶ These *were* dukes of the sons of Esau: the sons of Eliphaz the firstborn son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, and duke Amalak: these *are* the dukes that came of Eliphaz in the land of Edom: these *were* the sons of Adah.

17 And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes that came of Reuel in the land of Edom; these *are* the sons of Bashemath Esau's wife.

18 And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes that came of Aholibamah the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau, who *is* Edom, and these *are* their dukes.

20 ¶ These *are* the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori, and Heman; and Lotan's sister was Timna.

23 And the children of Shobal *were* these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah *were* these; Dishon, and Aholibamah the daughter of Anah.

26 And these *are* the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.

27 The children of Ezer *are* these; Bilhan, and Zaavan, and Akan.



28 The children of Dishan *are* these ; Uz, and Aran.

29 These *are* the dukes *that came* of the Horites ; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan : these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31 ¶ And these *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned in Edom : and the name of his city *was* Dinabab.

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead : and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Masrekah reigned in his stead.

37 And Samlah died, and Saul of Rehoboth *by* the river reigned in his stead.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead : and the name of his city *was* Pau ; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

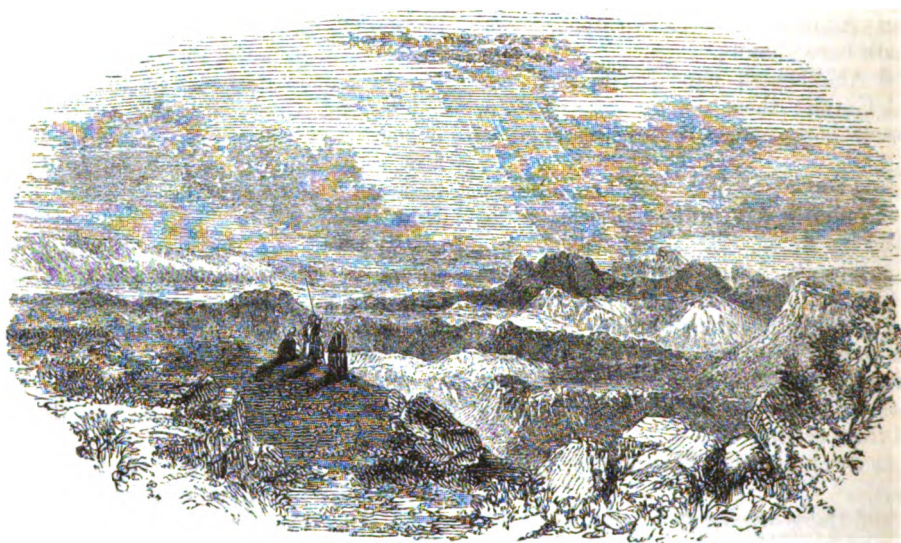
40 ¶ And these *are* the names of the dukes *that came* of Esau, according to their families, after their places, by their names ; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram : these *be* the dukes of Edom, according to their habitations, in the land of their possession : he *is* Esau the father of 'the Edomites.

<sup>7</sup> Heb. *Edom*.



MOUNTAINS OF SEIR.

Verse 1. '*The generations of Esau*,' etc.—The following brief abstract of the view of this chapter taken by Dreschler, in his very able work, *Die Einheit und Aechtheit der Genesis*, will serve to elucidate most of its apparent difficulties. 'The chapter begins with an account of Esau's family during their residence in Canaan, and of their wealth and removal, 1-8. It proceeds to give a general view of the domestic condition of Esau in the country of Seir, 9-14. This is followed by the names of the tribes of the Edomites, who, like those of the Israelites, borrowed their names from those of Esau's nearest descendants, and each of whom had its own head or chieftain, in Hebrew *Alluph*, as the alluph of the tribe of Teman, etc., 15-19. Afterwards appears the genealogy of Seir the Horite, 20-30. Then we have the Edomitish kings, 31-39.

And the chapter closes by giving the residences of the Edomitish tribes.' This general view removes the chief difficulties of the chapter. The fourteen alluphim (15-19) before the kings, do not form a successive course, but are contemporaneous ; and, after the kings, it is not a new course of pylarchs that is given, but the residences of those before named. 'Every difficulty,' continues this writer, 'vanishes, when it is considered that the royal power among the Edomites was not raised upon the ruins of the authority of the pylarchs (which would require a considerable course of time for the continuance of the latter, after the expiration of which the course of eight kings might begin), but that both existed contemporaneously, the Edomites having rulers of tribes, and also kings at the same time. The eighth king of the Edomites was evidently

contemporary with the author of the Pentateuch; who mentions the decease of all the preceding kings, but is silent respecting his. The reason is plain: he was king when the author wrote. In the first book of Chronicles, indeed, his death is stated: but that book was composed long after his time. The author of Genesis, with a particularity which appears only in this individual case, mentions the names of his wife, her parent, and grand-parent. What reason can be assigned for this, unless the author was contemporary with the Edomitish king? And the period of his reign falls within the age of Moses. From what has been said, it appears that the dukes and kings mentioned in this chapter flourished before the time of Moses, and consequently the notice here contained may have been written by him. Inasmuch as he does speak of kings who should rule over the Hebrews (Deut. xvii. 14-20; xxviii. 36), it is not impossible he may have written even the latter clause, 'before there reigned any king over the children of Israel,' particularly as in ch. xxxv. 11 he recounts the promise of God to Jacob, that 'kings' should descend from him. Still it may have been a marginal note, which in time found its way into the text.

2. *Adah the daughter of Elon*.—See the note on ch. xxvi. 34.

9. *Esau the father of the Edomites in Mount Seir*.—The term 'Mount Seir,' or rather the mountains of Seir, must be understood with considerable latitude. It was applied indefinitely to that range of mountains which, under the modern names of Djebel Shera and Hasma, rise abruptly on the east side of the Ghor, or depressed plain, which extends from the southern extremity of the Dead Sea to the Gulf of Akabah. These mountains form a natural division of the country, which appears to have been well known to the ancients. The plain to the east of the hilly region which these mountains form is much more elevated than the level of the Ghor, which bounds that region on the west of the same mountains; in consequence of which the hills appear with diminished importance as viewed from the eastern or upper plain. This plain terminates to the south by a steep rocky descent, at the base of which begins the desert of Nedjed. It is to a part of this upper plain, and to the mountains which constitute its western limit, that, as Burckhardt thinks, the name of Arabia Petraea, or the Stony, was given by the ancients; the denomination being, however, extended northward, so as to include the eastern plain, together with the mountains which form the eastern boundary of Palestine so far north as the river Jabbok. Speaking of this region, Burckhardt says, 'It might well be called Petraea, not only on account of its rocky mountains, but also of the elevated plain, which is so covered with stones, especially flints, that it may with great propriety be called a stony desert, although susceptible of culture. In many places it is overgrown with herbs; and must once have been thickly inhabited, for the traces of many ruined towns and villages are met with on both sides of the Hadj route between Maan and Akabah, as well as between Maan and the plains of the Haouran; in which direction there are many springs. At present, all this country is desert, and Maan is the only inhabited place in it' (*Travels in Syria*; different parts of which have been analyzed to furnish this geographical statement). The mountains themselves are described by the same traveller as chiefly calcareous, with an occasional mixture of basalt. The mountainous region which they form, of course, differs from the plain which skirts it on the east. The climate is very pleasant. The air is pure; and although the heat is great in summer, the refreshing breezes which then prevail prevent the temperature from becoming suffocating. The winter, on the other hand, is very cold; deep snow falls, and the frosts sometimes continue to the end of March. This mountainous country is adequately fertile, producing figs, pomegranates, apples, peaches, olives, apricots, and most European fruits. The region has been in all times noted for the salubrity of its air; and Burckhardt observes, there was no part of Syria in which he saw so few invalids.

The mountains of Seir were in the first instance occupied by a people called the Horim, or Horites, who are mentioned in Gen. xiv. among those whose country was ravaged by Chedorlaomer and his allies. These people are supposed to have taken their name from the chief or leader who, with his tribe or family, first settled there, and whose name (Hor) is preserved in the mountain, in this range, on which Aaron died. The name 'Seir,' applied to this region, is doubtless derived from the chief of that name, who is mentioned in v. 20 as the head of the family. The extent of territory occupied by the Horites cannot be very precisely ascertained; but there is no room to suppose that it reached so far south of the Dead Sea, or spread so far west towards the Mediterranean as the 'land of Edom' of after-times certainly did. The 'land of Seir,' of the patriarchal times, seems to have been immediately to the east and south of the Dead Sea. In this land Esau settled himself permanently after the death of his father; and as his descendants increased, they were enabled to extirpate the original inhabitants, and occupied the land in their stead (Deut. ii. 12, 22). The country then took the name of the 'land of Edom,' a denomination which appears to have extended with the progressive extension of the Edomite power, whence it is necessary that, in speaking of the land of Edom, we should be careful to distinguish times. In the times of Moses and Joshua, and even under the kings of Judah, it was confined to the region of Mount Seir; but in that direction it had, before the time of Solomon, extended to the Gulf of Akabah. In 1 Kings ix. 26, we read, 'King Solomon made a navy of ships at Ezion-geber, which is beside Eloth, on the shore of the Red Sea in the land of Edom;' and if Ezion-geber was both on the shore of the Red Sea and in the land of Edom, the dominions of the Edomites must have extended to the Arabian Gulf. It is not until a much later period that we find the country to the south of Palestine called the land of Edom; and it therefore appears that the Edomites availed themselves of the depressed state into which the Jews were brought by the Assyrian and Babylonian kings to extend themselves westward from their mountains towards the Mediterranean, and ultimately to encroach upon the southern province of Palestine itself, making Hebron their capital. It is proper, in this view, to distinguish the whole extent of the land of Edom into two parts. One comprehended the whole range of Seir, with the neighbouring plain. Bozra (see notes on Isa. xxxiv. 6; Jer. xlix. 13), in the part east of Palestine, and Petra, more towards the Arabian Gulf, were its chief towns. The latter city is supposed to be the 'Selah' and 'Joktheel' of the Bible (see note on 2 Kings xiv. 7); and is described in ancient history as the capital of the Nabathæans; for those Edomites who remained in Seir, after a large colony had gone to occupy the south of Judæa, during the captivity of the Jews, joined themselves with the descendants of that Nebajoth, son of Ishmael, whose full sister Esau had married (v. 3), and they were ever after called Nabathæans. After this the land of Edom, and what was exclusively known as Idumæa to the Greeks and Romans, must be understood of the branch dominion south of Palestine. It will be useful to attend to this distinction between the Edomites south of Judæa, and the Edomites as mixed and identified with the Nabathæans in the region of Seir.

The Israelites, in their passing from Egypt to Canaan, were directed to abstain from hostilities with the descendants of Esau; and when the Edomites refused the children of Israel a passage through their territory, Moses was enjoined to make a large circuit round their dominions, in order to avoid any inimical collision with them. Saul, the first king of Israel, warred successfully against the Edomites; but it was left to his successor, David, to complete their subjugation, after a long and sanguinary contest (2 Sam. viii. 14; 1 Kings xi. 16). Then was realized the prophecy of Isaac, that the elder brother should serve the younger. There are several indications that the Edomites submitted to the yoke with great impatience; and they did not omit to avail themselves of the opportunities which the

division of the Hebrew nation into two kingdoms, at variance with each other, offered, for the recovery of their independence. After that division, the dominion over Edom remained with Judah; sometimes governed by tributary princes (1 Kings iii. 9), at others by viceroys appointed by the kings of Judah (1 Kings xlii. 28). But in the reign of Jehoram, son of Jehoshaphat, they revolted, 'and made themselves a king' (2 Chron. xxi. 8-10); and they succeeded in maintaining their national independence against him and his immediate successors. They were again subdued by King Amaziah (1 Kings xiv. 7; 2 Chron. xxv. 11); but in the reign of Ahaz they again and finally recovered their independence. Thus, as Isaac had foretold, Esau broke the yoke of the younger brother from off his neck. They were obliged to submit to Nebuchadnezzar, king of Babylon; and a body of them were present with his army at the siege, and took an active part in the final sack of the city, dealing severely with the citizens (Ps. cxxxvii. 1; Lament. iv. 21; Ezek. xxxv. 7; Obad. 11-14). This conduct was strongly denounced by the prophets, who foretold the future overthrow of Edom. The Jewish traditions state, that during the desolation of Israel and Judah, the Edomites greatly increased in numbers and power, extending their dominions westward, and sending colonies far abroad. This must no doubt be understood of the collective body; but what follows must be restricted to the people of Idumæa south of Palestine. When the Jews were restored from their captivity, they remained for a long time in too weak a state to engage in any contest with the encroaching Idumæans. But when, at an after-period, the latter invaded Judæa while Judas Maccabæus was engaged in opposing the tyranny of Antiochus Epiphanes, they were defeated with great slaughter by the Jewish general, who retaliated the incursion, and demolished the chief fortresses of Idumæa (1 Macc. v. 3, 65; 2 Macc. x. 15; xii. 32, sq.). Another of the same family, John Hyrcanus, brought the Edomites into still further subjection, compelling them to receive circumcision, and to submit to the other rites and observances of the Hebrew law (Joseph. *Antiq.* xiv. 1, 3). Their subsequent history is connected with that of Judæa; and the only circumstance of note is, that Herod the Great, whom the Romans made king of Judæa, was of Idumæan extraction. When Jerusalem was threatened by Vespasian, the Idumæans, whom Josephus describes as 'a tumultuous and disorderly nation—delighting in mutation—and hastening to a battle as if it were to a feast'—were invited to Jerusalem by the 'Zealots.' They proceeded thither with 20,000 men, and being admitted during the night, committed fearful havoc among the people and the party opposed to the Zealots; but they afterwards repented of what they had done and withdrew from the city. After this we hear little of the Idumæans. Origen says that in his time (A.D. 185-253) the Edomites had ceased to be a distinct people; they were numbered with the Arab tribes, and spoke the Syriac language.

15. '*Duke*.'—It would have been desirable to avoid giving to these ancient chiefs of Edom a modern European title, even though the application were substantially correct. It suggests associations having no congruity with a time so ancient and a people so remote. Some such general title as 'prince,' or an Oriental one, as 'emir,' would have been better. The original is מלך *alluph*, which seems to be formed from מלך, in the sense of a family or subdivision

of a tribe; and to denote the head of a family, clan, or tribe. It might therefore be rendered by 'chieftain,' in which sense it is taken by the modern German translators, who have *stammfürst*, 'tribe-chief.'

24. '*This was that Anah that found the mules in the wilderness as he fed the asses of Zibeon his father.*'—The words מָצָא אֶת הַיָּמִים *matza eth hay-yemim*, translated 'found the mules,' have occasioned much discussion. The common opinion, apparently adopted by our translators, is that this Anah was the first who coupled the ass and horse to produce the mongrel breed called mules. This opinion has the authority of the Jewish rabbins and of the Arabic version, and is allowed by several commentators of authority. The objections to this are, that the word *matza* never means 'to invent,' but 'to find,' in the common sense of the term, or 'to acquire, discover, or encounter'; that mules are never elsewhere called *yemim*, but פֶּרֶדִּים *pheredim*; that Anah fed asses only, not horses; and that there is no mention of mules in Palestine till the time of David. Bochart, by whom these objections are strongly urged, is of opinion that the word rendered 'mules' really denotes the Emim, a gigantic people whose territories bordered on that of the Horim, and with whom it is supposed that Anah and his herdsmen had a remarkable encounter as they fed the asses in the wilderness. This opinion has the sanction of the Samaritan text and version; and to the same doctrine leans Onkelos, whose Targum renders the word by 'giants,' or strong powerful men; and another rabbi (Abraham Sepharat) holds that the *yemim* were demons or satyrs. The Septuagint preserves the original word as a proper name, in the singular number; while others render it as a proper name in the plural, which it certainly should be, if taken as a proper name at all. The Syriac translates the greatly disputed word as '*waters*,' and is followed by St. Jerome, who renders it *aquas calidas*, 'warm springs or waters,' and in his note makes a remark on the diversity of opinions which prevail on the subject, and says that the word has, in the Punic language, the signification which he assigns to it. Gesenius concurs in this interpretation; and we are certainly disposed to conclude that waters of some kind or other are intended. The probability is, that Anah, while feeding his father's asses, discovered some remarkable springs, and this would certainly, in that arid region, be considered an event of sufficient importance to be recorded; and it might be the asses which led him to make the discovery, as those animals, as well as camels, have the reputation of being very sagacious in the discovery of water. This interpretation may perhaps be held to derive confirmation that, on the east side of the Dead Sea, in or sufficiently near to the region indicated, there is a place which was celebrated by the Greeks and Romans for its warm baths, and called by them Calirhoe. These springs are fully described by Irby and Mangles (*Travels*, p. 467). And towards the southern extremity of the Dead Sea, and therefore close to if not within the territory of the Horites, are other thermal springs, to which the discovery of Anah might, with still greater probability, be referred. This at least shows that the interpretation is in accordance with the physical characteristics of the region in which the circumstance occurred.

31. '*Before there reigned any king over the children of Israel.*'—See the note on v. 1.

## CHAPTER XXXVII.

2 *Joseph is hated of his brethren.* 5 *His two dreams.* 13 *Jacob sendeth him to visit his brethren.* 18 *His brethren conspire his death.* 21 *Reuben saveth him.* 26 *They sell him to the Ishmeelites.* 31 *His father, deceived by the bloody coat, mourneth for him.* 36 *He is sold to Potiphar in Egypt.*

AND Jacob dwelt in the land <sup>1</sup>wherein his father was a stranger, in the land of Canaan.

2 These *are* the generations of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

3 Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* <sup>2</sup>colours.

4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5 ¶ And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? and they hated him yet the more for his dreams, and for his words.

9 ¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

11 And his brethren envied him; but his father observed the saying.

12 ¶ And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not

thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, Here *am I*.

14 And he said to him, Go, I pray thee, <sup>3</sup>see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

15 And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks*.

17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

18 ¶ And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

19 And they said one to another, Behold, this <sup>4</sup>dreamer cometh.

20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

21 And <sup>5</sup>Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, *his* coat of *many* <sup>6</sup>colours that *was* on him;

24 And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood?

27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh. And his brethren <sup>7</sup>were content.

<sup>1</sup> Heb. of his father's sojournings.

<sup>2</sup> Or, pieces.

<sup>3</sup> Heb. see the peace of thy brethren, &c.

<sup>4</sup> Heb. master of dreams.

<sup>5</sup> Chap. 42. 22.

<sup>6</sup> Or, pieces.

<sup>7</sup> Heb. hearkened.

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28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

29 ¶ And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he rent his clothes.

30 And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go?

31 ¶ And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

32 And they sent the coat of *many* colours, and they brought *it* to their father; and said,

This have we found: know now whether it be thy son's coat or no.

33 And he knew it, and said, *It is* my son's coat; an 'evil beast hath devoured him: Joseph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

36 ¶ And the Midianites sold him into Egypt unto Potiphar, an 'officer of Pharaoh's, and 'captain of the guard.

<sup>8</sup> Psal. 105. 17. Wisd. 10. 13. Acts 7. 9. <sup>9</sup> Chap. 44. 28.  
<sup>10</sup> Heb. *cunuch*. But the word doth signify not only *eunuchs*, but also *chamberlains, courtiers, and officers*.  
<sup>11</sup> Heb. *chief of the slaughtermen, or, executioners*. Or, *chief marshal*.

Verse 3. '*A coat of many colours*.'—This parti-coloured tunic of Joseph has occasioned some speculation; but it seems to us that the real point of interest has not been noticed. It would be desirable to know whether the art of interweaving a piece in various colours was at this time discovered or not. Judging from the information which this text offers, it would seem not; for the word which is constantly rendered 'colours' may, as in the marginal reading, with more than equal propriety be rendered 'pieces,' which makes it probable that the agreeable effect resulting from a combination of colours was obtained by patchwork, in the first instance; and in after-times, by being wrought with a needle. The value and distinction attached to such variegated dresses shew that they were not common, and were formed by some elaborate process. This continued long after. In the time of David, such a dress was a distinction for a king's daughter (2 Sam. xiii. 18); and in Judges v. 30, we see ladies anticipating the return of a victorious general, with 'a prey of divers colours, of divers colours of needlework on both sides.' We may therefore infer, that in these times people generally did not wear variegated dresses, the common use of which must have been consequent on the discovery of the art of interweaving a variegated pattern in the original texture, or of printing it subsequently. Except in Persia, where a robe is usually of one colour, most Asiatics are partial to dresses in which various patterns are interwoven in stripes or flowers; and parti-coloured dresses have necessarily ceased to form a distinction. The most remarkable illustration of this text which we have seen is given by Mr. Roberts, who states that in India it is customary to invest a beautiful or favourite child with 'a coat of many colours,' consisting of crimson, purple, and other colours, which are often tastefully *sewed together*. He adds: 'A child being clothed in a garment of many colours, it is believed that neither tongues nor evil spirits will injure him, because the attention is taken from the beauty of the person to that of the garment.'

17. '*Dothan*.'—This place is mentioned in 2 Kings vi. 13-15, as the 'city' in which the Syrians were smitten with blindness at the word of Elisha. Dothan is placed by Eusebius and Jerome twelve Roman miles north of Sebaste or Samaria, and it was obviously on the caravan track from Syria to Egypt. The well into which Joseph was cast by his brothers, and consequently the site of Dothan, has, however, been placed by tradition in a very distant quarter, namely, about three miles south-east from Safed, where there is a khan called Khan Jubh Yusuf, the

Khan of Joseph's Pit, because the well connected with it has long passed among Christians and Moslems for the well in question. The Bethulia of Judith has long been identified with Safed; and as Dothan (Dothaim) is mentioned as being in the neighbourhood, it became necessary that Dothan should be found in this quarter. But it is clear, from the notices in Judith (iv. 5; vii. 1, 2), that Bethulia was south, and not north, of the plain of Esdraelon; and consequently we are at liberty to seek the site of Dothan also at some point more conformable to the intimation of Eusebius and to the probabilities of the story than that of the alleged Joseph's well.

19. '*Dreamer*' בעל החלמות *baal ha-chalomoth*, 'lord of dreams,' a 'master dreamer.' There is a bitter irony in this epithet, which seems to suggest that Joseph's brothers considered that he had invented, or pretended to have had, the dreams which so much annoyed them. It does not seem to be generally known that in Western Asia it is considered a fearful enormity, a sort of sacrilege, to utter a pretended dream. Since dreams are regarded as intimations from the higher world, to pretend to have had one assumes the character of something like blasphemous trifling with God. Mohammed himself assigns a place in hell to such offenders.

20. '*Let us slay him, and cast him into some pit*.'—The pit they had in view was doubtless a cistern, such as that into which they ultimately cast him alive. These cisterns generally get exhausted towards the end of summer. In two of them, near Heshbon, Irby and Mangles found about three dozen of human skulls and bones.

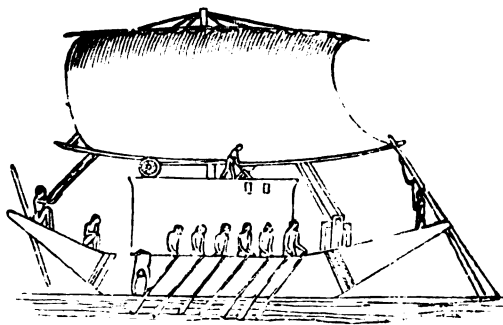
25. '*Ishmeelites*.'—Lower down, v. 27, the same persons are called 'Midianites.' The Ishmaelites and Midianites were both descended from Abraham, but of different female parentage (xxv. 2, 4, 12-18). Here they appear to be identified, owing probably to their intimate association with one another. See also Judg. vii. 12; viii. 22, where the words seem to be used promiscuously. Rosenmüller distinguishes them as genera and species, illustrating this by the comparison taken from Aben Ezra, of Frenchmen and Lyoneses. As the Ishmaelites were the most numerous and powerful of Abraham's descendants (with the exception of the Israelites), all the others seem to have been merged in them, and known by their name. See Turner's *Genesis*, p. 333. 'Here,' says Dr. Vincent, 'upon opening the oldest history in the world, we find the Ishmaelites from Gilead conducting a caravan loaded with the spices of India, the balsam and myrrh of Hadramaut; and in the



regular course of their traffic proceeding to Egypt for a market. The date of this transaction is more than seventeen centuries before the Christian era, and notwithstanding its antiquity, it has all the genuine features of a caravan crossing the desert at the present hour' (*Commerce and Navigation of the Ancients*, ii. 262). We cannot at this moment enter into the question, which Dr. Vincent assumes, that the Arabians had already become the medium of communication between India and Egypt. As the subject divides itself into two parts, the commerce of the Arabians and that of the Egyptians, we postpone the former, and confine ourselves to a few remarks on the latter. In the present text we see a caravan of foreigners proceeding to Egypt, their camels laden with articles of luxury; whence it is an obvious inference that Egypt had then become, what it is always recorded to have been, the centre of a most extensive land commerce; the great emporium to which the merchants brought gold, ivory, and slaves from Ethiopia, incense from Arabia, spices from India, and wine from Phœnicia and Greece; for which Egypt gave in exchange its corn, its manufactures of fine linen, its robes, and its carpets. In after-times, the merchants of the west, of Greece and Rome, resorted to Egypt for its own products, and for the goods brought thither by the Oriental merchants. But none of this was done by Egyptians themselves. We never, either in ancient or modern times, read of Egyptian caravans. This doubtless arose in a great degree from the aversion which (in common with all people who observe a certain diet and mode of life prescribed by religion) they entertained to any intercourse with strangers, and which reminds us continually of the restrictive policy of the Japanese, in some respects, and of the religious prejudices of Hindoos and strict Mohammedans, in others. Thus, it was a maxim among the Egyptians not to leave their own country; and we have ample evidence that they rarely did so, except in attendance upon the wars and expeditions of their sovereigns, even when their restrictive policy and peculiar customs became relaxed under the Greek and Roman rulers of the country. 'They waited,' says Goguet, after Strabo, 'till other nations brought them the things they stood in need of; and they did this with the more tranquillity, as the great fertility of their country in those times left them few things to desire. It is not at all surprising that a people of such principles did not apply themselves to navigation until very late.' Besides, the Egyptians had a religious aversion to the sea, and considered all those as impious and degraded who embarked upon it. The sea was, in their view, an emblem of the evil being (Typhon), the implacable enemy of Osiris; and the aversion of the priests in particular was so strong, that they carefully kept mariners at a distance, even when others of the nation began to pay some attention to sea affairs. But besides their religious hatred to the sea, and political aversion to strangers, other causes concurred in preventing the cultivation of maritime commerce by the Egyptians. The country produces no wood suitable for the construction of ships. Therefore, when the later Egyptian and the Greek sovereigns began to attend to navigation, they could not fit out a fleet till they had obtained a command over the forests of Phœnicia, which gave occasion to bloody wars between the Ptolemies and the Seleucidae for the possession of those countries. The unhealthiness of the Egyptian coast, and the paucity of good harbours, may also be numbered among the circumstances which operated, with others, in preventing attention to maritime affairs.

The indifference of the Egyptians to foreign commerce is demonstrated by the fact that they abandoned the navigation of the Red Sea to whatever people cared to exercise it. They allowed the Phœnicians, the Edomites, the Jews, the Syrians, successively, to have fleets there and maritime stations on its shores. It was not until towards the termination of the national independence that the sovereigns of Egypt began to turn their attention to navigation and commerce. The ports of Lower Egypt were ultimately opened to the Phœnicians and Greeks, by Psammetichus,

about 658 years B.C. His son, Necho, for the purpose of facilitating commerce, attempted to unite the Mediterranean and Red Sea, by means of a canal from the Nile; but desisted after having lost 100,000 workmen. He then caused ships to be built both on the Mediterranean and Red Sea, and interested himself in maritime discovery, with a view to the extension of the commercial relations of Egypt. He sent on a voyage of discovery those Phœnician mariners who are supposed to have effected the circumnavigation of Africa, sailing from the Red Sea, and, after doubling the Cape of Good Hope, returning by the Mediterranean. The maritime power of Egypt increased thenceforward, the clearest proof of which may be found in the fact, that in the reign of Necho's grandson, Apries, the Egyptian fleet ventured to give battle to, and actually defeated, so experienced a naval power as that of the Phœnicians. The subjection of the country to the Persians does not seem to have materially interfered with the growing maritime commerce of Egypt. But Herodotus, who was there in this period, remarks on the characteristic singularity which the Egyptians had carried into their marine and trade. Their ships were built and armed after a fashion quite different from that observed by other nations, and their rigging and cordage were arranged in a manner that appeared very singular and fantastic to the Greeks.



ANCIENT EGYPTIAN SHIP.

After all, the Egyptians were not themselves a people addicted to maritime commerce. The Greek rulers of Egypt, indeed, changed the entire system of Egyptian trade, and the new capital, Alexandria, became the first mart of the world, while the ancient inland capitals, which had arisen under the former system, sunk into insignificance. But it was the Greeks of Egypt, not the Egyptians, who did this. 'They became,' says Dr. Vincent, 'the carriers of the Mediterranean, as well as the agents, factors, and importers of Oriental produce; and so wise was the new policy, and so deep had it taken root, that the Romans, upon the subjection of Egypt, found it more expedient to leave Alexandria in possession of its privileges, than to alter the course of trade, or occupy it themselves.' See Vincent's *Commerce and Navigation of the Ancients*; Heeren's *Historical Researches*; Goguet, *Origine des Lois*; Regnier, *De l'Economie Publique et Rurale des Egyptiens*, etc.

— 'Spicery,' etc.—It is remarkable that the products here enumerated are very nearly the same which are mentioned in ch. xliii. 11, as sent by Jacob by his sons as a present to the governor of Egypt. This seems to shew that they were rarer in Egypt than in Syria, if it does not prove that they were the produce of the latter country. The word נֶחֱוֹת *necoth*, occurs in both, and is rendered 'spices,' or 'perfumes,' not only in our version, but in the Septuagint and the Vulgate, as well as by Rashi and Aben Ezra. Onkelos renders it by a word, נֶחֱוֹת, which Rashi supposes to mean wax, but more likely, as De Pomis explains, a resinous substance, as the Arabic and Syriac also translate it. This last-named writer, followed by Rosenmüller, Professor Royle, and others, supposes that it is the Gum



SPICE (*Astragalus Gummifer*).

Tragacantha, which is obtained from several species of *Astragalus*, several of which grow in Syria and Asia Minor. One of these, *A. Gummifer*, yielding the best kind of tragacanth, was found by Dickson of Tripoli in Lebanon, where he ascertained that the tragacanth was collected by the shepherds. This gum has always been highly esteemed in eastern countries, and was therefore likely to be an article of commerce to Egypt in ancient times.

— 'Balm,' מֶרְיָח *tzeri*.—The product distinguished by this name of *tzeri* is several times mentioned in Scripture. In Ezek. xxvii. 17, it is mentioned along with 'wheat of Minnith and Pannag, and honey, and oil,' as merchandise which Judah brought to the markets of Tyre. This was possessed of medicinal properties, as appears from Jer. viii. 22, 'Is there no *tzeri* in Gilead?' from Jer. xli. 11, 'Go up into Gilead and take *tzeri*;' and from Jer. xli. 8, 'Take *tzeri* for her pain, if she may be healed.' In all these places, as here, the Authorized Version has 'balm.' This translation has led the notion that the *tzeri* must be no other than the so-called 'balm of Gilead,' *Balsamodendron Gileadense*, so famous in ancient times. But the Hebrew has other words, *BASAM* and *BAAL-SHEMEN*, which more certainly and distinctly refer to this balm or balsam of former days: and as therefore we cannot regard this one product as represented by both terms, we are obliged to confess that we do not know to what product of Palestine the *tzeri* is to be referred. It was probably an odoriferous resin of some kind or other.

— 'Myrrh.'—The original is מֵרְיָח *lot*, of which 'myrrh' is regarded as a very erroneous rendering. The word only occurs here and in the list of the presents which Jacob sent to Egypt. The range of translation in different versions

BALM OF GILEAD. (*Balsamodendron Gileadense*).

has been extensive, having embraced such different products as the lotus, chestnuts, mastich, stacte, balsam, turpentine, pistachio nuts, etc. Junius and Tremellius have

MYRRH (*Olivus Creticus*).

LADANUM, which seems a more probable interpretation than any other that has been offered: for this product was known to the ancients; its Greek and Arabic names are similar to the Hebrew; and as it is stated to have been a produce of Syria, it was very likely to have been sent to Egypt both as merchandise and as a present. It is a fragrant and medicinal gum yielded by species of the gummy *Cistus* (especially *Cistus Creticus*), which are natives of the Levant, southern Europe, and northern Africa, and of which the Rock Rose in this country is a familiar example. These species grow in Palestine; and there is a passage in the Talmud which seems to intimate that ladanum was gathered in Judæa.

36. 'An officer.'—The original word is סָרִיס *saris*, which is proved by Isa. lvi. 3, 4, to mean an eunuch. Such persons Oriental monarchs were accustomed to set over their harems (Esth. ii. 3, 14, 15; iv. 5); and also to employ them in various offices of the court (Esth. i. 10, 15; ii. 21; vi. 2; vii. 9). So, in Dan. i. 3, we read of the chief or prince of the eunuchs (*sar ha-saritim*), who had charge of the king's sons, as at the present day, in Turkey, the Kishlar Aga has charge of the sultan's children. From this employment of eunuchs arose, as some think, the application of the name to persons filling such employments, even when not eunuchs. This conjecture is founded upon the circumstance that Potiphar, who is described as a *saris*, was married, whence it is inferred that he could not be an eunuch. But this is by no means clear, as instances are not uncommon of eunuchs having wives (Terence, *Eunuchus*, iv. 3, 24; Chardin, *Voyage*, iii. 397). See also Thornton's

*Turkey*, ii. 295, where we learn that the chief of the black eunuchs at Constantinople, at the beginning of this century, had a regular harem of his own. Besides, if the word only describes Potiphar as an officer, it is altogether pleonastic, as the very next clause mentions his office. Of the other passages of the Old Testament, there are not a few in which the proper sense of eunuch must obviously be retained; and there are more in which it is not appropriate. See Gesenius's *Thesaurus*, p. 973.

— 'Captain of the guard.'—This name of office, in the original סָרִיס הַמִּצְבָּחִים *sar hat-tabbachim*, has also given occasion to some discussion. Rashi makes it to mean the chief of the slaughtermen of the king's cattle—and so the margin of the Auth. Version; the Septuagint, 'chief of the cooks'; the Targum, 'chief of the executioners'; Vulgate, 'magistro militum'; French version, 'chef de ses troupes'; Luther, 'hofmeister.' The current of prevailing opinion is in favour of the interpretation adopted by our translators; and we shall probably not be far wrong in regarding Potiphar as captain of the body-guard, with which function was usually combined that of *magister lictorum*—the lictors, or executioners of the royal will, being in fact the body-guard; as was the case in the ancient, and is still the case in Eastern, courts. In Egypt and Babylon this functionary had the custody of state prisoners, as well as the execution of malefactors (Gen. xxxix. 20; xl. 3; Dan. ii. 14). It is worthy of remark, in connection with the preceding note, that the Kapuaghey, or chief of the white eunuchs, is also captain of the Kapidigia, or life-guards of the Turkish sultan.

## CHAPTER XXXVIII.

1 Judah begetteth Er, Onan, and Shelah. 6 Er marrieth Tamar. 8 The trespass of Onan. 11 Tamar stayeth for Shelah. 13 She deceiveth Judah. 27 She beareth twins, Pharez and Zarah.

AND it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.

2 And Judah saw there a daughter of a certain Canaanite, whose name was 'Shuah; and he took her, and went in unto her.

3 And she conceived, and bare a son; and he called his name Er.

4 And she conceived again, and bare a son; and she called his name 'Onan.

5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.

6 ¶ And Judah took a wife for Er his firstborn, whose name was Tamar.

7 And 'Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.

8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should not be his; and it came to pass, when he went in

unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother.

10 And the thing which he did 'displeased the LORD: wherefore he slew him also.

11 Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house.

12 ¶ And 'in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in 'an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her to be an harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in

<sup>1</sup> 1 Chron. 2. 3.

<sup>2</sup> Num. 26. 19.

<sup>3</sup> Num. 26. 19.

<sup>4</sup> Heb. was evil in the eyes of the LORD.

<sup>5</sup> Heb. the days were multiplied.

<sup>6</sup> Heb. the door of eyes, or, of Enajim.

unto thee ; (for he knew not that she *was* his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me ?

17 And he said, I will send *thee* <sup>7</sup>a kid from the flock. And she said, Wilt thou give *me* a pledge, till thou send *it* ?

18 And he said, What pledge shall I give thee ? And she said, Thy signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her, and she conceived by him.

19 And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand : but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot, that *was* <sup>9</sup>openly by the way side ? And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her ; and also the men of the place said, *that* there was no harlot in this *place*.

23 And Judah said, Let her take *it* to her, lest we <sup>10</sup>be shamed : behold, I sent this kid, and thou hast not found her.

24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot : and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

25 When she *was* brought forth, she sent to her father in law, saying, By the man, whose these *are*, *am* I with child : and she said, Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff.

26 And Judah acknowledged *them*, and said, She hath been more righteous than I ; because that I gave her not to Shelah my son. And he knew her again no more.

27 ¶ And it came to pass in the time of her travail, that, behold, twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand : and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out : and she said, <sup>11</sup>How hast thou broken forth ? *this* breach *be* upon thee : therefore his name was called <sup>12</sup>Pharez<sup>12</sup>.

30 And afterward came out his brother, that had the scarlet thread upon his hand : and his name was called Zarah.

<sup>7</sup> Heb. a kid of the goats.

<sup>8</sup> Or, in *Enanjin*.

<sup>9</sup> Heb. become a contempt.

<sup>10</sup> Or, *Wherefore* hast thou made this breach against thee ?

<sup>11</sup> That is, a breach.

<sup>12</sup> 1 Chron. 2. 4. Matth. 1. 3.

Verse 24. '*Bring her forth, and let her be burnt.*'—There are two points that attract our attention in this text: one is, the power which Judah possessed to pronounce such a sentence on a member of his family; and the other, the punishment proposed to be inflicted. In the former we have an instance of the power which a father, in those primitive times, possessed in his own family. He was not only its chief, but its legislator and judge, with the power of life and death in his hands. The same usage may be traced in other countries and times. Homer and Plato equally bear witness to its existence in early Greece. Cæsar states that among the Gauls the fathers were sovereigns in their own houses; having the power of life and death over their women, their children, and their slaves. In China, at the present day, fathers govern their families with despotic power; and in other countries of Asia, the paternal authority exists under various modifications and forms, which enable us to discover the extent to which it was formerly carried, even in those parts in which its ancient absoluteness has, in the course of time, been mitigated. The careful observance of the institutions and practices of the East, including those of the Bible, will not fail to discover a great number, which, although they may not, in the first instance, appear to have much connection with the subject, must have originated in times when the parent possessed the most unbounded power over his children. Goguet (*Origine des Loix*) well observes that the monarchical form of government was formed on the model of the patriarchal authority which a father possessed

over his own household; but with this difference, that the power of the first sovereigns was less despotic than that of a parent. The existence of such a form of power in the head of a family naturally suggested a similar form of authority for the rule of a nation. Accordingly, we find that the original form of government was everywhere monarchical.

On the second point which the text brings under our notice, it is to be observed that the crime of Tamar was adultery, she being considered the wife of Shelah, although the marriage had not yet taken full effect. The punishments for this crime will be illustrated in the note to Lev. xx. 10. The present text affords the earliest notice of the practice of burning certain criminals alive. This cruel punishment has prevailed more or less in all nations. The law of Moses assigns this form of punishment in two instances (Lev. xx. 14, and xxi. 9). Many ages after, we find it inflicted among the Babylonians (Jer. xxix. 22, and Dan. iii. 6). In the instance of Shadrach, Meshach, and Abednego, it was inflicted for alleged disrespect to the idols of the country: and, altogether, it is a punishment that seems to have been more peculiarly applied to offences of a religious character. In Europe, religious opinions considered erroneous were thus punished by all parties; as was also witchcraft. It was also in the list of Roman punishments. The ancient Gauls and Britons burnt criminals and others alive, in honour of the gods, in large numbers at a time. It seems now disused, almost everywhere, as an ordinary punishment.

## CHAPTER XXXIX.

<sup>1</sup> *Joseph advanced in Potiphar's house. 7 He resisteth his mistress's temptation. 13 He is falsely accused. 20 He is cast into prison. 21 God is with him there.*

AND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that the LORD *was* with him, and that the LORD made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly *person*, and well favoured.

7 ¶ And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand;

9 *There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?*

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

11 And it came to pass about this time, that Joseph went into the house to do his business; and *there was* none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock



EGYPTIAN LADY.

us; he came in unto me to lie with me, and I cried with a 'loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners *were* bound: and he was there in the prison.

21 ¶ But the LORD was with Joseph, and *'shewed* him mercy, and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of* it.

23 The keeper of the prison looked not to any thing *that was* under his hand; because the LORD was with him, and *that* which he did, the LORD made *it* to prosper.

Verse 7. '*His master's wife cast her eyes upon Joseph.*'—The shameless conduct of Potiphar's wife corroborates the other information which we possess respecting the low state of morals, in regard to the marriage relation, which existed among the Egyptians. Herodotus relates a story of a king who became blind, and who was eventually assured, by an oracular message from Butos, that the time of his punishment having expired, he should recover his sight if he washed his eyes with a lotion administered by a virtuous woman. Beginning with his own wife, he tried very many women before he found one whose lotion accomplished the expected cure, and her he married, putting all the others to death (Herod. *Euterpe*, 111). Larcher remarks on this, 'We need no longer wonder at the precaution taken by Abraham on entering that country, or the excess of impudence manifested by the wife of Potiphar in her conduct to Joseph.' The evidence of the monuments is also not favourable to the Egyptian women. Thus, they are represented as addicted to excess in drinking wine, as even becoming so much intoxicated as to be unable to stand or walk alone, or to 'carry their liquor discreetly.' Compare Wilkinson, *Anct. Egypt*, ii. 167.

20. '*Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound.*'—Reynier (*Economie Publique et Rurale des Egyptiens*) very much doubts whether slavery existed in Egypt, previously to the period when its ancient institutions came to be in a great degree changed. His doubts result from the difficulty of reconciling the existence of slaves with the organization of the Egyptians under their theocracy. The king and the sacerdotal caste were the only persons whose circumstances placed them in a condition to possess slaves; and it is known that they considered themselves polluted by the proximity of foreigners; whence he argues, that the idea of slaves bought from abroad, to be employed in domestic services, is excluded: and they did not need them for the cultivation of the ground, as that service was performed gratuitously by the labourers who held the lands in subordinate possession. This instance of Joseph's slavery he meets by observing, that the domination of the shepherd-kings must have had some operation in modifying the peculiar usages of the Egyptians. But then, again, among the Egyptian laws cited by Diodorus, one inflicts the punishment of death on a person who kills his slave; and another declares a severe punishment against one who violates a free woman, which indicates that there were some who were not free. On this Reynier remarks, that these laws appear to have been promulgated

by the successors of Psammetichus, when new customs began to be introduced, and the communications of the Egyptians with foreigners became more open. These remarks are interesting for the illustrations of Egyptian usages which they convey; but we cannot admit their validity. This, of Joseph, is not the first or only instance of slavery in Egypt which the Bible mentions. Indeed, the very first notice of slaves occurs in connection with that country. It was the king of Egypt who gave male and female slaves to Abraham; and what condition other than slavery was that into which the descendants of Israel ultimately fell in that country? Moreover, the very text before us indicates the remote antiquity of that most just law which protected the life of the slave from the anger of his master. Joseph's master appears to have been one of the principal lords of Pharaoh's court, and he was told that his slave had dealt most perfidiously and ungratefully with him, acting in a way which of all others was most calculated to provoke indignation and summary punishment. Yet we read of no violence that he committed upon his slave. He put him into the royal prison, apparently with the intention that, after proper trial and conviction, he should receive the chastisement which the law adjudged to his offence. This is one of the instances in which we seem to perceive the advance which, in many respects, the Egyptians had made before other nations in civilization. It is evident also, from the case of the butler and baker, that culprits were committed to prison until their offences could be investigated, and not summarily punished in moments of heat and anger. The laws of Egypt, indeed, precluded even the king from the power of inflicting an unjust or hasty punishment. We read of nothing like this elsewhere in Genesis. When Judah believed that his daughter-in-law had 'played the harlot,' he did not deliberate a moment, or propose any investigation, but said at once, 'Bring her forth, and let her be burnt.'

— '*The prison.*'—We learn from v. 3 of the next chapter that this prison was in Potiphar's own house or contiguous to it, being the place in which he kept in confinement the court prisoners who came into his custody as captain of the guard. It is possible that Potiphar, doubtful respecting his wife's statement, had sent Joseph here for the purpose of rendering his services still available to him.

21. '*The keeper of the prison.*'—Not Potiphar, but the officer, subordinate to him, who had the immediate charge of the prisoners.

## CHAPTER XL.

1 *The butler and baker of Pharaoh in prison. 4 Joseph hath charge of them. 5 He interpreteth their dreams. 20 They come to pass according to his interpretation. 23 The ingratitude of the butler.*

AND it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad.

7 And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore 'look ye so sadly to-day?

8 And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, *Do not interpretations belong to God? tell me them,* I pray you.

9 And the chief butler told his dream to

Joseph, and said to him, In my dream, behold, a vine *was* before me ;

10 And in the vine *were* three branches : and it *was* as though it budded, *and* her blossoms shot forth ; and the clusters thereof brought forth ripe grapes :

11 And Pharaoh's cup *was* in my hand : and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, This *is* the interpretation of it : The three branches *are* three days :

13 Yet within three days shall Pharaoh 'lift up thine head, and restore thee unto thy place : and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But 'think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house :

15 For indeed I *was* stolen away out of the land of the Hebrews : and here also have I done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation *was* good, he said unto Joseph, I also *was* in my dream, and, behold, I *had* three 'white baskets on my head :

17 And in the uppermost basket *there was* of all manner of 'bakemeats for Pharaoh ; and the birds did eat them out of the basket upon my head.

18 And Joseph answered and said, This *is* the interpretation thereof : The three baskets *are* three days :



EGYPTIAN WITH TRAY UPON HIS HEAD.

19 Yet within three days shall Pharaoh 'lift up thy head from off thee, and shall hang thee on a tree ; and the birds shall eat thy flesh from off thee.

20 ¶ And it came to pass the third day, *which was* Pharaoh's birthday, that he made a feast unto all his servants : and he 'lifted up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again ; and he gave the cup into Pharaoh's hand :

22 But he hanged the chief baker : as Joseph had interpreted to them.

23 ¶ Yet did not the chief butler remember Joseph, but forgot him.

<sup>2</sup> Or, reckon.

<sup>3</sup> Heb. remember me with thee.

<sup>4</sup> Or, full of holes.

<sup>5</sup> Heb. meat of Pharaoh, the work of a baker, or, cook.

<sup>6</sup> Or, reckon thee, and take thy office from thee.

<sup>7</sup> Or, reckoned.

Verse 4. 'The captain of the guard'—that is, Potiphar, and not 'the keeper of the prison,' mentioned in xxxix. 21-23. From this it is clear that Potiphar was cognisant of and appreciated the valuable services which Joseph rendered to the keeper of the prison : and now he indirectly acknowledges them, by consigning these important prisoners to his special care. The whole conduct of Potiphar suggests that he did not believe Joseph really guilty of the offence with which he was charged, and had placed him in this prison more for the sake of quietness, and from not knowing what else to do with him, than for any other reason. Perhaps it had been his first intention to sell him, and that he had put him into the prison merely till an opportunity should occur, but altered his intention when he found how useful Joseph had made himself in the prison.

9. 'Behold, a vine *was* before me.'—Herodotus says that the culture of the vine was unknown in Egypt. But he was certainly mistaken ; for every kind of evidence concurs to confirm the statement of Scripture. Indeed, other ancient writers even say that the Egyptians claim for their Osiris the honour of being the first who cultivated the vine, and extracted wine from its fruit ; and Athenæus, Strabo,

Pliny, and Clement of Alexandria, specify districts in which it was grown. Modern travellers still find the vine cultivated in some places ; and vine branches, laden with ripe grapes, are among the ornaments of ancient Egyptian architecture. Egyptian paintings also have been found representing the vintage, with men occupied in pressing the ripe fruit. It is, nevertheless, true that the soil of Egypt is not generally favourable to the culture of the vine, and it does not appear that it thrived well except in some more elevated spots. The quantity of wine afforded by the vines of Egypt was so small that wine was never, as in Greece, a common drink. Beer was the ordinary Egyptian beverage ; not, indeed, what we call by that name, as the use of hops was not known in ancient times ; but still, a fermented drink, prepared from barley. The Egyptians assigned the honour of this invention also to their Osiris, who, as they state, favoured those whose land would not produce the vine, by teaching them how to obtain from barley a liquor not very different from wine in odour and strength. It is certain that the use of beer is only less ancient than that of wine. The earlier origin of the latter is accounted for by the greater simplicity of its preparation, which is such that





the discovery may (as the Persians taught) have been accidental; whilst it is difficult to imagine the circumstances which could have suggested to people of primitive times the idea of a drink prepared from barley. (See Reynier; Goguet; Heeren; and Wilkinson.)

11. *'I took the grapes, and pressed them into Pharaoh's cup.'*—Wine could not be the result of this process; although, by a poetical licence, the expressed juice of the grape is often called 'wine.' The juice was, no doubt, mixed with water, forming a sherbet. The Orientals are still very fond of such drinks, formed by mixing the juices of fruits with water. Such beverages stand to them in the place of fermented or distilled drinks to Europeans. This drink could not be intoxicating; but the use of proper wine—that is, a fermented and intoxicating drink—was known long before, as we have seen in the respective histories of Noah and Lot. It has been asserted that wine was forbidden to the Egyptians by their religion; but this must be understood with some important limitations; for we learn from Herodotus, that the people were allowed to drink wine at certain festivals, and that the privileged class, the priesthood, were only interdicted from the use of it on the days of their service in the temples, and even on those days they were only required to abstain until their ministrations for the day had terminated. There was, however, such a diversity of usages in the different nomes or provinces of ancient Egypt, that wine may have been wholly prohibited in some and partially allowed in others. As to the king, it is, perhaps, too much to infer that, because on this occasion he drank the expressed juice of the grape, he never drank wine; but it is remarkable, in connection with this statement, that, according to Diodorus Siculus, the king, all whose movements were regulated by the priests, was restricted to a certain quantity of wine. That wine was not entirely disallowed in Egypt, seems to be further evinced by the representation of vintage-scenes, mentioned in the previous note, which still exist in the temples and sepulchral caverns of that country. These scenes shew that the Egyptians trod the grapes with their feet, and deposited the expressed juice in jars buried nearly to their mouths in the ground. In the time of Pliny, the Roman tables were furnished with their choicest wines from Sebentyus. (See Reynier, p. 355-359; Goguet, i. p. 123, *seq.*; and 368; Champollion, p. 51; Rosellini, ii. 365, *seq.*; Wilkinson, ii. 143, *seq.*; Hengstenberg, pp. 12-18.)



EGYPTIAN VINTAGE.

## CHAPTER XLI.

1 *Pharaoh's two dreams.* 25 *Joseph interpreteth them.* 33 *He giveth Pharaoh counsel.* 38 *Joseph is advanced.* 50 *He begetteth Manasseh and Ephraim.* 54 *The famine beginneth.*

AND it came to pass at the end of two full years, that Pharaoh dreamed : and, behold, he stood by the river.

2 And, behold, there came up out of the river seven well favoured kine and fatfleshed ; and they fed in a meadow.

3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed ; and stood by the *other* kine upon the brink of the river.

4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time : and, behold, seven ears of corn came up upon one stalk, 'rank and good.

6 And, behold, seven thin ears and blasted with the east wind sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

8 And it came to pass in the morning, that his spirit was troubled ; and he sent and called for all the magicians of Egypt, and all the wise men thereof : and Pharaoh told them his dream ; but *there was* none that could interpret them unto Pharaoh.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day :

10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker :

11 And we dreamed a dream in one night, I and he ; we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, servant to the captain of the guard ; and we told him, and he 'interpreted to us our dreams ; to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was ; me he restored unto mine office, and him he hanged.

14 ¶ Then Pharaoh sent and called Joseph, and they 'brought him hastily out of the dungeon : and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can



EGYPTIAN KING ON HIS THRONE.

interpret it : and I have heard say of thee, that 'thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, *It is not in me* : God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river :

18 And, behold, there came up out of the river seven kine, fatfleshed and well favoured ; and they fed in a meadow :

19 And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness :

20 And the lean and the ill favoured kine did eat up the first seven fat kine :

21 And when they had 'eaten them up, it could not be known that they had eaten them ; but they *were* still ill favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good :

23 And, behold, seven ears, 'withered, thin, and blasted with the east wind, sprung up after them :

24 And the thin ears devoured the seven good ears : and I told *this* unto the magicians ; but *there was* none that could declare *it* to me.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh is one : God hath shewed Pharaoh what he *is* about to do.

26 The seven good kine *are* seven years ; and the seven good ears *are* seven years : the dream is one.

1 Heb. fat.

2 Chap. 40. 12, &amp;c.

3 Psal. 105. 20.

4 Heb. made him run.

5 Or, when thou hearest a dream, thou canst interpret it.

6 Heb. come to the inward parts of them.

7 Or, small.



27 And the seven thin and ill favoured kine that came up after them *are* seven years ; and the seven empty ears blasted with the east wind shall be seven years of famine.

28 This *is* the thing which I have spoken unto Pharaoh : What God *is* about to do he sheweth unto Pharaoh.

29 Behold, there come seven years of great plenty throughout all the land of Egypt :

30 And there shall arise after them seven years of famine ; and all the plenty shall be forgotten in the land of Egypt ; and the famine shall consume the land ;

31 And the plenty shall not be known in the land by reason of that famine following ; for it *shall be* very <sup>9</sup>grievous.

32 And for that the dream was doubled unto Pharaoh twice ; *it is* because the thing *is* <sup>10</sup>established by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint <sup>11</sup>officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt ; that the land <sup>12</sup>perish not through the famine.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 ¶ And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the Spirit of God *is* ?

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is none* so discreet and wise as thou *art* :

40 <sup>13</sup>Thou shalt be over my house, and according unto thy word shall all my people <sup>14</sup>be ruled : only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of <sup>15</sup>fine linen, and put a gold chain about his neck ;

43 And he made him to ride in the second chariot which he had ; and they cried before

him, <sup>16</sup>Bow <sup>17</sup>the knee : and he made him ruler over all the land of Egypt.

44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnath-paaneah ; and he gave him to wife Asenath the daughter of Poti-pherah <sup>18</sup>priest of On. And Joseph went out over *all* the land of Egypt.

46 ¶ And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities : the food of the field, which *was* round about every city, laid he up in the same.

49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering ; for *it was* without number.

50 ¶ <sup>19</sup>And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah <sup>20</sup>priest of On bare unto him.

51 And Joseph called the name of the first-born <sup>21</sup>Manasseh : For God, *said he*, hath made me forget all my toil, and all my father's house.

52 And the name of the second called he <sup>22</sup>Ephraim : For God hath caused me to be fruitful in the land of my affliction.

53 ¶ And the seven years of plenteousness, that was in the land of Egypt, were ended.

54 <sup>23</sup>And the seven years of dearth began to come, according as Joseph had said : and the dearth was in all lands ; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread : and Pharaoh said unto all the Egyptians, Go unto Joseph ; what he saith to you, do.

56 And the famine was over all the face of the earth : And Joseph opened <sup>24</sup>all the storehouses, and sold unto the Egyptians ; and the famine waxed sore in the land of Egypt.

57 And all countries came into Egypt to Joseph for to buy *corn* ; because that the famine was *so* sore in all lands.

<sup>9</sup> Heb. heavy. <sup>10</sup> Or, prepared of God.

<sup>11</sup> Heb. be armed, or, kiss.

<sup>12</sup> Or, prince. <sup>13</sup> Or, silk.

<sup>14</sup> Or, Tender father.

<sup>15</sup> Or, prince.

<sup>16</sup> That is, forgetting.

<sup>17</sup> That is, fruitful.

<sup>18</sup> Heb. be not cut off.

<sup>19</sup> Heb. Abrech.

<sup>20</sup> Heb. all wherein was.

<sup>21</sup> Psal. 105. 16.

<sup>22</sup> Psal. 105. 21.

<sup>23</sup> 1 Mac. 2. 53. Acts 7. 16.

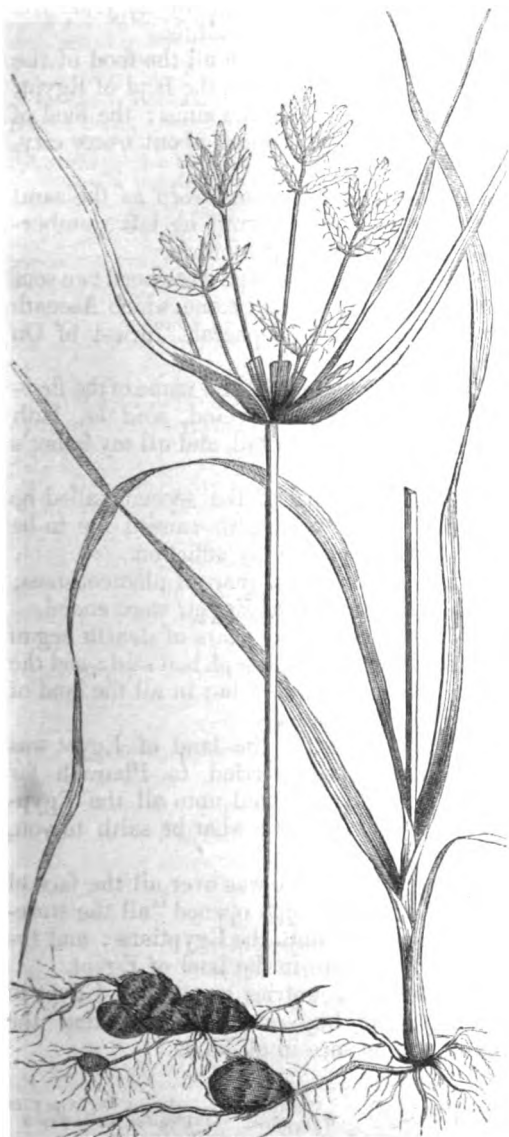
<sup>24</sup> Chap. 46. 20. and 45. 5.

Verse 2. 'There came up out of the river seven well-favoured kine.'—It should be observed, as indicated by Rosenmüller, after Clement of Alexandria, that the ox, in the symbolical writings of the Egyptians, signifies agriculture and subsistence: and the river Nile being by its inundations the exclusive source of fertility in Egypt, the emergence of the oxen from its waters renders the application of the dream obvious when the clue is once obtained; and its identity with the other dream also becomes apparent. At the same time, the action of the oxen in coming up out of the water is quite natural, and such as Pharaoh might have witnessed every day. Animals of the buffalo kind, in hot countries, seem almost amphibious; they delight to stand for hours in the water, with their bodies immersed except the head; and they will swim the most broad and rapid rivers without reluctance or difficulty. This may be often witnessed in the Nile; and the writer has also seen it in the Tigris and other rivers of Asia. Dr. A. Clarke, not being aware how kine could be represented as coming up out of the river, concludes that the *hippopotamus*, or river-horse, is intended.

— 'In a meadow.'—The ἄχνη *achu* is elsewhere (Job viii. 11) translated 'flag;' by the Septuagint βούτομον: but in this place, as not knowing a proper Greek word for it, they content themselves by saying ἐν τῇ ἄχῃ, which is the original in different characters. We know at present of no river-herb which has so fair a title to be considered the *achu* as the μαλινάδλλα of Theophrastus and the *Cyperus esculentus* of the moderns. The genus *Cyperus* is distinguished by its elegant spikelets, which bear a row of scales on each side, wherein the seeds are concealed. The *Cyperus esculentus* is remarkable for the edible nature of its roots, which are in tubercles of about the size of a walnut; they contain much oil and starch, and were eaten, in the days of Theophrastus, as τραγημάτα, or sweetmeats. He tells us that every part of the plant was eaten by sheep and oxen. He speaks also of a different kind which grows in the lakes and marshes, and is given to cattle when green, and laid up in a state of dryness as winter fodder. It was given them while they were at work and when they required the best food. It seems, therefore, that the vision represented one of the best kinds of pasturage, if not the very best, for the cattle of Egypt.

5. 'Seven ears of corn came up upon one stalk.'—M. de Lamarck is of opinion that several kinds of wheat, which are generally looked upon by botanists as distinct species, are all of them only varieties of the *Triticum hibernum*—Lammas or winter wheat. And when we consider the varieties that arise from cultivation, and that the originals cannot be found in a state of nature, this opinion seems to be founded upon reason and analogy. Nothing certain about the original country of the wheat is known: Sicily, Siberia, and Persia, have been in their turn pointed out as claimants, but without any unequivocal evidence. If we were to suggest Egypt as the birth-place of the wheat we should not, perhaps, be far from the truth; since the first time we hear of it, in the most ancient of all histories, is in Egypt, from whence the cultivated wheat might have extended to the islands of the Mediterranean, and subsequently to Greece, and her colonies to the westward.

Compare this passage with v. 47, where it is said that 'the earth brought forth by handfuls:' by which we are probably to understand that each stalk, in the plentiful years, produced as much corn as, popularly speaking, the hand could grasp. This, or even more than this productiveness is not at this day unusual in Egypt. Mr. Jowett, in his *Christian Researches*, states that, when in Egypt, he plucked up at random a few stalks out of the thick corn-fields. 'We counted the number of stalks which sprouted from single grains of seed, carefully pulling to pieces each root, in order to see that it was one plant. The first had seven stalks; the next three; then eighteen; then fourteen. Each stalk would bear an ear.' Even greater numbers



CYPERUS ESCULENTUS.



TRITICUM COMPOSITUM.

than these are mentioned by Dr. Shaw, and still more by Pliny. It also often happens that one of the stalks will bear two ears, while each of these ears will shoot out into a number of lesser ears; affording a most plentiful increase. But in the present case the species was probably the *Triticum compositum*, or Egyptian wheat, which is extensively cultivated in Egypt, and which naturally bears several ears upon one stalk. The extraordinary fulness of the ears seems to have been the matter for admiration in this instance especially; the lateral ears are of much inferior size and fulness to the erect central one.

6. 'Blasted with the east wind.'—The blighting effect which 'a shrewd and eager' wind has upon vegetation is often exemplified among us in early spring. Nothing but observation can make us sensible of the wide difference between a sheltered and an unsheltered spot, in reference to the health of some plants, during spring and autumn. In severe climates a plant may often be seen in full blossom a few inches from the snow. Just under the brow of some eminence, in a little recess, it will seem to enjoy all the advantages of a more genial season, simply because it was sheltered from the wind, and the air about it was tranquil.

8. 'All the magicians of Egypt, and all the wise men thereof.'—The same classes of persons re-appear in Exod. vii. 11; and in the sequel they are represented as the wise men of the nations, the possessors of secret arts. Now we find in Egyptian antiquity an order of persons to whom that which is here ascribed to the magicians, is entirely appropriate. The priests had a double office—the practical worship of the gods, and the pursuit of that which, in Egypt, was accounted as wisdom. The first belonged to the so-called prophets; the second to the holy scribes (*ιερογραμματεῖς*, *hierogrammatists*). These last were the learned men of the nation; as in the Pentateuch they are called wise men, so the classical writers call them sages. These men were applied to for explanation and aid in all things that lay beyond the circle of common knowledge and action. Thus, in severe cases of sickness, for example, along with the physician a holy scribe was called,



SACRED SCRIBE.

who, from a book and astrological signs, determined whether recovery was possible. The interpretation of dreams, and also divination, belonged to the order of holy scribes. In times of pestilence they applied themselves to magic arts to avert the disease (Drumann, *Inscript von Rosetta*, pp. 120, 122, 130). A passage in Lucian, cited by Jablonski (*Panth. Egypt. Proll.* p. 31, sq.), furnishes a particularly interesting parallel to the accounts in the Pentateuch respecting the practice of magic in Egypt. 'There was with us in the vessel, a man of Memphis, one of the holy scribes, wonderful in wisdom, and skilled in all stores of Egyptian knowledge. It was said of him that he had lived twenty-three years in subterranean sanctuaries, and that he had been there instructed in magic by Isis.' See Hengstenberg's *Egypt and the Books of Moses*, pp. 29, 30.

11. 'He shaved himself.'—This is what we should prob-

ably do on a similar occasion; but, carefully considered, this is one of many passages in which the truth of the Scripture narrative is attested by an incidental and slight allusion to remarkable customs, which no mere inventor would think of noticing, or notice without explaining. Shaving was a remarkable custom of the Egyptians, in which they were distinguished from other oriental nations, who carefully cherished the beard, and regarded the loss of it as a deep disgrace. That this was the feeling of the Hebrews, we shall frequently have occasion to observe: but here Joseph shaves himself in conformity with an Egyptian usage, of which this passage conveys the earliest intimation, but which is confirmed not only by the subsequent accounts of Greek and Roman writers, but by the ancient sculptures and paintings of Egypt, in which the male figure is usually beardless. It is true that in sculptures some heads have a curious rectangular beard, or rather beard-case attached to the chin; but this is proved to be an artificial appendage, by the same head being represented sometimes with and at other times without it; and still more by the appearance of a band which passes along the jaws and attaches it to the cap on the head, or to the hair. It is possible that this appendage was never actually worn, but was used in sculpture to indicate the male character: but it seems quite as likely that it was sometimes worn as a part of high dress. This peculiar beard, with its attaching ligature, is clearly shown in the Memnon's head in the British Museum. (See Professor Long's *Egyptian Antiquities*, vol. ii. 81, 82.) From all this it is quite clear that Joseph could not appear before



EGYPTIAN BEARD-CASE.

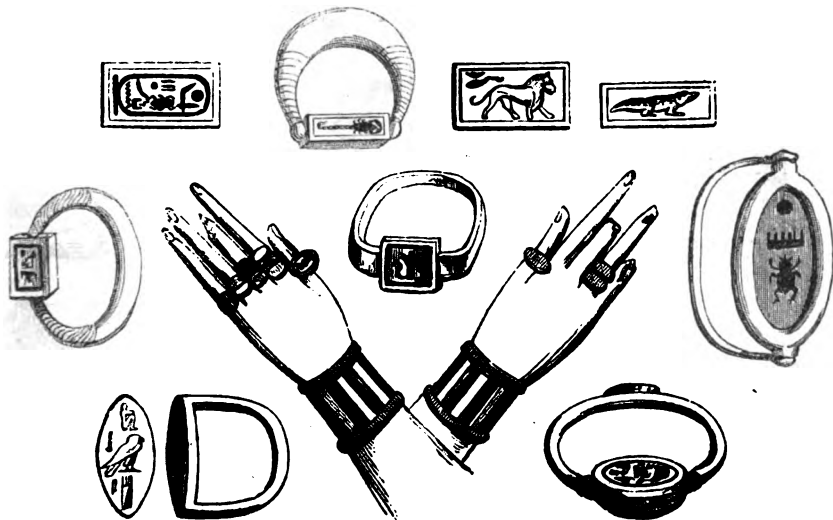
the king without having his beard closely shaved. 'So particular,' says Wilkinson, 'were they on this point, that to have neglected it was a subject of reproach and ridicule; and whenever they intended to convey the idea of a man of low condition, or a slovenly person, the artists represented him with a beard.' The same writer states that, 'although foreigners who were brought to Egypt had beards on their arrival in the country, we find that as soon as they were employed in the service of this wicked people, they were obliged to conform to the cleanly habits of their masters; their beards and heads were shaved, and they adopted a close cap' (*Ant. Egyptians*, iii. 357; iv. 4-6). The priests shaved not only the beard but the head; and others, if they did not shave the head with a razor, were accustomed to wear it cropped very close. The abundant and long hair which often covers the head of figures in the monuments, was probably false, like our wigs. This was considered by the neighbouring nations, and especially the Asiatics, as a peculiar and distinguishing characteristic of the Egyptians (Rozellini, *Monumenti dell'Egitto*, ii. 2, 395).

15. 'Pharaoh, פַּרְעֹה.—This is the name or rather honorary title given throughout Scripture, to the Egyptian kings. It stands without addition in the earlier books, and assumes, to those unacquainted with its meaning, the aspect of a proper name, like Ptolemy at a later age, in the same country; and like Caesar, in the Roman empire; but in later books the proper name of the particular sovereign is sometimes added. It is an Egyptian word; and its signification is, therefore, not to be sought in the Hebrew language; and it is a striking fact in corroboration of the high antiquity of this book, and of the connection of its author with Egypt, that this native Egyptian title of the kings occurs. Josephus intimates that it meant 'the king' in the Egyptian language; and this seems to be confirmed by our finding the word 'king' written in the dialect of Memphis as *ouuo*, and, with the masculine article, *pouuo*, which is a sufficiently near resemblance to the Hebrew form of the word. It has, however, been more recently suggested that the word is identical with the Egyptian word *PHRA*, 'the sun,' which, in the monuments, is placed as an hieroglyphic symbol over the titles of kings; and it is correctly observed that the Hebrew word may be exactly so read if we disregard the points. There is, perhaps, less difference

between these views than appears at first sight; for it is not only possible, but highly probable, that the Egyptians should make the name of the sun a royal title, and that custom should at length render it equivalent to 'king.'

34. 'Let Pharaoh . . . appoint officers over the land.'—We have every reason to conclude that these officers were similar to the *nomarchs* of a later date, and the *beys* of a more recent period. At the time Egypt first became known in profane history, it was divided into *nomes* or districts, over each of which was an officer or governor with the title of nomarch. These functionaries, like the beys of the present system, superintended all the agricultural regulations established for the interests of the peasant, or connected with the claims of government in their several districts.

42. 'Pharaoh took off his ring from his hand, and put it upon Joseph's hand.'—This was, no doubt, a principal circumstance in Joseph's investiture in the high office of chief minister to the king of Egypt. Investiture by a ring is not unknown in the history of Europe during the middle ages. But the present ring was undoubtedly a signet or seal-ring, which gave validity to the documents to which it was affixed, and by the delivery of which, therefore, Pharaoh delegated to Joseph the chief authority of the state. The king of Persia in the same way gave his seal-ring to his successive ministers Haman and Mordecai; and in Esther viii. 8, the use of such a ring is expressly declared:—'The writing which is written in the king's name, and sealed with the king's ring, may no man reverse.' The possession of such a ring, therefore, gave absolute power in all things to the person to whom it was entrusted. This may in some degree be understood by the use of a seal among ourselves to convey validity to a legal instrument or public document; and still more, perhaps, by the use of the Great Seal, the person who holds which is, at least nominally the second person in the state. But our usages do not perfectly illustrate the employment of the seal as it exists in the East, because we require the signature in addition to the seal; whereas in the East, the seal *alone* has the effect which we give to *both* the seal and the signature. The Orientals do not usually sign their names. They have seals in which their names and titles are engraven, and with which they make an impression with thick ink on all occasions for which we use the signature. To give a man



SIGNET-RINGS OF ANCIENT EGYPT.

[This cut represents different seal-rings of ancient Egypt, and are very curious, not only as such, but for the specimens of ancient seal-engraving which they offer. It will be observed that in some of the specimens the stone is a cube engraved on each of its four sides, and made to revolve in the ring, so that any of the inscriptions might be used at the option of the possessor. The hands in the centre of the engraving are copied from a mummy-case in the British Museum, and are those of a female. They serve to show the manner in which finger-rings were worn, and the awkward profusion in which they were exhibited by the women of ancient Egypt. The bracelets will also engage the notice of the reader, as illustrating the principal form of an ornament so often mentioned in the Scriptures.]





your seal, is therefore to give him the use of that authority and power which your own signature possesses. This explains the extraordinary interest about seals which is exhibited in the laws and usages of the East. It illustrates Judah's anxiety about the signet which he had pledged to Tamar (ch. xxxviii.), and it explains the force of the present act of Pharaoh. In Egypt, the crime of counterfeiting a seal was punished with the loss of both hands. In Persia, at the present day, letters are seldom written, and never signed, by the person who sends them; and it will thus appear that the authenticity of all orders and communications, and even of a merchant's bills, depends wholly on the seal. This makes the occupation of a seal-cutter one of as much trust and danger as it seems to have been in Egypt. Such a person is obliged to keep a register of every seal he makes, and if one be lost, or stolen from the party for whom it was cut, his life would answer for making another exactly like it. The loss of a seal is considered a very serious calamity; and the alarm which an Oriental exhibits when his seal is missing can only be understood by a reference to these circumstances. As the seal-cutter is always obliged to affix the real date at which the seal was cut, the only resource of a person who has lost his seal is to have another made with a new date, and to write to his correspondents to inform them that all accounts, contracts, and communications to which his former seal is affixed, are null from the day on which it was lost.

That the ring, in this case, was a signet appears from other passages, which describe it as used for the purpose of sealing. It would seem that most of the ancient seals were rings; but they were not always finger-rings, being often worn as bracelets on the arm. Indeed, it is observable, that nowhere in the Bible is a signet expressly said to be worn on the *finger*, but on the hand, as in the present text; and although this may denote the finger, we may understand it literally, as of a ring worn on the wrist. Finger seal-rings are now, however, more usual than bracelets; and very often seals are not used as rings at all, but are carried in a small bag in the bosom of a person's dress, or suspended from his neck by a silken cord. They are and were, whether rings or otherwise, made of gold or silver, or even inferior metals, such as brass. But an inscribed stone is frequently set in the metal; and that this custom was very ancient appears from Exod. xxviii. 11, and other places, where we read of 'engraving in stone like the engraving of a signet.' The editor of Calmet (Mr. Charles Taylor) was mistaken in his explanation that such seals, used as *stamps-mannal* to impress a name with ink upon paper, must have the characters *raised*, as in our printing and wood-engraving, and not *indented* as in our seals. The fact is, that they are cut in the same fashion as our seals; and the thick ink being lightly daubed with the



JOSEPH'S EXALTATION.

finger over the surface, the seal is pressed upon the paper, where it leaves a black impression, in which the characters remain white or blank.

— 'Arrayed him in vestures of fine linen, and put a gold chain about his neck.'—This also was probably part of the investiture of Joseph in his high office. A dress of honour

still, in the East, accompanies promotion in the royal service; and otherwise forms the ordinary medium through which princes and great persons manifest their favour and esteem. In Persia, where perhaps the fullest effect is in our own time given to this usage, the king has always a large wardrobe from which he bestows dresses to his own subjects or foreign ambassadors whom he desires to honour. These dresses are called 'kelaats'; and the reception of them forms a distinction, which is desired with an earnestness, and received with an exultation only comparable to that which accompanies titular distinctions or insignia of knighthood in Europe. They form the principal criterion through which the public judge of the degree of influence which the persons who receive them enjoy at court, and therefore the parties about to be thus honoured exhibit the utmost anxiety that the kelaat may, in all its circumstances, be in the highest degree indicative of the royal favour. It varies in the number and quality of the articles which compose it, according to the rank of the person to whom it is given, or the degree of honour intended to be afforded; and all these matters are examined and discussed by the public with a great degree of earnestness. Besides the robes occasionally bestowed by the king and princes, the former regularly sends a kelaat, once a-year, to the governors of provinces, who are generally royal princes. At the distance of every few miles from every provincial capital, there is usually a town or village called 'Kelaat,' which name it derives from its being the appointed place to which the governor proceeds in much state from his city, attended by great part of its population, to be invested with the dress of honour thus sent him from the king. The occasion is attended with great rejoicings; and is of so much importance that it is postponed until the arrival of what the astrologers decide to be a propitious day, and even the favourable moment for investiture is determined by the same authorities. A common Persian kelaat consists of a vesture of fine stuff, perhaps brocade; a sash or girdle for the waist, and a shawl for the head; and when it is intended to be more distinguishing, a sword or dagger is added. Robes of rich furs are given to persons of distinction. A kelaat of the very richest description consists, besides the dress, of the same articles which Xenophon describes as being given by the ancient princes of Persia, namely:—a horse with a golden bridle, a chain of gold (as in this kelaat which Pharaoh gave to Joseph), and a golden sword—that is, a sword with a scabbard ornamented with gold. The chain of gold now given is part of the furniture of the horse, and hangs over his nose. Joseph's chain of gold was, however, a personal ornament; it had thus early become a mark of official distinction, and remains such to this day among different nations. It is also observable that Xenophon mentions bracelets among the articles in the ancient Persian kelaat. Bracelets are not now worn by Persians, and are therefore not given; but we have already intimated that the 'ring,' mentioned in the preceding text, may be understood as well to signify a bracelet as a finger ring. (See the note on Esth. vi. 8.)

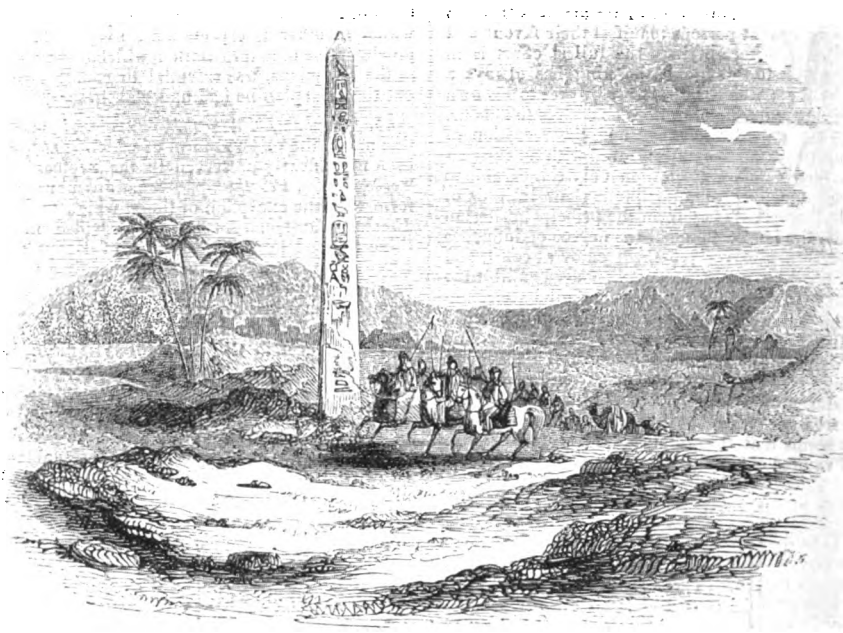
43. 'Bow the knee.'—The Hebrew word here is אָבַךְ *abekh*. If the word be Hebrew, which is rather doubtful, it is probably an imperative of אָבַךְ in Hiphil, and would then mean, as in our version, 'Bow the knee.' We are indeed assured by Wilkinson that the word *abekh* is, even at the present day, used by the Arabs, when requiring a camel to kneel to receive its load. But some good scholars deem the word to be a compound of אָבִיךָ, 'the father of the state,' and to be of Chaldee origin. Gesenius and others incline to ascribe to the word an Egyptian origin, but inflected by the sacred writer so that, although foreign, it might yet have a Hebrew sound, and be referred to a Hebrew etymology. Now in the Coptic, the word *APEREK* or *ABEREK* means 'bow the head,' which supplies a very good sense here. And it may be well to add that Origen, a native of Egypt, and Jerome, both of whom were well versed in the languages involved in the question, concur in representing *abekh* as signifying 'a native Egyptian'; and when we consider how important it

was that Joseph should cease to be regarded as a foreigner, the word has in this sense a consequence and significance which no other interpretation conveys. It amounts to a proclamation of naturalization, which, among such a people as the Egyptians, was essential to enable Joseph to work out the great plan he had undertaken.

45. 'Zaphnath-Paaneah.'—This is, of course, an Egyptian name, the original form of which is supposed to have been more nearly preserved in the Septuagint reading of *ῥοθομαρῆς*, *Psothom-phanech*. Josephus gives the same form with the exception of the *n*, which he drops, reading *Psothom-phanech*. As thus represented in the Greek, those learned in the antiquities of Egypt recognise the Egyptian word *PSOTOMFENEH*, meaning 'the salvation' or 'the saviour of the age,' which corresponds closely enough with Jerome's interpretation of 'salvator mundi.' Gesenius and others incline, however, rather to seek the Egyptian form in the word *PSONTMFENEH*, 'sustainer of the age,' which certainly seems a more appropriate meaning. This, in Hebrew letters, would probably be represented by פִּסְנֹתְמִפְנֵה *Pasnath-paaneah*; but in the name as it now stands the letters פִּסְנֹתְ are transposed in order to bring it into the Hebrew analogy. See Jablonski, *Opusc.* c. 207-216; Rosellini, *Monument. Storici*, i. 185; Gesenius, *Thesaurus*, s. v. Mr. Cory, in his curious book, *Chronological Inquiry*, pp. 37, 41, has some remarks on this name, which are, however, too closely involved in his argument for regarding Joseph as the Hermes Phœnix (Phœnix), whom the Egyptians esteemed as an incarnation of Thoth, to be here introduced with advantage.

—'Asenath.'—This name, in common with others of foreign origin which are found in the Bible, has attracted much attention and occasioned some discussion. The Hebrew form אֲסַנַּת *Asenath*, and that of the Septuagint *Ἀσενεθ*, *Aseneth*, are regarded by the learned Jablonski as representing the Coptic compound *ASNEITH*. The latter member of this word he takes to be the name of Neith, the titular goddess of Sais, the Athene of the Greeks; and he supposes the whole to signify *worshipper of Neith*. The interpretation given by Gesenius in his *Thesaurus* does not much differ from this. He suggests that the original Coptic form was *ASNEITH*, which means 'who belongs to Neith'—*quæ Neithæ est*. These explanations are rendered the more probable from the fact that the Egyptians were accustomed to choose names which expressed some relation to their gods, and this was the more likely to be done in the case of a priest's daughter. A new explanation, given by Mr. Cory in his *Chronological Inquiry*, p. 47-51, is at least curious, and we shall state it without comment.—The Egyptian monuments exhibit the name and symbols of a personage whose presence among the princes of the eighteenth dynasty has greatly perplexed the students of Egyptian antiquity. It is not a sovereign, and yet exhibits sovereign attributes and exercises sovereign functions. It is not even known whether this personage be male or female. The figure itself is bearded, and the dress is male, but the hieroglyphic attributes are female, and feminine nouns and verbs are employed in the legends relating to the achievements of this personage. Sir J. G. Wilkinson regards this personage as a queen, whom he calls Amun Neitgori; but M. Champollion, who reads the name as Amenenthe, regards the figure as that of a man, husband of a queen in her own right, and acting as regent in her name, and on her behalf. This regent Mr. Cory regards as Joseph, acting in the name of his wife Amenenthe or Asenath. This explanation will render intelligible the following extract:—'The name which M. Champollion reads Amenenthe, is simply, without its intermediate vowels (which are gratuitously inserted) *AMNETH*, which differs from the name of the wife of Joseph, *ASNETH*, or according to the Greek version *Asenethe*, in no important particular except in the substitution of the *s* for the *m*, two letters in the ancient Hebrew alphabet so much alike, that they are not distinguishable from one another; and I presume that in process of time the *s* has been substituted in the Hebrew for the *m*. This lady,





On.

chosen by Pharaoh for the wife of Joseph, was the daughter of Poti-Phra, the priest of On, at that time the royal city; and from the near connection, in those early times, of the kingly and priestly offices—from the names of her father, a compound of the two royal titles *Peté* and *Phra*—from the honours designed to Joseph—and from the circumstance of Amenoph I. having no sons to succeed him, I conclude that the lady was not only closely connected with the royal family, but was actually or eventually one of the co-heiresses presumptive of the throne, perhaps a sister or cousin of the lady in whose right Thothmos I. obtained it. . . . Connected with the higher destinies of the nation, Joseph would of course decline the sovereignty for his descendants; but the crown of Lower Egypt, which this regent wears, seems to intimate that his wife retained, at least, the vicereignty of that part of the kingdom during her life.' We fear that this is rather too conjectural to bear the test of strict investigation; but it is but justice to Mr. Cory to state that these symbols and circumstances appear to belong to the age in which Joseph flourished.

— '*Potiphera*.'—This name is the same as that of Potiphar—the name of Joseph's former master, in a contracted form. The name is, of course, Egyptian, and is, in the Septuagint, accommodated to the analogy of the Egyptian language, being given as *Περεφρή* *Petephre*. In this orthography the name (not necessarily, as belonging to the same person) occurs in several Egyptian monuments, and is considered to mean, *of or belonging to the sun*. The principal element of the name is the same as in Pharaoh. See the note on v. 15.

— '*On*.'—This is the same place which is called Bethshemes (house of the sun) in Jer. xliii. 13; and, according to the Authorized Version, Aven in Ezek. xxx. 17, although the original word is the same as here. 'This is owing to our putting useless vowels into Hebrew words, and in mistaking vowels for consonants. We do the same in Welsh names, and write Glendwr, Glendower' (Wilkinson, *Modern Egypt*. i. 296). The Septuagint identifies it with Heliopolis, the name of which, meaning 'city of the sun,' is equivalent to Bethshemes. The ancient Egyptian name *Re-Ei*, or *Ei-Re*, was of the same import, 'house' or 'abode of the sun.' The mention of it in the present text would suffice to show that it is a place of very ancient date.

Correspondingly, Strabo speaks of the remote antiquity of its temple; and this is confirmed by existing inscriptions bearing the name of Osirtasen, who reigned from 1740 to 1696 B.C., and it must therefore have been quite recently erected when Joseph married the daughter of its chief priest. The most ancient accounts of the city describe it as not only famous for its temple, but as the principal seat of learning in Egypt, and the usual resort of foreigners who wished to acquaint themselves with the wisdom of the Egyptians. When Strabo visited the place he was shown the houses in which Eudoxus and Plato were said to have studied thirteen years under the priests of Heliopolis. But it was then already a deserted city. It had suffered by the invasion of Cambyses; afterwards Alexandria superseded it as a seat of learning, and thither as well as to Rome many of its obelisks, and probably other monuments, had been removed. About six miles north-east of Cairo, is the village of Metaréh, hard by which are the mounds and solitary obelisk which mark the site of Heliopolis. The obelisk appears to be one of the two which stood in front of the temple, and it is highly interesting as the presence of the name of Osirtasen testifies that it is coeval with this first Scriptural notice of the city.

48. '*Laid up the food in the cities*,' etc.—The labours of Joseph, here described, in building storehouses, etc., are placed vividly before us in the paintings upon the monuments, which show how common such storehouses were in ancient Egypt. In one of the grottoes of Eleithias a man is represented whose business it evidently was to take an account of the number of bushels, which another man acting under him measures. The inscription is, 'The writer or registrar of bushels, *Thutnosre*.' Then follows the transportation of the grain. From the measurer others take it in sacks and carry it to the storehouses. In the tomb of Amenemhe at Beni Hassan, there is a painting of a great storehouse, before the door of which lies a large heap of grain, already winnowed. The measurer fills a bushel in order to pour it out into the uniform sacks of those who carry the grain to the granary. The bearers go to the door of the storehouse, and lay down their sacks before an officer, who stands ready to receive the corn. This is the owner of the storehouse. Near by stands the bushel with which it is measured, and the registrar who takes the account. At

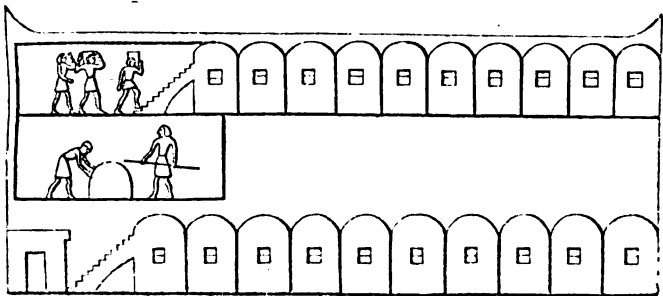


STORING CORN.

the side of the windows there are characters which indicate the quantity of the mass which is deposited in the magazine. Compare this with the clause in *v. 49*, 'until he left numbering,' etc. The paintings also throw light on the passage (*Exod. i. 11*), in which the Israelites are described as building 'treasure cities' for Pharaoh. From the subjoined Cut it seems that the granaries of Egypt consisted of a series of vaulted chambers; and as the men are en-

gaged in carrying the corn up the steps to the top of these vaults, it is manifest that it was cast in through an opening at the top, which does not appear in the engraving—just as coal is cast into our cellars from the street.

56. 'The famine was over all the face of the earth.'—In former cases we find that there was plenty in Egypt when scarcity prevailed in other lands, and it has been pointed out as a contradiction that here Egypt, which depends for



EGYPTIAN GRANARY

its fertility upon the Nile, is subjected to famine at the same time with other countries whose harvests depend on the rain. But although the famine of Egypt was caused by the deficient waters of the Nile, and in the neighbouring countries by the want of rain; and although, from the difference of immediate and intermediate operations, Egypt often has plenty when the fruits of the soil have failed in the neighbouring countries; yet, essentially, the cause of dearth in Egypt and in the neighbouring countries is one and the same. The overflowings of the Nile are caused, as even Herodotus knew, by the tropical rains which fall upon the Abyssinian mountains. These rains have the same origin as those of Palestine. 'It is now known that the Nile owes its increase to the violent rains which proceed from the clouds that are formed upon the Mediterranean Sea, and carried so far by the winds, which annually at nearly the same time blow from the north.' (*Le Père, in Descript. de l'Egypte*, vii. 576.) There are also not wanting historical instances of years of dearth which were common to Egypt with the adjoining countries. Thus the historian Makrizi describes a famine which took place in Egypt, on account of a deficiency in the increase of the Nile, in the year of the Hegira 444, which at the same time extended over Syria, and even to Baghdad.

57, and xlii. 6.—'All countries came into Egypt to Joseph, to buy corn. . . . Joseph was the governor over the land, and he it was that sold to all the people.'—The abundant supply of grain and other produce gave to Egypt advantages which no other country possessed. Not only was her dense population supplied with a profusion of the necessaries of life, but the sale of the surplus conferred considerable benefit on the peasant, in addition to the profits which thence accrued to the state; for Egypt was a granary where, from

the earliest times, all people felt sure of finding a plenteous store of corn; and some idea may be formed of the immense quantity produced there, from the circumstance of 'seven plenteous years' affording, from the superabundance of the crops, a sufficiency of corn to supply the whole population during seven years of dearth, as well as 'all countries' which sent to Egypt 'to buy' it, when Pharaoh, by the advice of Joseph, laid up the annual surplus for that purpose. The right of exportation, and the sale of superfluous produce to foreigners, belonged exclusively to the government, as is distinctly shown by the sale of corn to the Israelites from the royal stores, and the collection having been made by Pharaoh only; and it is probable that the landowners were in the habit of selling to government whatever quantity remained on hand, at the approach of each successive harvest. Indeed, their frugal mode of living enabled the peasants to dispose of nearly all the wheat and barley their lands produced, and they may frequently, as at the present day, have been contented with bread made of *Dhurrah* (maize) flour; children, and even grown persons, according to Diodorus, often living on roots and esculent herbs, as the papyrus, lotus and others, either raw, toasted, or boiled. At all events, whatever may have been the quality of bread they used, it is certain that the superabundance of grain was very considerable, Egypt annually producing three, and even four crops; and though the government obtained a large profit on the exportation of corn, and the price received from foreign merchants far exceeded that paid to the peasants, still these last derived great benefit from its sale, and the money thus circulated through the country tended to improve the condition of the agricultural classes. See Wilkinson's *Ancient Egyptians*, i. 23, 24.

## CHAPTER XLII.

<sup>1</sup> *Jacob sendeth his ten sons to buy corn in Egypt.* 16 *They are imprisoned by Joseph for spies.* 18 *They are set at liberty, on condition to bring Benjamin.* 21 *They have remorse for Joseph.* 24 *Simeon is kept for a pledge.* 25 *They return with corn, and their money.* 29 *Their relation to Jacob.* 36 *Jacob refuseth to send Benjamin.*

Now when <sup>1</sup>Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

3 And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

5 And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

6 ¶ And Joseph *was* the governor over the land, *and he it was* that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him *with* their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake <sup>roughly</sup> unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph <sup>remembered</sup> the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We *are* all one man's sons; we *are* true men, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one *is* not.

14 And Joseph said unto them, That *is* it that I spake unto you, saying, Ye *are* spies:

15 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be <sup>kept</sup> in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies.

17 And he <sup>put</sup> them all together into ward three days.

18 And Joseph said unto them the third day, This do, and live; *for* I fear God:

19 If ye *be* true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 But <sup>bring</sup> your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

21 ¶ And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

22 And Reuben answered them, saying, <sup>Spake</sup> I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

23 And they knew not that Joseph understood *them*; for <sup>he</sup> spake unto them by an interpreter.

24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their heart <sup>failed</sup> *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30 The man, *who is* the lord of the land, spake <sup>roughly</sup> to us, and took us for spies of the country.

31 And we said unto him, We *are* true men; we are no spies:

32 We *be* twelve brethren, sons of our

<sup>1</sup> Acts 7. 12.

<sup>2</sup> Heb. *hard things with them.*

<sup>3</sup> Chap. 37. 5.

<sup>4</sup> Heb. *bound.*

<sup>5</sup> Heb. *gathered.*

<sup>6</sup> Chap. 42. 5.

<sup>7</sup> Chap. 37. 21.

<sup>8</sup> Heb. *an interpreter was between them.*

<sup>9</sup> Heb. *went forth.*

<sup>10</sup> Heb. *with us hard things.*

father ; one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true *men* ; leave one of your brethren *here* with me, and take *food* for the famine of your households, and be gone :

34 And bring your youngest brother unto me : then shall I know that ye *are* no spies, but *that* ye *are* true *men* : so will I deliver you your brother, and ye shall traffick in the land.

35 ¶ And it came to pass as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack : and when *both* they

and their father saw the *'bundles* of money, they were afraid.

36 And Jacob their father said unto them, Me have ye bereaved of *my children* : Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away* : all these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee : deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you ; for his brother is dead, and he is left alone : if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

Verse 9. '*Ye are spies ; to see the nakedness of the land ye are come.*'—It will be seen in the note to ch. xlv. 34, that Joseph had sufficient apparent cause to justify this affected suspicion. But we may here remark, that such an imputation as this, remains to this day that to which a stranger is continually exposed in the East. The Orientals generally have no idea that people will make a journey unless from urgent necessity, or on gainful speculations ; and if, therefore, a person does not travel in a mercantile character, or on some public business, he is invariably considered as a spy—more especially if he turns aside, or stops, to examine any remarkable object, or is discovered in the act of writing, or making observations of any kind. Curiosity, or the desire of collecting information, are motives perfectly incomprehensible to them, and are always treated as shallow and childish pretences. They ask triumphantly whether you have no trees, birds, animals,

rivers, or ruins, at home, to engage your attention, that you should come so far to look for them.

15. '*By the life of Pharaoh.*'—Swearing by the life of a superior or respected person, or by that of the person addressed, is a common conversational oath in different parts of Asia. In Persia, although the force of the expression is precisely the same, its form is varied to swearing by the *head*, particularly by the head of the king. '*By the king's head, by his death, or by his soul !*' are expressions which are continually heard in that country, and are used even by the king, who generally speaks of himself in the third person. The Persians also swear by their own heads, and by those of the persons to whom they speak. Pharaoh's swearing by himself, in ch. xli. 44, '*I am Pharaoh,*' seems to receive some illustration from the practice of the Persian kings.

## CHAPTER XLIII.

1 *Jacob is hardly persuaded to send Benjamin.* 15 *Joseph entertaineth his brethren.* 31 *He maketh them a feast.*

AND the famine *was* sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man *'did* solemnly protest unto us, saying, Ye shall not see my face, except your *'brother* *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food :

5 But if thou wilt not send *him*, we will not go down : for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother ?

7 And they said, The man *'asked* us straitly of our state, and of our kindred, saying, *Is* your father yet alive ? have ye *another* brother ? and we told him according to the *'tenor* of these words : *'could* we certainly know that he would say, Bring your brother down ?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go ; that we may live, and not die, both we, and thou, *and* also our little ones.

9 I will be surety for him ; of my hand shalt thou require him : *'if* I bring him not unto thee, and set him before thee, then let me bear the blame for ever :

10 For except we had lingered, surely now we had returned *'this* second time.

11 And their father Israel said unto them, If *it must be* so now, do this ; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds :

12 And take double money in your hand ;

<sup>1</sup> Heb. protesting protested.

<sup>2</sup> Chap. 42. 20.

<sup>3</sup> Heb. asking asked us.

<sup>4</sup> Heb. mouth.

<sup>5</sup> Heb. knowing could we know.

<sup>6</sup> Chap. 44. 32.

<sup>7</sup> Or, twice by this.



and the money that was brought again in the mouth of your sacks, carry *it* again in your hand : peradventure it *was* an oversight :

13 Take also your brother, and arise, go again unto the man :

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. <sup>9</sup> If I be bereaved of *my children*, I am bereaved.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin ; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and <sup>10</sup>slay, and make ready ; for *these* men shall <sup>11</sup>dine with me at noon.

17 And the man did as Joseph bade ; and the man brought the men into Joseph's house.



ANCIENT EGYPTIAN HOUSE.

18 And the men were afraid, because they were brought into Joseph's house ; and they said, Because of the money that was returned in our sacks at the first time are we brought in ; that he may <sup>12</sup>seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19 ¶ And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, <sup>13</sup>we<sup>14</sup> came indeed down at the first time to buy food :

21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his

sack, our money in full weight : and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food : we cannot tell who put our money in our sacks.

23 And he said, Peace *be* to you, fear not : your God, and the God of your father, hath given you treasure in your sacks : <sup>15</sup> I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and <sup>16</sup> gave *them* water, and they washed their feet ; and he gave their asses provender.

25 And they made ready the present against Joseph came at noon : for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth.

27 And he asked them of *their* <sup>17</sup> welfare, and said, <sup>18</sup> Is your father well, the old man of whom ye spake ? *Is* he yet alive ?

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive. And they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me ? And he said, God be gracious unto thee, my son.

30 And Joseph made haste ; for his bowels did yern upon his brother : and he sought *where* to weep ; and he entered into *his* chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves : because the Egyptians might not eat bread with the Hebrews ; for that *is* an abomination unto the Egyptians.

33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth : and the men marvelled one at another.

34 And he took *and sent* messes unto them from before him : but Benjamin's mess *was* five times so much as any of their's. And they drank, and <sup>19</sup> were merry with him.

<sup>8</sup> Or, and I, as I have been, &c.

<sup>9</sup> Heb. kill a killing.

<sup>10</sup> Heb. eat.

<sup>11</sup> Heb. roll himself upon us.

<sup>12</sup> Chap. 42. 3.

<sup>13</sup> Heb. coming down we came down.

<sup>14</sup> Heb. your money came to me.

<sup>15</sup> Chap. 18. 4, and 24. 32.

<sup>16</sup> Heb. peace.

<sup>17</sup> Heb. Is there peace to your father ?

<sup>18</sup> Heb. drank largely.

Verse 11. For 'balm,' 'spices,' and 'myrrh,' see notes on ch. xxxvii. 25.

— 'Nuts,' בִּטְנִים *botnim*.—The nuts here spoken of were the *pistachio nuts*, produced by one of the terebinthaceous trees once peculiar to Syria, *Pistacia vera*, whence it was brought into Europe by Lucius Vitellius, governor of Syria, and since that spread over the shores of the Mediterranean. It is more abundant in northern Syria than in Palestine, where it is not much cultivated. But it is found growing wild in some very remarkable situations, as on Mount Tabor, and on the summit of Mount Attarus (Nebo?). The pistachio nuts are about the size of a hazel-nut, covered exteriorly by a greenish flesh, which places the fruit among the drupaceous kind. The meat, which is of a green colour, covered with a red film of great firmness, is soft, oily, and very agreeable to the taste, having much resemblance to the sweet almond in flavour. The leaves are placed in pairs upon a common



Nuts (*Pistacia vera*).

foot-stalk, and are egg-shaped, and pointed. The tree, when laden with clusters of ripe nuts, which are of a pale blushing hue, makes a fine appearance; but at other times it is far from being handsome, since the branches are crooked, and ramify in a rude and irregular manner.

— 'Almonds,' שקדים *shekedim*.—The *Amygdalus communis* is found wild in some parts of Northern Africa; it is a handsome spreading tree; the leaves are lance-shaped, with a delicately toothed edge. The calyx is bell-shaped, whence an imitation of it was chosen for some of the ornamental parts of the golden candlestick. The fruit is of the drupaceous character, covered with a velvety pubescence. The cortical investment breaks in a fibrous manner, and by degrees lays open the interior, which contains the well-known nut, singularly perforated with small holes. The almond-tree grows abundantly in Palestine, and may be regarded as one of its characteristic productions; the present and other texts (which will be illustrated as we come to them) show that it was such in very ancient times.

— 'Honey.'—The learned authors of the *Universal History*, taking the right view that the presents sent by Jacob to the vizier of Egypt must have consisted of articles which that country did not afford, contend that 'honey' cannot be really intended here, as it is not likely that 'honey' could be a rarity in Egypt. They therefore think



ALMOND (*Amygdalus communis*).

that dates are meant, which are called by the same name, דְּבֵשׁ *debesh*, and which when fully ripe yield a sort of honey, not inferior to that of bees. Now, on this very principle, dates were still less likely than honey to have been sent; as Egypt is a famous date-growing country, and the tax on date-trees constitutes one of the most considerable articles in the revenue of its government. It is, however, not necessary to understand honey here, as the word certainly does seem to imply different kinds of sweet things and fruits, in different passages. Gesenius understands it here to denote 'syrup of grapes,' that is, *must* boiled to the thickness of a syrup; and which, as he observes, is still exported from Palestine, especially from the neighbourhood of Hebron, to Egypt. It certainly means bee-honey in Judg. xiv. 8; and if it has that signification here, we must understand that the honey of Palestine was superior to that of Egypt, and this is the opinion to which we incline. At present, however, the natives of the latter country keep a great quantity of bees, which they transport up and down the Nile, to give them the advantage of different climates and productions. The hives are kept in the boats, and the bees disperse themselves over the banks of the river in quest of food, returning regularly on board in the evening.

18. 'The men were afraid, because they were brought into Joseph's house.'—A more natural picture of the conduct of men, from the country, in Asia, when taken into the house of a superior, cannot be drawn. When they are told to go *inside*, they at once suspect that they are about to be punished or confined; and as they go through the house, they look in every direction, and are ready for a run at the least appearance of danger.

33. 'The firstborn according to his birthright, and the youngest according to his youth: and the men marvelled.'—Josephus says that they were set according to their seniority as they used to sit at home at their father's table; and their wonder of course arose from considering how their respective ages could be so accurately known in the house of the governor of Egypt, particularly as some of them were nearly of the same age with others. The statement is interesting, however understood, as it shows the distinction which in those early times was given to seniority of birth even in the common intercourse of life. The Orientals are, however, particularly punctilious at their meals.

34. 'Benjamin's mess was five times so much as any of their's.'—This seems best explained by an allusion to exist-



EGYPTIANS AT MEAT.

ing Persian customs. The dishes are not brought in successively during the course of an entertainment, but are placed at once upon the table, or rather floor. A tray containing a variety of dishes is placed between every two, or at most three guests, from which they help themselves, without attending in any degree to the party at the next tray. The number of dishes on the tray is proportioned to the rank of the guest or guests before whom it is set, or to the degree of preference and attention which the entertainer desires to manifest towards them. The trays, when they are brought in, contain only five or six different dishes and bowls, and they thus remain in ordinary circumstances; but when the guest is a person of much consideration, other dishes are introduced between, or even piled upon the former, until at last there may be fifteen or more dishes upon the same tray. It is not therefore to be supposed that Benjamin ate five times as much as his brethren, who were all no doubt amply and variously supplied; but his distinction consisted in the greater variety offered for his selection, and in the palpable mark of preference, on the part of his entertainer, which it indicated. A Persian feast seems to illustrate other particulars in this Egyptian entertainment. The plan of setting a tray between every two

persons forms them into distinct groups in the act of eating, as will be understood by recollecting that the Orientals make no use of plates, but transfer their food immediately from the dishes or bowls to their mouths, unless they may occasionally find it convenient intermediately to rest the morsel they have detached upon the cake of bread which is spread out before them. Hence there is a concentration of each group upon the tray which is set before it. The separation so distinctly marked in Joseph's feast may have been effected much in the same way, Joseph having a tray wholly to himself, while, in the distribution into groups, care was taken that no Egyptian should be obliged to eat out of the same tray with a Hebrew. Herodotus bears witness to this distinction of quantity among the Egyptians. He says that, in their public banquets and entertainments, twice as much was set before the king as before any one else. If a double quantity was the mess for a king, Benjamin's quintuple proportion was a great distinction indeed. The representations of persons at meals, in the Egyptian sculptures, confirm, so far as they go, the analogies we have indicated; and these details from existing usages may be regarded as filling up the outlines of information which these representations offer.

## CHAPTER XLIV.

1 *Joseph's policy to stay his brethren.* 14 *Judah's humble supplication to Joseph.*

AND he commanded 'the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when

thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 *Is not this it* in which my lord drinketh, and whereby indeed he 'divineth? ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

8 Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be

found, both let him die, and we also will be my lord's bondmen.

10 And he said, Now also *let it be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

13 Then they rent their clothes, and laded every man his ass, and returned to the city.

14 ¶ And Judah and his brethren came to Joseph's house; for he *was* yet there: and they fell before him on the ground.

15 And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly <sup>a</sup>divine?

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

18 ¶ Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, Bring

him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.

23 And thou saidst unto thy servants, 'Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, *and* buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two *sons*:

28 And the one went out from me, and I said, 'Surely he is torn in pieces; and I saw him not since:

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us; seeing that his life is bound up in the lad's life;

31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, 'If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall <sup>c</sup>come on my father.

<sup>a</sup> Or, make trial.

<sup>4</sup> Chap. 43. 3.

<sup>5</sup> Chap. 37. 33.

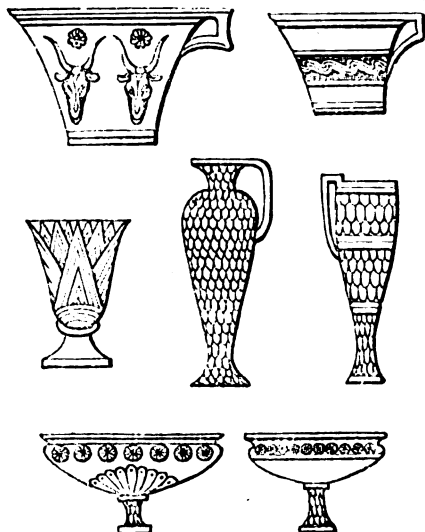
<sup>6</sup> Chap. 43. 9.

<sup>7</sup> Heb. find my father.

Verse 5. '*Is not this it in which my lord drinketh, and whereby indeed he divineth?*'—The cup in question was silver; Josephus says gold. The Egyptians of rank had drinking vessels of silver and gold, the forms of which may be seen from the figures which we introduce. We have thus one proof among many of the luxury and refinement to which the Egyptians had even at this early time attained. The vessels (translated 'jewels') of gold and of silver which Abraham sent to Mesopotamia by Eliezer, probably formed part of the presents which he had received at a former period from the king of Egypt. There is considerable difficulty in what is said about divination

by this cup. As the last clause of the sentence may fairly be rendered, 'and for which he would carefully inquire,' it is perhaps safest to accept this rendering, as most consistent with the general character of Joseph. It is, however, certain that there was a sort of pretended divination by cups among the Egyptians and other eastern people; and there is and was a very ancient tradition of a famous cup which exhibited all that was passing in the world. The possession of this cup, or else of the power of divination by cups, is still occasionally pretended to by great persons, when they wish to alarm others, or to extort some discovery or compliance from them; and it is barely pos-





EGYPTIAN WINE CUPS.

sible that Joseph may have intended to convey some intimation of this sort to his brethren.

Rosenmüller, in his *Alte und Neue Morgenlande*, i. 210,

speaks of this practice of divining by cups. He refers to Jamblichus (*On the Mysteries of the Egyptians*, iii. 14), who says, that by means of certain figures reflected by the rays of light in clear water, future circumstances were prognosticated; and to Augustine (*De Civitate Dei*, vii. 35), who quotes a lost work of Varro, wherein it is said that this sort of divination originated with the Persians. The manner of divination is stated to have been as follows: Small pieces of gold or silver leaf, or thin plates of the same, were cast into a vessel, intermingled with precious stones, on which certain characters were engraven. Then the inquirer used certain forms of adjuration, and invoked the infernal powers. The answer was communicated in various ways; sometimes by an intelligible voice; sometimes by the same signs appearing on the surface of the water as had been engraven on the precious stones; sometimes by exhibiting the image of the person concerning whom the applicant would inquire. Cornelius Agrippa (*De Occulta Philosophia*, i. 57) mentions also that many were accustomed to throw melted wax into a vessel of water, and from the forms which it assumed to infer the answer to their proposed questions. If such superstitions existed in the time of Joseph, there is no evidence or probability that he practised them; but both he and the steward may have accommodated their language to the ideas prevalent in those times.

28. 'And I said.'—Literally, 'and I said in myself,' which is the Hebrew mode of expressing 'I thought.' This may call to mind Forster's statement, that among the savages of some of the Pacific islands they use the phrase 'to speak in the belly' for 'to think.'

## CHAPTER XLV.

1 Joseph maketh himself known to his brethren. 5 He comforteth them in God's providence. 9 He sendeth for his father. 16 Pharaoh confirmeth it. 21 Joseph furnisheth them for their journey, and exhorteth them to concord. 25 Jacob is revived with the news.

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, 'I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

6 For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest.

7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

14 ¶ And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

<sup>1</sup> Heb. gave forth his voice in weeping.

<sup>2</sup> Acts 7. 13.

<sup>3</sup> Or, terrified.

<sup>4</sup> Heb. neither let there be anger in your eyes.

<sup>5</sup> Chap. 50. 20.

<sup>6</sup> Heb. to put for you a remnant.

15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also regard not your stuff; for the good of all the land of Egypt is your's.

21 ¶ And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man

changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.

23 And to his father he sent after this manner; ten asses<sup>9</sup> laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And<sup>11</sup> Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

28 And Israel said, *It is enough*; Joseph my son is yet alive: I will go and see him before I die.

<sup>7</sup> Heb. was good in the eyes of Pharaoh.

<sup>8</sup> Heb. let not your eye spare, &c.

<sup>9</sup> Heb. mouth.

<sup>10</sup> Heb. carrying.

<sup>11</sup> Heb. his.

Verse 10. '*The land of Goshen.*'—Concerning the situation of the land of Goshen, observes Michaelis, 'authors have maintained very different opinions; but have withal made it impossible for themselves to ascertain the truth, by concurring in the representation of Goshen as the most beautiful and fertile part of Egypt. But is it at all probable that a king of Egypt would have taken the very best part of his territory from his own native subjects to give it to strangers, and these too a wandering race of herdsmen, hitherto accustomed only to traverse with their cattle the deserts and uncultivated commons of the East?' (*Commentaries*, vol. i. p. 64, Smith's translation.) Without entering into verbal criticism, we may observe that the expression rendered '*best of the land*' (ch. xlvii. 6), as applied to Goshen, has been satisfactorily proved to mean no more than that it was the best *pasture* ground of Lower Egypt, and therefore best adapted to the uses of the Hebrew shepherds. This land lay along the east side of the Pelusiac or most easterly branch of the Nile; for it is evident that the Hebrews did not cross the Nile in their exode from Egypt, as they must otherwise have done. It may thus have included part at least of the nome or district of Heliopolis, of which the 'On' of the Scriptures is supposed to have been the capital, and which lay on the eastern border of the Delta. To the east of the river the land of Goshen apparently stretched away into the desert, where the nomadic shepherds might find sustenance for their flocks. In this direction it may in some places have extended to the neighbourhood of the Gulf of Suez. The land of Goshen, thus defined, included a quantity of fertile land more extensive in length and breadth than at present. This arises from the general failure of the eastern branches of the Nile; the main body of that river verging more and more to the west continually, and deepening the channels on that side. (On this subject see Bryant, Michaelis, Rennel, Robinson, etc. See also note on ch. xlvii. 34.)

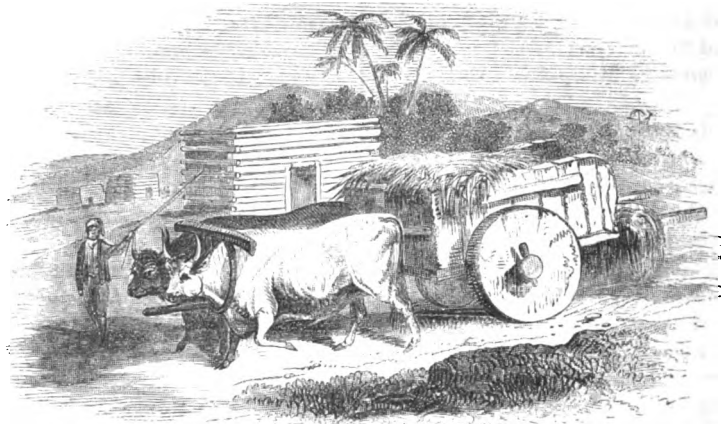
There was another Goshen in the territory of the tribe

of Judah; so called, probably, from being a district chiefly appropriated to pasture. (See Josh. x. 41; xi. 16.)

22. '*To all of them he gave each man changes of raiment; but to Benjamin he gave . . . five changes of raiment.*'—For the custom of bestowing honorary dresses, see note on ch. xli. 42. It is not customary in Persia to bestow more than one such dress, the distinction being constituted by the quality and class of the articles of which it consists. But in Turkey, where the dresses of honour are all of nearly the same description and quality, the distinction, as in the instance before us, is made by the number of the dresses bestowed on the person intended to be honoured, more or fewer being given according to the rank of the person, or to the degree of favour intended to be indicated.

27. '*When he saw the wagons,*' etc.—The Hebrew word seems to be fairly rendered by the word '*wagons*.' Wheel carriages of some kind or other are certainly intended; and as, from other passages, we learn that they were covered, at least sometimes, the best idea we can form of them is, that they bore some resemblance to our tilted waggons. With some small exception, it may be said that wheel carriages are not now employed in Western Asia or Africa; but that they were anciently used in Egypt, and in what is now Asiatic Turkey, is attested not only by history, but by existing sculptures and paintings. It would seem that they were not at this time used in Palestine, as when Jacob saw them, he knew they must have come from Egypt. Perhaps, however, he knew this by their peculiar shape. The only wheel-carriages in Western Asia with which we are acquainted are, first, a very rude cart, usually drawn by oxen, and employed in conveying agricultural produce; and then a vehicle called an *arabah*, used at Constantinople, and in some other towns towards the Mediterranean. It is a light covered cart without springs; and being exclusively used by women, children, and aged or sick persons (see v. 19), would seem both in

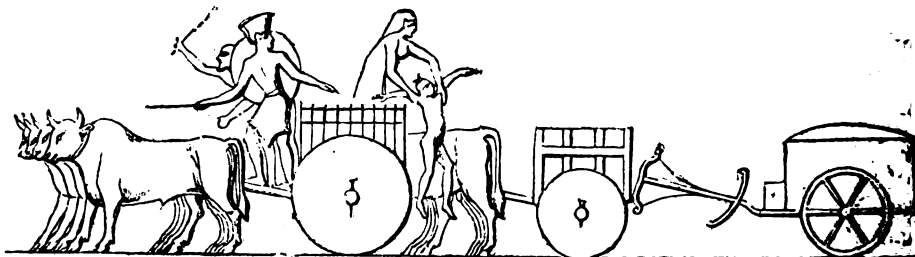




MODERN SYRIAN CARTS OF ANCIENT FORM.

its use, and, as nearly as we can discover, in its make, to be no bad representative of the 'wagons' in the text. No wheel-carriage is, however, now used in a journey, except by the Tartars in south-eastern Europe and Central Asia.

The only wheel-carts represented in the Egyptian sculpture are figured in our engraving; and they do not belong to the Egyptians themselves, but to a nomade people with whom they were at war, and who fled before them.



CARTS FROM EGYPTIAN SCULPTURES.

## CHAPTER XLVI.

*1 Jacob is comforted by God at Beer-sheba; 5 Thence he with his company goeth into Egypt. 8 The number of his family that went into Egypt. 28 Joseph meeteth Jacob. 31 He instructeth his brethren how to answer Pharaoh.*

AND Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

3 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

5 ¶ And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their

father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, 'Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8 ¶ And 'these are the names of the children of Israel, which came into Egypt, Jacob and his sons: 'Reuben, Jacob's firstborn.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 And 'the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

11 And the sons of 'Levi; Gershon, Kohath, and Merari.

<sup>1</sup> Josh. 24. 4.    <sup>2</sup> Psal. 105. 23    <sup>3</sup> Isa. 52. 4.

<sup>4</sup> Exod. 1. 1. and 6. 14.

<sup>5</sup> Numb. 26. 5.    <sup>6</sup> 1 Chron. 5. 1.

<sup>7</sup> Exod. 6. 15.    <sup>8</sup> 1 Chron. 4. 24.

12 And the sons of 'Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

13 'And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

14 And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

16 And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 'And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

18 These *are* the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, *even* sixteen souls.

19 The sons of Rachel Jacob's wife; Joseph, and Benjamin.

20 'And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah <sup>10</sup>priest of On bare unto him.

21 <sup>11</sup>'And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 And the sons of Dan; Hushim.

24 And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and

she bare these unto Jacob: all the souls *were* seven.

26 All the souls that came with Jacob into Egypt, which came out of his <sup>12</sup>loins, besides Jacob's sons' wives, all the souls *were* threescore and six;

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: <sup>13</sup>all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

28 ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou *art* yet alive.

31 ¶ And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me;

32 And the men *are* shepherds, for <sup>14</sup>their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, What *is* your occupation?

34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* an abomination unto the Egyptians.

<sup>9</sup> 1 Chron. 2. 3, and 4. 21. Chap. 38. 3.  
<sup>11</sup> 1 Chron. 7. 6, and 8. 1.

<sup>7</sup> 1 Chron. 7. 1.  
<sup>12</sup> Heb. thigh.

<sup>8</sup> 1 Chron. 7. 30.  
<sup>13</sup> Deut. 10. 22.

<sup>9</sup> Chap. 41. 50.

<sup>10</sup> Or, prince.

<sup>14</sup> Heb. they are men of cattle.

Verse 34. 'Every shepherd is an abomination unto the Egyptians.'—Various causes have been assigned to account for this aversion of the Egyptians to shepherds. It has been sought for in the animal worship of that extraordinary people, which naturally rendered them averse to persons who fed on creatures which they considered sacred. But this cause must have been limited in its operation; for the Egyptians, as a people, by no means concurred in the objects of veneration. Almost every *nome*, or district, had a different usage. Thus the inhabitants of Mendes worshipped goats and ate sheep, while those of Thebes, on the contrary, fed on goats and rendered homage to sheep. In Thebes also, and all around the Lake Mœris, crocodiles were venerated, whilst at Elephantine they were killed without mercy. In fact, the Egyptians were divided into a great number of societies distinguished from, and prejudiced against, one another, by their different objects and rites of worship. We believe that the influence of the animal worship

of the Egyptians was much less considerable in its operation upon the rearing of cattle than is commonly imagined. Of the larger cattle, the cow alone was considered sacred; we doubt that any strong feeling on its account could have arisen against the nomade shepherds, as they never kill cows for food, and rarely even oxen; and it does not appear that they often offered cows in sacrifice, for in all the Old Testament, previously to the exode from Egypt, we read of only one heifer sacrificed (Gen. xv. 9). The Egyptians did not worship bulls or oxen; the worship of the bull Apis being restricted to an individual animal: other bulls were used in sacrifices, and are so represented in sculptures. The priests themselves ate beef and veal without scruple. There was even a caste of herdsmen among the Egyptians; and herds of black cattle are represented in sculptures and paintings, some of which are preserved in the British Museum. The ox was used as food, and in agricultural labour, and in the same ancient remains

is continually represented as drawing the plough. Even Pharaoh himself was a proprietor of cattle (see ch. xlvii. 6), and wished to have men of ability to superintend them; and he would scarcely have offered this employment to the brothers of his chief minister, if the employment of rearing cattle had in itself been considered degrading. We conclude, however, that *so far* as the hatred of the Egyptians to shepherds arose from their religious prejudices, it was connected almost entirely with the cow—the only pastured animal which they generally considered sacred. Any objection connected with sheep and goats could only have operated locally, since the Egyptians themselves sacrificed or ate them in different districts.

We are therefore inclined, following out a hint furnished by Heeren, to consider that the aversion of the Egyptians was not so exclusively to rearers of cattle as such, as to the class of pastors who associated the rearing of cattle with habits and pursuits which rendered them equally hated and feared by a settled and refined people like the Egyptians. We would therefore understand the words of the text in the most intense signification, and say that '*every nomade shepherd* was an abomination to the Egyptians;' for there is no evidence that this disgrace attached, for instance, to those cultivators who, being proprietors of lands, made the rearing of cattle an important part of their business. The nomade tribes, who pastured their flocks on the borders or within the limits of Egypt, did not in general belong to the Egyptian nation, but were of Arabian or Libyan descent; whence the prejudice against them as nomades was superadded to that against foreigners in general. The turbulent and aggressive disposition which usually forms part of the character of nomades—and their entire independence, or at least the imperfect and uncertain control which it is possible to exercise over their tribes—are circumstances so replete with annoyance and danger to a carefully organized society like that of the Egyptians, as sufficiently to account for the hatred and scorn which the ruling priestly caste strove to keep up against them; and it was probably in order to discourage all intercourse, that the regulation precluding Egyptians from eating with them was first established.

In further illustration of this matter we must not overlook the circumstances connected with the history of the Shepherd-kings, which Josephus and other ancient writers have handed down to us in extracts from an Egyptian priest named Manetho, who lived under Ptolemy Philadelphus. These circumstances, so far as they can be understood, are of very great importance for the right apprehension of the events recorded at the latter end of Genesis and the beginning of Exodus; for it is the general conclusion that they belong to the period immediately preceding the Egyptian history of Joseph, and must have had great influence upon the ideas and habits of the time, and upon the circumstances which determined the condition of the Hebrews in Egypt, and their location in the land of Goshen. We shall give the account offered by Manetho, and then offer a few remarks in elucidation of it.

Manetho states that 'In the reign of king Timæus there came up from the east men of an ignoble race, who had the confidence to invade our country; and easily subdued it without a battle, burning the cities, demolishing the temples, slaying the men, and reducing the women and children to slavery. They made Salatis, one of themselves, king. He reigned at Memphis, and made the Upper and Lower regions [of Egypt] tributary; garrisoned fit places, particularly in the eastern frontier, through fear the Assyrians should invade the country. He rebuilt and strongly fortified the city of Avaris, in the Saïte nome, upon the east of the Bubastite channel, and garrisoned it with 250,000 men, as a treasure city. He reigned nineteen years.' Then follow the names of five successors—the sum of the six reigns being 284 according to one copy of Manetho's account, but 250 according to another (that of Eusebius).

Manetho calls his 16th dynasty Hellenic, Shepherd-kings; and states that it was composed of 32 kings, who reigned 518 years.

His 17th dynasty is composed of 43 Shepherd-kings and 43 (contemporary) Theban kings, of Diospolis, who reigned for 151 years.

Now with respect to these dynasties, he says,—'All this nation was called Hyksôs, or Shepherd-kings; for the first syllable, *Hyk*, in the sacred dialect, means a king, and *sôs*, in the vulgar tongue, a shepherd: some say they were Arabs. These Shepherd-kings and their descendants retained possession of Egypt 511 years.'

It is then stated, that eventually 'the kings of the Thebaid and the other (*i. e.* Lower) Egypt rose against the shepherds, and after a long war, Alisphragmuthosis drove the shepherds, or captives as they were sometimes called, out of the other parts of Egypt, and confined them to the district of Avaris, which they strongly fortified to protect their property. Amosis, or Thummosis, his son, besieged them in their stronghold, with 480,000 men; reduced them to capitulate, and they left Egypt in number 240,000, and marched through the desert towards Syria, and built the city of Jerusalem, in the country now called Judæa, which they fortified against the Assyrians.'

The dynasty founded by Amosis consisted of 16 kings, who together reigned 263 years. The last of these kings, Amenophis, or one of his immediate predecessors, 'being warned by the priests to cleanse the whole country of lepers and unclean persons, gathered them together, and sent them, to the number of 80,000, to work at the quarries on the east side of the Nile. And there were among them some learned priests equally affected with leprosy. When they had been for some time in that miserable state the king set apart for them the city Avaris, which had been left empty by the shepherds. When they had possession of the city they revolted, and made Osarsiph, a priest of Heliopolis, their ruler, who afterwards changed his name to Moses. He made many laws directly opposed to the customs of the Egyptians, forbidding them to worship their gods and sacred animals. He sent ambassadors to Jerusalem, to the shepherds whom Tethmosis had driven out, who gladly sent 200,000 men to their assistance, in hopes of regaining the dominion of Egypt. Amenophis at first retreated to Ethiopia, whose king was his friend: but, returning with a great force, slew many of the shepherds, and pursued the rest into Syria.'

Such is the statement of Manetho. Without stopping now to indicate the confusion produced by his mixing up the affairs of the Jews with those of his shepherds, and the slur he attempts to cast upon them as unclean and leprous persons, let us endeavour to establish some chronological principle which may help us through this obscurity.

We may dismiss the 16th, or Hellenic shepherd dynasty, which seems to have been contemporary with the others, and to have been composed of settlers on the coast, who were expelled about the same time as the 17th dynasty. The whole period of the intrusion of the shepherds is stated at 511 years, and it is clear that these years are made to terminate at the exode of the Israelites. This is an important element. Now if we take Hales' date of 1648 B.C. for that of the exode, and count back 511 years, we come to 2159 B.C., which, according to the same authority, was six years before the birth of Abraham. We take that, therefore, as the date of the first appearance of the Shepherd-kings in Egypt. After a rule of 250 years, this 15th, or 'Phœnician' dynasty, was expelled by Amosis. Counting 250 years from the birth of Abraham, we come to 1909 B.C. as the date of that expulsion; and this was seven years before the birth of Joseph, the date of which is placed by Hales in 1902 B.C. It follows, therefore, that the king who ruled in Lower Egypt at the time of Abraham's visit to that country, was one of the Shepherd-kings; but when Joseph was brought down to Egypt, and became the trusted minister of the king, this shepherd dynasty had lately been expelled from their last stronghold, and the native power was again paramount. And this event was so recent that the Egyptians were still imbued with a deep sense of the wrong and humiliation they had sustained under a foreign yoke; by which not

only was their dislike to shepherds, arising from the causes already stated, turned into absolute hatred; but they were highly suspicious of all pastoral people who came, as Joseph's brethren did, from the quarter to which the expelled shepherds had withdrawn. The treatment, therefore, which they received from 'the governor of the land,' as being suspected spies from the old enemies of Egypt, was perfectly natural, and such as they would have been, without doubt, exposed to had they been really as much strangers to Joseph as he assumed they were. Nothing could be more likely than that men of the same habits of life as the expelled shepherds, and coming from the country to which they had withdrawn, should be taken for a party of them, come 'to spy the nakedness of the land.'

The considerations which suggest the probability that the expelled shepherds became the Philistines and Anakim of Palestine, will claim consideration in the note in Deut. ii. 3. That they were in their origin Phœnicians, as Manetho seems to intimate, signifies little more than that, as he states, the invaders came from the east; that is, from the land of Canaan, which they might have done without being Phœnicians or Canaanites, who were not a pastoral or nomade people, as the 'shepherds' seem to have been.

It is curious to observe how the Scripture and Manetho corroborate each other in respect to the Assyrians. The first Shepherd-kings, contemporary with Abraham, were in great fear of invasion from the Assyrians, according to Manetho; and the book of Genesis manifests the first ground of that fear by shewing that, in the time of Abraham, the Assyrians actually had established their power on this side the Euphrates, and had even subdued part of Palestine to their yoke. See the note on Gen. xiv. 1. Chedorlaomer and his allies were probably only prevented from making a dash upon Egypt by the strong defences which Salatis, the first Shepherd-king, had established along the frontier.

It should be particularly observed, that the country which we have noticed as 'the land of Goshen' seems to have been the first which the Hyksos or Shepherds occupied when they invaded Egypt, and the last from which they retired. The Egyptians were certainly not a pastoral people; and this being a district which had been employed for pasturage, it had probably not begun to be occupied by the Egyptians since the recent expulsion of their enemies. If it had, it would not have been so readily assigned to the Hebrews; but now it was quite natural that they should be placed in Goshen, which a pastoral people had lately vacated. Thus Goshen occurs immediately to Joseph as a suitable domain for the family of his father: and that it remained unoccupied, seems to be evinced by the readiness with which he promises his father, in his first message, that he should reside in the land of Goshen (ch. xlv. 9, 10); and the ground on which he made this promise seems to be explained in ch. xlv. 34, where we perceive his conviction that Pharaoh would at once assign that territory to them when he knew that they were shepherds. Dr. Hales very properly directs attention to the no less wise and liberal policy of the Egyptian court in making this assignment of Goshen to the Hebrews. This country 'formed the eastern barrier of Egypt towards Palestine and Arabia—the quarters from which they most dreaded invasion—whose nakedness was now covered, in a short time, by a numerous, a brave, and an industrious people; amply repaying, by the additional security and resources which they gave to Egypt, their hospitable reception and naturalization.'

Thus far all appears very clear and consistent; and our difficulties only begin when we come to Manetho's 17th dynasty; which, from the manner in which it mixes up and disturbs the history of the Hebrews and Egypt, has exposed the whole of his information to great suspicion—unreservedly avowed by Pezron, Hengstenberg, and others, who believe that the whole is an elaborate attempt to mystify the portion of Egyptian history in which the Jews were concerned, for the purpose of doing away with the

impression which the scriptural accounts were likely to create to the disadvantage of the nation. And this is held to be the more probable, as Manetho lived in the reign of the very king (Ptolemy Philadelphus), under whom the translation of the Hebrew scriptures into Greek was accomplished, and when these matters must have been brought forcibly under the attention of the learned in Egypt. But it is necessary to distinguish. This anxiety could not operate in the account which Manetho gives of the 15th dynasty, which was extinct before the Hebrews appeared in Egypt; whereas it does most visibly operate in his notice of the 17th dynasty. It will therefore probably be safest to take a middle course; accepting the notice of the 15th dynasty as true history, and regarding that of the 17th as a distorted account of the residence of the Hebrews in Egypt, and their departure thence,—an account framed for the purpose of casting a slur upon the character of the Israelites, and of vindicating the conduct of the Egyptian government. The chief use of this supposititious 17th dynasty is that to which we have applied it—namely, to fix the termination, and therefore also the commencement of the 518 years assigned to the rule of the Shepherd-kings in Egypt.

We submit this view of a greatly perplexed question with much diffidence: but after much consideration it appears to us that thus broadly distinguishing between the credibility due to the two dynasties—accepting the former and rejecting, or at least distrusting, the latter, meets all the difficulties by which chronologers have been perplexed, and renders the portion of Manetho's fragments, which we accept as true, consistent with probability, with the scriptural intimations, and with the information deducible from the monuments.

It will appear from the following observations of the Rev. R. M. Macbriar, an intelligent missionary in Egypt, that something like the ancient variance and dislike between the natives and the pastoral tribes still subsists in that country:—'Without making any conjecture as to the origin of such an antipathy, it may be remarked, that it is an undoubted historical fact that the natives of Egypt have ever been famous for growing corn, and not for feeding cattle; and it is probable that they have long had the same kind of shepherds as are those of the present day. These are the Bedouin Arabs, a race of men distinct from every other, and wholly at variance with the customs of the Egyptians. The latter are stunted in their growth, flat in their features, and rather square in their shape; but the Bedouins are of a tall, masculine, Roman form. They dwell in tents, which they carry about with them, and pitch wherever they can find forage for their flocks and herds. Their encampment resembles a tented village, and is always fixed at a distance from any Egyptian residence. The peasants fear the Bedouins, and avoid them, having little communication with them, and never approaching their temporary dwellings. The latter are guarded by a great number of the fiercest dogs. The Bedouins are generally armed with a musket, and ride on horses; nor are they particularly scrupulous about the commission of plunder. They throw their dress over them in a peculiar manner, so as to be distinguished in a moment by their appearance and gestures. They bring their cattle for sale into the principal towns; and a small tax is paid upon each animal as it enters the gates. This is all the tribute which the pacha receives from them; nor dare he impose upon them any of the burdens which he lays upon his native subjects. If he ventured upon this, the whole body of the Bedouins would retire into the desert, with their flocks and herds, to the greatest injury of Egypt.'—(*Wesleyan Mag.*, 1836, p. 20.)

A large quantity of incidental illustration on the same subject might also be derived from some very interesting papers, respecting the Arab tribes dwelling in or near Egypt, inserted in the *Description de l'Égypte*, commonly called 'the great work on Egypt,' the literary portion of which does not generally deserve to share the discredit into which the inaccuracy of some of the engravings of antiquities have drawn that celebrated work.

## CHAPTER XLVII.

1 *Joseph presenteth five of his brethren, 7 and his father, before Pharaoh. 11 He giveth them habitation and maintenance. 13 He getteth all the Egyptians' money, 16 their cattle, 18 their lands, for Pharaoh. 22 The Priests' land was not bought. 23 He letteth the land to them for a fifth part. 28 Jacob's age. 29 He sweareth Joseph to bury him with his fathers.*

THEN Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen.

2 And he took some of his brethren, *even* five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, *and* also our fathers.

4 They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, 'How old art thou?

9 And Jacob said unto Pharaoh, 'The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, *'according' to their families.*

13 ¶ And *there was* no bread in all the land; for the famine *was* very sore, so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine.

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he 'fed them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

22 Only the land of the 'priests bought he not; for the priests had a portion *assigned* them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

23 ¶ Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of

<sup>1</sup> Heb. *How many are the days of the years of thy life?*  
<sup>4</sup> Heb. *according to the little ones.*

<sup>2</sup> Heb. 11, 9, 13.  
<sup>5</sup> Heb. *led them.*

<sup>3</sup> Or, *as a little child is nourished.*  
<sup>6</sup> Or, *princes.*

the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; except the land of the 'priests only, *which* became not Pharaoh's.

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

28 ¶ And Jacob lived in the land of

Egypt seventeen years: so <sup>a</sup>the whole age of Jacob was an hundred forty and seven years.

29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, <sup>b</sup>put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he swore unto him. And <sup>c</sup>Israel bowed himself upon the bed's head.

<sup>a</sup> Or, princes.

<sup>b</sup> Heb. the days of the years of his life.

<sup>c</sup> Chap. 24. 2.

<sup>d</sup> Heb. 11. 21.

Verse 19. '*Buy us and our land for bread, and we and our land will be servants unto Pharaoh.*'—The transaction recorded in the passage (v. 18-26) from which this text is taken, has received most remarkable illustration from the operations of the present Pasha of Egypt. By a simple decree he declared himself the sole owner of all the lands in Egypt; and the people, of course, became at once only his tenants at will, or rather his slaves. It was at the entreaty of the people themselves that Joseph bought the Egyptians and their land for Pharaoh, so that 'the land became Pharaoh's'; but he gave them bread in return, to sustain them and their families in the time of famine. 'Only the land of the priests he bought not'; but the modern Pharaoh made no exception, and stripped the mosques and other religious and charitable institutions of their landed endowments as mercilessly as the rest. Joseph also gave the people seed to sow; and required for the king only a fifth of the produce, leaving four-fifths to them as their own property; but now, although seed is in like manner given out, yet every village is compelled to cultivate two-thirds of its lands with cotton and other articles solely for the Pasha; and also to render back to him in the form of taxes and exactions in kind, a large proportion of the produce of the remaining third. And further, not only is every individual made responsible for the burdens laid upon himself, but also, as the inhabitant of a village, he is bound to make good, in part or in whole, as the case may be, the delinquency or arrears of every other inhabitant. Sometimes, too, a village which has paid up all its own dues, is compelled to make good the arrears of another village. As might be expected, in such a state of things, there is among the peasantry an utter depravation of morals and degradation of character. See Robinson's *Biblical Researches in Palestine*, i. 42.

20. '*Joseph bought all the land for Pharaoh.*'—One who writes upon the transactions recorded in these verses, is under much temptation to digress into the history of the land-tenures of Egypt, as made known to us by Herodotus and Diodorus. But our limits do not render it convenient, nor is it necessary for our purpose, to take notice of more than the chapter before us specifies. It may suffice to mention, that the facts of these later historians may be easily shown to be in unison with those which this earlier account supplies, while the essential spirit is perfectly the same. It appears, then, that the history of these transactions exhibits the sacerdotal aristocracy as a distinct body of landed proprietors from those with whom Joseph had to deal. Now these priestly proprietors did certainly at a later day, and, from circumstances, we judge it to be sufficiently certain that they did before, farm out their estates to cultivators, or hereditary tenants, who paid

them a produce-rent, and were exempt from any charges to the support of the state. This being the case, the people of Egypt, when they offered to give up the property in chief of their lands to the crown, and to become its tenants, had already before their eyes an example of the operation of that system under which they were willing to be placed; and, considering the splendour of the Egyptian court, and the cost of its establishments and undertakings, and the taxation upon the independent landowners which was necessary to support them, we may have reason to more than suspect that they had little cause to feel their condition superior to that of the tenants of the hierarchy, with their single payment of a certain and moderate rent, which rose or fell with the abundance or scarcity of the season. Upon the whole, therefore, while they no doubt knew that their proposition would be acceptable to the king, we see ground to conclude that the operation would on their part be regarded under any circumstances without repugnance. Among the settled nations of the East it has always been the disposition to identify the state with the king, and for every one to consider that in serving the king he serves the state; and therefore any regard for the *liberties* of the people is, perhaps, a thing impossible to an Oriental. We have no wish to attribute it to Joseph; it being quite sufficient to satisfy us, if the statements which we have offered tend to acquit him of that political injustice which has been laid to his charge. We think he acted fairly;—not unmindful of the king's interests, on the one hand, nor, on the other, desiring to take an undue advantage of the people's wants.

Only two items of the charge against Joseph remain to be noticed. When this bargain had been completed, we are told (v. 21) that, 'As for the people, Joseph removed them into cities from one end of the borders of Egypt even unto the other end thereof.' Whence it has been most strangely imagined that he removed them from their original seats to distant towns; whereas, it plainly enough means no more than that, having now undertaken to feed the people from his granaries, he desired them to remove from the open country in every district, where all agricultural labour was at a stand, to the cities of these several districts in which the granaries were situated, for the convenience of distributing the corn to them. This was done throughout all the country. The other charge is, that, while he thus dealt with the people, he took care to court the favour of the priestly aristocracy, with which he was himself connected by marriage, by not interfering with their possessions, but supplying them freely from the public stores with such corn as they required. The answer to this is, that the facts are true, but the inferences wrong. The priests were from time immemorial *entitled* to receive an



allowance of provisions from the government, the rents of their lands being applied to the support of the temples and the public worship; and certainly it would not have been just to deprive them of their subsistence when their own lands lay unproductive. Besides, the priestly nobles filled all the high offices of state, were constantly about the king as his counsellors and companions—the king himself being high-priest by virtue of his office: and, as Joseph must have been assured, the manifestation of any disposition to interfere with their privileges would most certainly be

abortive, and would probably be the signal for his downfall; while the kind and beneficent relations which subsisted between the priests and the people, who regarded their lands as a property devoted to sacred uses, would probably have rendered such an interference as little popular with the mass of the Egyptian community as with the aristocracy. Under such circumstances, we see nothing so very blamable in this part of Joseph's conduct. *Pictorial History of Palestine*, ii. 125, 126.

## CHAPTER XLVIII.

1 *Joseph with his sons visiteth his sick father. 2 Jacob strengtheneth himself to bless them. 3 He repeateth the promise. 5 He taketh Ephraim and Manasseh as his own. 7 He telleth Joseph of his mother's grave. 9 He blesseth Ephraim and Manasseh. 17 He preferreth the younger before the elder. 21 He prophesieth their return to Canaan.*

AND it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

2 And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3 ¶ And Jacob said unto Joseph, God Almighty appeared unto me at <sup>1</sup>Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.

5 And now thy <sup>2</sup>two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, <sup>3</sup>Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Beth-lehem.

8 ¶ And Israel beheld Joseph's sons, and said, Who are these?

9 And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.

10 Now the eyes of Israel were <sup>4</sup>dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the firstborn.

15 And <sup>5</sup>he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

16 The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them <sup>6</sup>grow into a multitude in the midst of the earth.

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father: for this *is* the firstborn; put thy right hand upon his head.

19 And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a <sup>7</sup>multitude of nations.

20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make

<sup>1</sup> Chap. 28. 13, and 35. 6.

<sup>2</sup> Chap. 41. 50 Josh. 13. 7.

<sup>3</sup> Chap. 35. 19.

<sup>4</sup> Heb. heavy.

<sup>5</sup> Heb. 11. 21.

<sup>6</sup> Heb. as fishes do increase.

<sup>7</sup> Heb. fulness.

thee as Ephraim and as Manasseh : and he set Ephraim before Manasseh.

21 ¶ And Israel said unto Joseph, Behold, I die : but God shall be with you, and bring you again unto the land of your fathers.

22 Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

Verse 20. '*He set Ephraim before Manasseh.*'—Here we have two instances of a preference given to the younger over the elder son ; or rather, we have two instances combined : for not only does Jacob give to Joseph, his youngest son but one, the double portion of the elder son, through Ephraim and Manasseh, but also, of these two, prefers the younger to the elder. The fact seems to be, that although there was a general understanding as to the prior claims of the first-born, the father retained the absolute power of making whatever distribution of the inheritance seemed proper to himself. We have already remarked upon the different treatment which the sons of Abraham and Jacob by their respective concubines received ; to which we have now to add this instance of preference ; and, on turning to the book of Job, which is supposed to have been written in patriarchal times, we observe that the eminent person to whom it refers even gives to his daughters an equal share in the inheritance with their brothers (Job xlii. 15). This frequent preference which is exhibited for the younger son, may remind us that such a preference became a principle of inheritance among some nations.

We have some trace of this in the old Saxon tenure called '*Borough English*;' which Sir William Blackstone conjectures may be traced to the Tartars, among whom the elder sons, as they grew up to manhood, migrated from their paternal tents with a certain allowance of cattle ; while the younger son continued at home, and became heir to the remaining possessions of his father.

22. '*Which I took out of the hand of the Amorite.*'—In several passages of Scripture we find, as here, incidental allusions to facts which are not included in the regular narrative. We have no previous notice of any land taken by Jacob from the Amorites. It is conjectured that, after the patriarch's removal to another part of the country, the Amorites appropriated the parcel of ground near Shechem, which he had bought of Hamor, and which he afterwards recovered by force of arms. This place was certainly in the inheritance of Joseph's sons (Josh. xvii. 1, and lix. 7), there also Joseph's bones were ultimately deposited (Josh. xxiv. 32) ; and in John iv. 5, this is expressly described as the parcel of ground which Jacob gave to his son Joseph.

## CHAPTER XLIX.

1 Jacob calleth his sons to bless them. 3 Their blessing in particular. 29 He chargeth them about his burial. 33 He dieth.

AND Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days.

2 Gather yourselves together, and hear, ye sons of Jacob ; and hearken unto Israel your father.

3 ¶ Reuben, thou *art* my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power :

4 Unstable as water, 'thou shalt not excel ; because thou 'wentest up to thy father's bed ; then defiledst thou *it* : 'he went up to my couch.

5 ¶ Simeon and Levi *are* brethren ; 'instruments of cruelty *are* in their habitations.

6 O my soul, come not thou into their secret ; unto their assembly, mine honour, be not thou united : for in their anger they slew a man, and in their selfwill they <sup>3</sup>digged down a wall.

7 Cursed *be* their anger, for *it was* fierce ; and their wrath, for it was cruel : I will divide them in Jacob, and scatter them in Israel.

8 ¶ Judah, thou *art he* whom thy brethren shall praise : thy hand *shall be* in the neck of thine enemies ; thy father's children shall bow down before thee.

9 Judah *is* a lion's whelp : from the prey, my son, thou art gone up : he stooped down, he couched as a lion, and as an old lion ; who shall rouse him up ?

10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come ; and unto him *shall* the gathering of the people *be*.

11 Binding his fole unto the vine, and his ass's colt unto the choice vine ; he washed his garments in wine, and his clothes in the blood of grapes :

12 His eyes *shall be* red with wine, and his teeth white with milk.

13 ¶ Zebulun shall dwell at the haven of the sea ; and he *shall be* for an haven of ships ; and his border *shall be* unto Zidon.

14 ¶ Issachar *is* a strong ass couching down between two burdens :

15 And he saw that rest *was* good, and the land that *it was* pleasant ; and bowed his shoulder to bear, and became a servant unto tribute.

16 ¶ Dan shall judge his people, as one of the tribes of Israel.

<sup>1</sup> Heb. *do not thou excel.*

<sup>2</sup> Chap. 35. 22. 1 Chron. 5. 1.

<sup>3</sup> Or, *my couch is gone.*

<sup>4</sup> Or, *their swords are weapons of violence.*

<sup>5</sup> Or, *houghed down.*

17 Dan shall be a serpent by the way, 'an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

18 I have waited for thy salvation, O LORD.

19 ¶ Gad, a troop shall overcome him: but he shall overcome at the last.

20 ¶ Out of Asher his bread *shall be fat*, and he shall yield royal dainties.

21 ¶ Naphtali *is a hind* let loose: he giveth goodly words.

22 ¶ Joseph *is a fruitful bough, even a fruitful bough by a well; whose* 'branches run over the wall:

23 The archers have sorely grieved him, and shot *at him*, and hated him:

24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God of Jacob*; (from thence *is the shepherd*, the stone of Israel:)

25 *Even* by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

26 The blessings of thy father have prevailed above the blessings of thy progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on

the crown of the head of him that was separate from his brethren.

27 ¶ Benjamin shall ravin *as a wolf*: in the morning he shall devour the prey, and at night he shall divide the spoil.

28 All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29 ¶ And he charged them, and said unto them, I am to be gathered unto my people: 'bury me with my fathers in the cave that *is* in the field of Ephron the Hittite,

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, 'which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.

31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

32 The purchase of the field and of the cave that *is* therein *was* from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

<sup>6</sup> Heb. an arrow-snake.

<sup>7</sup> Heb. daughters.

<sup>8</sup> Chap. 47. 30.

<sup>9</sup> Chap. 23. 16.

Verse 3. '*Reuben*.'—It is understood that Jacob here enumerates the rights of Reuben as a first-born, of which, in consequence of his crime, he was to be deprived; namely, the birthright or double portion of the inheritance, which was given to Joseph; the priesthood, which ultimately fell to Levi; and the sovereignty which became Judah's. As here foretold, the tribe of Reuben never excelled or rose to eminence. It was also, with the other tribes beyond Jordan, the first that was carried into captivity.

5. '*Simeon and Levi*.'—The disapprobation with which these two full brothers are mentioned, refers to their cruel and treacherous conduct in the affair at Shechem (ch. xxxiv. 2-19). The concluding clause of v. 7 was literally fulfilled. The tribe of Simeon was never of any importance. At first it had only a small portion, consisting of a few towns and villages in the least favourable part of Judah's inheritance; and at an after-period it formed colonies in the outskirts of the promised land, in territory won from the Edomites and Amalekites. The Jews believe that the meagre inheritance and straitened circumstances of the tribe of Simeon constrained many of its members to seek a subsistence among the other tribes by acting generally as schoolmasters to their children. As to the tribe of Levi, although it afterwards recovered its character in part, in consequence of its zeal against idolatry (Exod. xxii. 26, *et seq.*), and was intrusted with the priesthood and the religious instruction of the people, it was, like Simeon, dispersed and scattered in Israel. It had no inheritance except forty-eight towns in different parts of Canaan. Thus the brethren were not only divided from each other, but distributed in sections among the other tribes.

8. '*Judah*.'—We cannot follow out all the details of

this remarkable prophecy, as is ably done in Hales's *Analysis of Chronology*, and in many theological commentaries. But we may observe, that, as his father's blessing intimates, the tribe of Judah seems on all occasions to have possessed the pre-eminence. It led the van in the grand march from Egypt to Palestine (Num. x. 14): it was the first appointed after the death of Joshua to expel the Canaanites (Judges i. 2): the first of the judges, Othniel, the nephew of Caleb, was of this tribe, as was David, who was nominated to the sovereign power, which he transmitted to his descendants; and from the same tribe and family sprang CHRIST himself, in whom so many of the Old Testament predictions centre. The 10th and 11th verses seem to indicate that Judah's country should be a land of vineyards and pastures, which was the fact. The famous vineyards of Engedi and of Sorek (Sol. Song. i. 14) were in this tribe, as was also the brook Eshcol, near which the spies obtained the extraordinary clusters of grapes mentioned in Numb. xiii. 23, 24. The domain of Judah was also noted for its fine pastures. Josephus observes, generally, that it was a good pasture country; and this might indeed be inferred from the fact, that the sojourning of the patriarchs with their numerous flocks and herds was chiefly within its limits. Even now, in the desolation which has overspread this 'glory of all lands,' Judæa still affords fine pastures. Dr. Shaw observes, that 'the mountains abound with shrubs and a delicate short grass; both which the cattle are more fond of than of such plants as are more common to fallow grounds and meadows.' He adds, that the milk of the cattle fed on these mountain-pastures is more rich and delicious, and their flesh more sweet and nourishing, than could otherwise be obtained.

9. '*Lion's whelp*,' '*lion*' and '*old lion*.'—The word

לִבְיָא *lebia*, rendered 'old lion,' is now generally considered to mean a 'lioness.' But as this reading is not unquestionable, we venture to prefer the rendering of our version, particularly as the text thus becomes the more intelligible, the progression from a 'lion's whelp' to an 'old lion' being, seemingly, the leading idea of the comparison. The meaning of it seems to be, that Judah should at first be warlike and enterprising; but in the end, satisfied with its conquests, should settle in repose, and yet remain so formidable that none would venture to assault him.

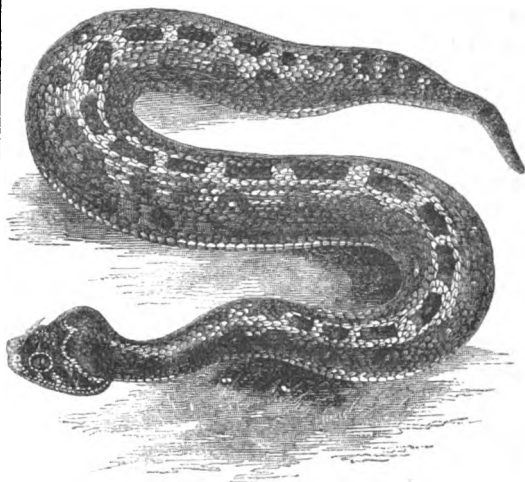
13. 'Zebulun.'—It is here foretold that Zebulun should become a maritime tribe, with a sea-coast bordering on the territories of the great commercial state of Zidon. This distinct and minute specification of locality, so long before the conquest and division of the Promised Land took place, is very remarkable.

14. 'Issachar is a strong ass,'—literally 'an ass of bone,' or 'bony ass.'—Judah having been compared to a lion, Issachar is here described as an ass, to denote the strength and patience of this tribe, and its assiduity in the labours of the field. That its allotment was pleasant and fertile, as here described, is evinced, among other circumstances, by what Josephus says of Lower Galilee, in which it lay:—'The soil is universally rich and fruitful, and full of plantations of various trees; insomuch, that by its fruitfulness it invites the most slothful to take pains in its cultivation. Accordingly it is all cultivated by its inhabitants.' The tribe of Issachar is scarcely mentioned in the wars and troubles of the Jews. It was not a warlike tribe; and as its name does not occur in the account of the wars in which the other nine and half tribes on the west of the Jordan were engaged with the natives, it seems that they made no attempt to drive out the old inhabitants, but dwelt among them, and submitted to their rule; fulfilling the prediction in v. 15. The text, and this inference from it, warrant the observation of Buffon, who remarks that, although Issachar was a strong ass, 'able to refuse a load as well to bear it,' yet, 'like the passive drudge which symbolized him, he preferred inglorious ease to the resolute vindication of his liberty, a burden of tribute to the gains of a just and well-regulated freedom, and a yoke of bondage to the doubtful issue of war.'

16. 'Dan.'—Jacob, having first enumerated the children of Leah, now proceeds to those of Rachel's handmaid, Bilhah. It is observable, that the patriarch begins with intimating that his sons by the handmaids were to inherit equally with the other sons, as one of the tribes of Israel. The word *Dan* means 'judge,' and the prophecy here and elsewhere has allusion to the name. This was a very numerous and warlike tribe, not more noted, it would seem, for its boldness than for its stratagems and craft; verifying the comparison to a serpent in the next verse. All the exploits of the tribe illustrate this character, such as the doings of Samson, who was of this tribe; and its sending out spies to discover what part of the unconquered country was weakest, and then surprising the careless and secure inhabitants of Laish, afterwards Dan, near the sources of the Jordan—a place at a great distance from the proper territory of the tribe.

17. 'Serpent'—'an adder.' נָחָשׁ *nachash*, seems to be a general designation for any individual of the serpent kind, as is the case with the Arabic word *suban*, by which it is rendered. The same animal is meant in both divisions of the verse, agreeable to the genius of Hebrew poesy, which is wont, in the first hemistich of the analogy, to mention a thing obscurely, or in general terms: 'Dan shall be a serpent in the way;' and, in the second hemistich, to be more precise and explicit, 'An adder in the path;' or, as we would render it, 'A cerastes, or horned viper, upon the path.'

The Hebrew שֵׁפִיפֹן *shephiphon*, appears to denote the *Coluber cerastes* of Linnæus. It grows to the length of eighteen inches or two feet, and is distinguished by a small prominence or horn above each eye, whence its Greek name *κεράστρις*, from *κέρας*, a horn. Nicander cites the horned viper as remarkable for lurking among the sand and in



ADDER (*Coluber cerastes*).

wheel-tracks; and from its retreat it bites the heels of the passing horses, whose hinder legs become almost immediately torpid from the activity of the poison. They are the more dangerous as their greyish colour renders it difficult to distinguish them from the sand in which they lurk. They are found in Arabia, Syria, and Egypt.

19. 'Gad.'—This tribe is frequently mentioned as one of the most valiant in Israel. Commentators differ in the application of the prediction.

20. 'Asher.'—The lot of Asher corresponds with his name, which signifies 'blessedness.' The territory of the tribe of Asher was very fertile in corn, wine, and oil. The word שֶׁמֶן *shemen*, rendered 'fat,' equally signifies 'oil,' and it is well observed by the authors of the *Universal History*, that 'the blessing spoken to Asher is capable of a double sense; namely, either that his country should be the most fertile, and produce the noblest corn in the whole country of Palestine, which it actually did; or else that it should abound with the finest and most delicious oil, which his portion was also remarkable for, insomuch that its oil was the most famed in all Canaan. In the parallel blessing of Moses (Deut. xxxiii. 24), it is said that 'Asher shall dip his feet in oil.' In Judges xviii. 10, the Danite spies describe part of the land which formed Asher's lot as 'a place where there is no want of any thing that is on the earth.'

21. 'Naphtali is a hind let loose: he giveth goodly words.'—There is high authority for thus reading this very difficult text. But the want of any connection between the clauses of the sentence, and the different senses of which the leading words, translated 'hind' (אֵילָה *ayalah*) and 'words' (דְּבָרִים *imre*), are susceptible, has occasioned much perplexity. Bochart advocated the reading of the Septuagint, which regards *ayalah* as a tree, and *imre* as its branches. Modern commentators have generally concurred in Bochart's views; and since his time the text has commonly been rendered to the effect: 'Naphtali is like a goodly tree [oak or terebinth] that puts forth lovely branches.' If, however, we receive this rendering, the ensuing blessing of Joseph seems too like a repetition of the figure employed in this; for which, and other reasons, we strongly incline to the reading of Gesenius, who translates: 'Naphtali is a slender hind, that brings forth lovely young ones.' The word *immar* in Chaldee means a *lamb*, and may without impropriety be extended to the young of the hind. (See Gesenius in נֶמֶן.) Understood as in our version, the first clause of the prophecy is apprehended by some to

apply to the victory of Barak, who was of this tribe, over Sisera (Judges iv.); and the second clause to the eloquent song in which that victory was commemorated. But both the renderings which make Naphtali like a tree with lovely branches, or like a hind producing lovely young, may be understood to apply to the fecundity of this tribe; and we may venture to conjecture that it might not be without an allusion to some superiority in the personal appearance of its people. Finally, some good commentators are content, with the Chaldee, to understand the text to express, which was really the case, that Naphtali should have a pleasant and fertile land. 'The territory of the tribe,' says Hales, 'bordered on Lebanon, so celebrated for beauty and fertility; and when David was crowned king of all Israel at Hebron, this and the neighbouring tribes supplied meat, meal, cakes of figs, bunches of raisins, wine, oil, oxen, and sheep for the entertainment. 1 Chron. xii. 40.'

22. '*Joseph*.'—Israel now comes to his favourite son, on whose past history and future blessings he expatiates with a force and beauty of language and expression which no translation can adequately render.

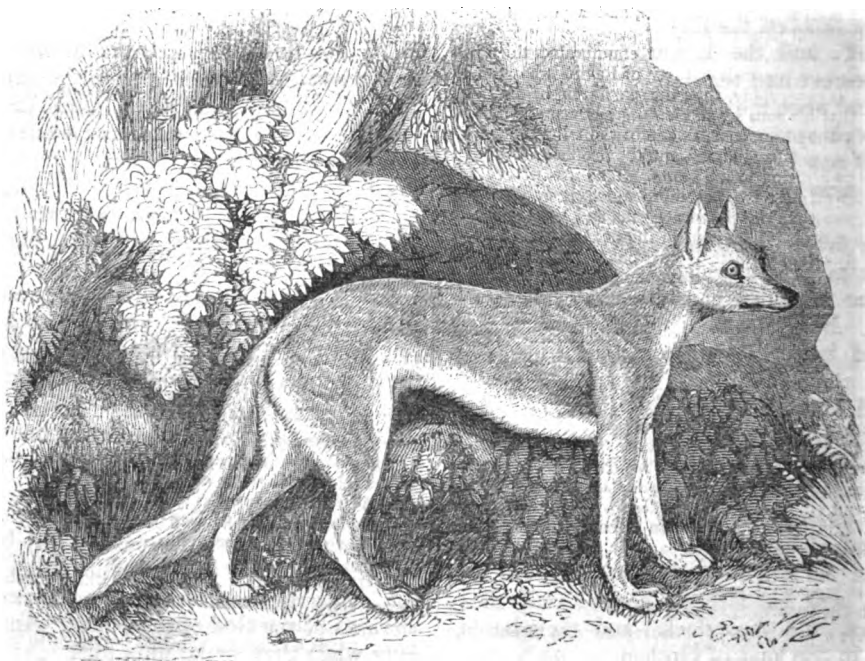
The meaning of the retrospective part of this passage is too obvious to require indication, but it may be well to observe how exactly the prophetic part was fulfilled in the lot of the tribes descended from Joseph's two sons, Ephraim and Manasseh. The two tribes flourished greatly, occupying a fertile and extensive country on both sides of the Jordan, and, unitedly, much exceeded in population any other tribe, so that they complained to Joshua, 'Why hast thou given me but one lot, and one portion to inherit, seeing I am a great people, because the Lord hath blessed me hitherto?' Josh. xviii. 14. Every variety of national and political blessing seems studiously accumulated upon the head of Joseph; blessings of climate and temperature, with fertilising dews and rains, are promised from the heaven above; an ample supply of water; abundance in the products of the earth; wombs prolific of children and of cattle; and great distinction among the other tribes—seem to be

clearly pointed out, and were actually enjoyed. Besides Joshua, five out of the twelve succeeding judges are expressly said to have been of this tribe; and it is probable that Deborah and Abdon also belonged to it: and when the ten tribes revolted against the house of David, Ephraim led the revolt, and a man of this tribe, Jeroboam, became the first king of Israel, in which separate kingdom Ephraim remained the leading tribe until the Assyrian captivity.

— '*Joseph is a fruitful bough by a well, whose branches run over the wall.*'—We learn from sacred and profane history, that as it was a very general practice of the ancients to represent and convey their ideas by means of symbols, taken from the store of nature, so there was no custom either more anciently or more generally established than to employ trees, plants, and their various parts, for this purpose. And for that custom some very natural reasons may be adduced, in addition to those which arise from its peculiar convenience. In the infancy of the human race, trees, in the garden of Eden, were divinely pointed out as emblematical of the most awful ideas,—life and happiness, or death and misery. The abuse which Adam committed of these consecrated symbols, and its dreadful consequence to his early descendants, must have made a forcible impression upon their minds; and could not but suggest the hint of recourse to the use of trees, not only in the figurative descriptions of speech, but in the representation of things, and their several relations, by visible signs. And the same idea that would be impressed upon such as were present, by the act of pointing at a tree, might be conveyed with precision to a distance by a characteristic part of the same, or a similar tree.

Agreeably to this notion, the token of reconciliation which Noah received in the ark was an olive-leaf, and which the venerable patriarch seemed to have regarded as a symbol of sacred import, conveying an idea of more than simply the fact, that trees in general had begun to shoot afresh.

It might be expected that we should only discover slight vestiges of symbols like these in the history of the Israelites, as this people were in great measure withheld from the use



WOLF (*Canis Syriacus*).

of such implements, in order to guard against their falling into that idolatrous abuse of them which prevailed amongst their neighbours; yet there are several figurative expressions and plain allusions in the Old Testament, which intimate their general acquaintance with something of this kind. Thus, in the text we have prefixed to this note, the idea of the patriarch would have been as clear had he placed the bough in the situation he describes, or had represented these images in a picture, and said, 'This is Joseph.' And in his manner of expression plainly alludes to such a custom.

Further illustration will be found in subsequent notes; and the reader may be referred to Davis's *Celtic Researches*, from which the above remarks are chiefly drawn.

27. 'Benjamin shall ravin as a wolf.'—The *צֶבֶב* *zeeb*, (*Canis Lupus* of Linnæus), or wolf, has grown familiar to our minds as a ravenous beast, and the enemy of the fold. The sacred text intimates that the habits of the wolf are

not only carnivorous, but that his delight and constant exercise from morning till night, and from night till morning, are to surprise the unprotected and to tear the weak in pieces. And this account of its habits coincides with the observation of travellers, who concur in representing the wolf as continually on the prowl with an unsated appetite, and seizing every opportunity of doing harm, where its fears are not strong enough to overcome its thirst of blood. Most commentators agree in referring the comparison of Benjamin to a wolf, to the fierce and unjust contest in which this tribe engaged with the others, and in which, after two victories, it was almost exterminated (Judges xix. and xx.). After this, although the tribe gave the first king to Israel, in the person of Saul, it never was of much consequence, and was ultimately absorbed into the tribe of Judah, with which it retained its allegiance to the house of David, when the other tribes revolted.

## CHAPTER L.

1 *The mourning for Jacob.* 4 *Joseph getteth leave of Pharaoh to go to bury him.* 7 *The funeral.* 15 *Joseph comforteth his brethren, who craved his pardon.* 22 *His age.* 23 *He seeth the third generation of his sons.* 24 *He prophesieth unto his brethren of their return.* 25 *He taketh an oath of them for his bones.* 26 *He dieth, and is put into a coffin.*

AND Joseph fell upon his father's face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.

4 ¶ And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 'My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both cha-

riots and horsemen: and it was a very great company.

10 And they came to the threshing floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called *Abel-mizraim*, which is beyond Jordan.

12 And his sons did unto him according as he commanded them:

13 For 'his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell

1 Heb. wept.

2 Chap. 47. 29.

3 That is, the mourning of the Egyptians.

4 Acts 7. 15.

5 Chap. 23. 16.

6 Heb. charged.



down before his face; and they said, Behold, we be thy servants.

19 And Joseph said unto them, 'Fear not: for *am* I in the place of God?

20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22 ¶ And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children of

the third generation: 'the children also of Machir the son of Manasseh were 'brought up upon Joseph's knees.

24 ¶ And Joseph said unto his brethren, I die: and 'God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 And 'Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 ¶ So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

7 Chap. 45. 5.

8 Heb. to their hearts.

9 Numbers 32. 39.

10 Heb. borne.

11 Heb. 11. 22.

12 Exod. 13. 12.

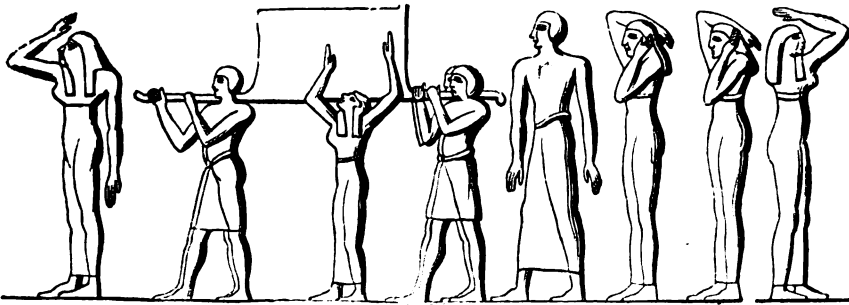
Verse 2. '*His servants the physicians.*'—This must not be understood to mean that all the physicians of Joseph took part in the operation. The command was rather obeyed by those among them to whom the business belonged. That they are called 'his servants' does not, we apprehend, necessarily imply that they formed part of his domestic establishment, but were those whose services he required when necessary. That there were many is in remarkable conformity with what we know from other sources respecting the nature of medical practice among the Egyptians, under which no family, much less so great an establishment as Joseph's, could possibly do without the services of many medical attendants. No doctor was allowed to practise more than one branch of his profession. Some were oculists, who exclusively studied the diseases of the eye; others attended only to complaints of the head; some again confined themselves to complaints of the intestines; and others to secret and internal maladies. Under this system the faculty must needs have been strong in numbers; and Herodotus (ii. 84), to whom we owe this information, assures us that every place swarmed with them. The skill of the Egyptians seems to have been very considerable; and their reputation was great, even in foreign countries. We are assured by Pliny (*Hist. Nat.* xxi. 5) that they made *post mortem* examinations of bodies to ascertain the cause of death; and they were distinguished by their knowledge of the medicinal properties of numerous drugs. Jeremiah alludes to this, ch. lxvii. 11; and Homer describes Egypt as a country whose fertile soil produced an infinity of drugs, some salutary and others pernicious, and where every physician possessed knowledge above other men (*Odyssey*, iv. 299). It is likely that the physicians to whom King Asa sought were of Egypt (2 Chron. xvi. 12); for we know that their services were much sought after in foreign lands. Cyrus had a physician sent him

from Egypt; and Darius always had Egyptian physicians with him (Herodot. iii. 1, 139).

— '*The physicians embalmed Israel.*'—The custom of embalming the dead has been conjectured, with great probability, to have originated in the very peculiar climate of Egypt. In that country, which three months in the year is under water, and at the same time exposed to a burning sun, it is evidently of the utmost importance that all decomposition both of vegetable and animal substances should be prevented. Probably this was the leading physical motive of the Egyptians for embalming both men and animals, a custom which was universal among them. The plague, which now makes its appearance in Egypt commonly on the subsidence of the Nile, and often commits fearful ravages in that and the surrounding countries, was unknown in ancient times, and seems first to have been heard of after the conversion of Egypt to Christianity, and somewhere about the period when the zealous preaching of St. Anthony and others of the fathers of the desert had abolished the practice of embalming there, as an idolatrous custom. There was, however, another and high motive for embalment, which arose out of the doctrine of the Egyptian religion, which taught that the continuance of the soul in the region of blessedness was contingent upon the preservation of the body. When *that* perished, the banished soul had to begin anew its career in connection with physical existence; and after migrating, during a period of three thousand years, through various forms of being, ultimately became again associated with the human form, and when its life terminated, was to be again admitted to its precarious felicity—separated from, but connected with, the 'earthly tabernacle' which had been left in the world exposed to the injuries of men and the accidents of time. It is obvious how this principle would operate in originating such elaborate and careful



A MUMMY LYING IN ITS CASE.



PART OF AN EGYPTIAN FUNERAL PROCESSION, WITH ACTS OF MOURNING.

processes for the embalming of the dead as the Egyptians practised, and which have often been described.

3. 'Forty days,' etc.—It is rather difficult to understand the meaning of the different numbers, forty days and seventy days. Herodotus mentions seventy days as the time which the body lay in natron, which agrees with the time of mourning for Jacob. Diodorus, however, takes no notice at all of this process, which seems to have been often omitted, and says that the embalming occupied forty days. Bishop Warburton conjectures that the whole period of pickling and embalming occupied seventy days; that is to say, that the body was laid in natron thirty days, and that the remaining forty were occupied in preparing it with gums and spices, which was the proper embalming. Thus, therefore, forty days may be said to be the time of embalming, although the corpse was seventy days in the hands of the embalmers. It is remarkable, however, that Moses's numbers should contain both the numbers mentioned by the others. It is also observable that Diodorus mentions seventy-two days as the period of mourning for the king, whence some have conceived that Jacob was mourned for as a king, and that the seventy in the text is a round number for seventy-two. Be this as it may, it must give some idea of the mourning for Jacob to state the observances during the mourning for a king, as given by Diodorus. They shut up their temples, and abstained during the seventy-two days from all sacrifices, solemnities, and feasts. They rent their clothes, begrimed their heads and faces with mud, and in this condition men and women went about in companies of two or three hundred, with their loins girded and their breasts bare, singing plaintive songs, reciting the virtues of him they had lost. During the time of mourning they abstained from wine and generous diet. They ate no animal meat, or food dressed by fire, and abstained from their customary baths and anointings. Every one mourned as for the loss of his dearest child, and spent all the day in lamentations. A great part of this agrees in essentials with what Herodotus states as the observances of an ordinary mourning. The difference was probably only one of duration, and in the mourning for a king being general.

4. 'Joseph spake unto the house of Pharaoh.'—It is worthy of remark here that Joseph makes not his request directly to the king, but has recourse to the house of Pharaoh, while at other times he goes directly to Pharaoh; and even his brothers and father were brought before Pharaoh, so that the fact cannot be explained on the ground of the hatred of the Egyptians to strangers. The correct explanation seems to be this:—It belonged to the Egyptian sense of propriety to go with shorn hair and beard, and only thus could any person appear before the king (comp. xli. 14). But while mourning they were not permitted to shave. Herodotus says:—'Among other nations it is the custom in mourning for the relatives to shave the head, but the Egyptians, when an individual dies, leave the hair, which was before cut off, to grow upon the head and chin' (*Euterpe*, 36).

7, 8. 'Joseph went up . . . and with him all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph and his brethren.'

—The custom of funeral trains existed at all periods and in all the provinces of Egypt. We see the representations of funeral processions in the oldest tombs at Eleithias; and similar ones are delineated in those of Saqqarah and Gizeh: we also find others of a like nature in the Theban tombs, which belong to the eighteenth, nineteenth, and twentieth dynasties. When we behold the representations of the processions for the dead upon the monuments, we seem to see the funeral train of Jacob. The distinction between the elders of the house of Pharaoh, his court officers, and the elders of the land of Egypt, the state officers, is also worthy of notice. Rosellini, *Monumenti dell' Egitto*, ii. 3. 396; Hengstenberg, *Egypt*, p. 75.

16. 'Sent a messenger,' etc.—Abarbanel thinks that they did this immediately after their father's funeral in Canaan, and before their return to Egypt; for that the brothers were so apprehensive of Joseph's just displeasure, that they would not go back and place themselves in his power until they had ascertained his sentiments towards them. This we doubt; for there is every reason to suppose that they had left their wives and children in Egypt. According to the Talmud (*Yehemoth*, f. 65), they invented this message in order to ensure a continuance of his favour, as his father, who knew him better, never suspected him, and left no injunction on the subject. This seems likely; but we cannot concur in the opinion of Nachmanides, that Jacob never was made acquainted with the fact that they sold Joseph into slavery; the tenor of his blessing upon that beloved son seems to us to evince his knowledge of that disgraceful fact.

21. 'He comforted them.'—Literally, he spoke on or to their hearts; that is, he addressed himself to their feelings.

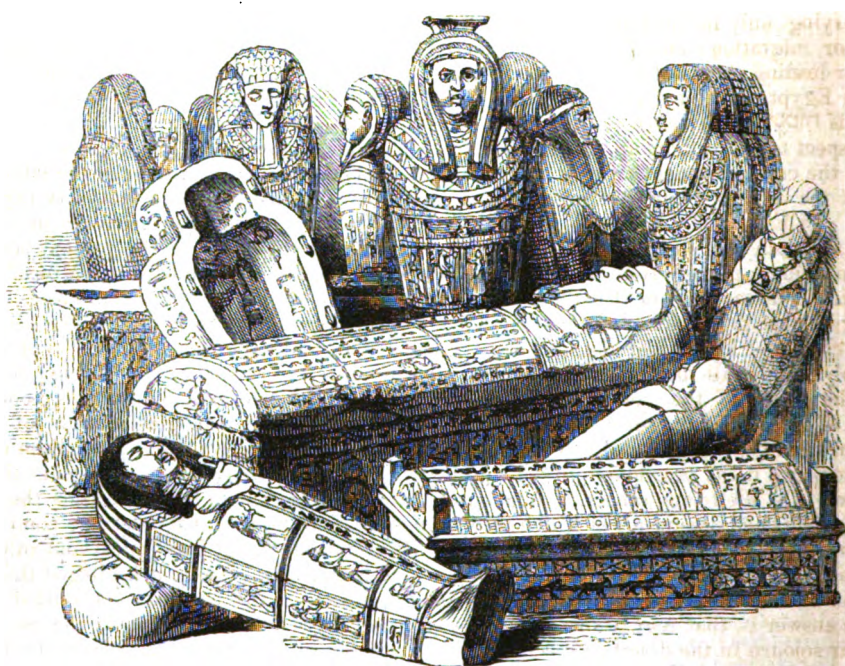
25. 'Ye shall carry up my bones from hence.'—We see in the next verse that the body of Joseph was embalmed. In this and many other places, 'bones' denote generally a corpse. The Israelites had the satisfaction of performing this promise; for, after carrying the mummy of Joseph about with them in their forty years' wanderings, they were enabled to deposit it in the ground which Jacob bought at Shechem (Josh. xxiv. 32). Josephus seems to say, that the bodies of the other patriarchs were carried up to Hebron, and buried there, soon after they died. This is possible; and that the same was not done with Joseph's remains, is probably explained by the unwillingness of the Egyptians to part with the mummy of so prominent a public character as Joseph had been. The earnest desire of the patriarchs, that their remains should be deposited in the country which they regarded as their native land, and which was to be possessed by their descendants, does not call for particular elucidation. It is a frequent occurrence among ourselves for the remains of persons of consideration who have died abroad, to be brought home for interment. We have all read of the practice among the American Indians of carrying away with them the bones of their fathers, when the encroaching white men obliged them to migrate from their ancient seats.

26. 'He was put in a coffin.'—This is certainly mentioned here as a distinction. Coffins have never been much used in the East, although great personages have occasionally been deposited in marble sarcophagi. The

custom was and is to wrap the body up closely in wrappers, or to swathe it with bandages, and so bury it, or deposit it in the excavated sepulchre. In Egypt, coffins were more in use than any where else, but still the common people were obliged to dispense with them. On the other hand, persons of wealth or distinction had two, three, or even four coffins, one within the other.

Herodotus says that, after the embalming, the relatives of the deceased 'take away the body, and make a wooden image in the shape of a man, and place the body in it. When it is thus enclosed, they put it in the apartment for the dead, setting it upright against the wall' (*Euterpe*, 86). The Hebrew word employed in the text, *אֲרוֹן* *aron*, denotes that the coffin was of wood, and has been mentioned as throw-

ing some doubt upon the knowledge of Egypt possessed by the author of Genesis, seeing that a sarcophagus of stone might seem more properly to belong to a person of such high distinction as Joseph. But a closer examination shows that this expression is directly in favour of the credibility of the Pentateuch. Coffins of stone (basalt) were very rare exceptions, perhaps only used for royal personages, whereas those of wood were in general use. And in the case of Joseph, his order respecting the removal of his remains, probably prevented his friends from thinking of a stone sarcophagus for his remains. The workmanship of the wooden coffins, and the number of those within each other, sufficed to denote high rank, even without a stone sarcophagus.



MUMMY CASES AND MARBLE SARCOPHAGI.

## THE SECOND BOOK OF MOSES,

CALLED

## EXODUS.

THIS designation of the second book of the Pentateuch is taken directly from the Greek *Ἔξοδος*, varying only in the Latinised termination *us* for *os*. The word signifies a going forth, departure, or migration; and, like the other Greek titles of the Pentateuch, is descriptive of the principal or leading events of the book itself, which here is the going forth of the Israelites from their bondage in Egypt. In the Hebrew the title is, as usual, derived from the initial words of the book itself, and is *וַעֲלֵה שְׁמוֹת* *ve-elleh shemoth*, 'and these are the names.'

With respect to the authorship, there is not much to add to the considerations which have been adduced at the commencement of this work, to show that Moses was the author of the whole Pentateuch; but the additions with reference to this particular book are, although few, very explicit and important. In Exod. xxiv. 4, Moses himself testifies that he 'wrote all the words of the Lord,' uttered on a certain occasion; and these words, so written, are contained in the present book. Our Lord, when citing a passage from this book, in Mark xii. 26, calls it 'the book of Moses.' Again, in Luke xx. 37, he says, 'Now that the dead are raised, even Moses showed at the bush.' It is also to be observed that the books of the Old Testament are spoken of in the New as being divided into two grand classes—'Moses and the Prophets,' Luke xvi. 31, and 'the Law and the Prophets,' Luke xvi. 16; implying that all the Scriptures, besides 'the prophets,' were written by Moses; which is to say that the books of the law were written by him. The date assigned to this book by the authorship of Moses has however been violently impugned by the neological writers of the Continent, who, from the supernatural and extraordinary character of the contents, have been unusually solicitous to prove it the production of an age long posterior to that to which the events themselves are ascribed. De Wette and others have laboured hard to mark out in the book itself the traces of various fragments and documents of which they suppose to have been in that later age composed, and to discover other signs of a post-Mosaic origin. But Hengstenberg, Havernick, and others, have most satisfactorily disposed of all their illustrations and arguments. Thus, it is alleged that the law contained in Exod. xxiii. 9, seems to apply to a later condition of the people, when settled in Palestine. The answer is, that regulations respecting strangers were of importance to the people, even during their sojourn in the desert; especially since a number of Egyptians had joined the Israelites, and stood to them in the relation of strangers. The definition of *omer* as the tenth part of an *ephah* in ch. xvi. 36, is another of the passages adduced, as implying that changes had taken place in the Hebrew measures in the interval between the date of the transaction and that of the composition of the book. But the answer is, that the Hebrew word *OMER* does not indicate a definite measure, but merely a vessel, the size of which it was therefore necessary to specify by giving it exact measurement. In ch. vi. 26, 27, the critics of this class consider that they can recognise the hand of a later author, who refers to Moses and Aaron, and describes their character. A very slight attention to the preceding genealogy and to the descriptive style of the Pentateuch, will however suffice to shew that even a contemporary writer might have spoken in the way that Moses does in these passages. Some other passages, upon which objections of this kind have been founded, will be indicated in the notes appended to them. But we cannot find a better place than this to point out the abundant and constantly increasing verifications which the circumstances recorded in the early chapters receive from antiquarian and historical research, which has produced ample materials for testing the accuracy of the particulars which relate to Egypt and the Egyptians. The result of such comparison shews that the author had a most thorough knowledge of Egyptian institutions and of the spirit that pervaded them; nor do we anywhere discover facts or incidents at variance with the usages and manners of that extraordinary people, or incompatible with their institutions, or with the state of the country. The book does in fact contain a multitude of incidents and detailed descriptions, which have gained new force from the modern discoveries in the great and interesting field of Egyptian antiquities. Numerous examples will be produced in the notes; and the reader will find more in Hengstenberg's interesting work, *Die Bücher Moses und Aegypten* ('The Books of Moses and Egypt'), and in the

## EXODUS.

*Pictorial History of Palestine.* The description of the journey of the Israelites through the desert, also, evinces such a thorough acquaintance with the localities, as excites the most clear conviction on the part of the most careful and scientific travellers of our own time of the authenticity of the Pentateuch. In proof of this, see Raumer's *Der Zug der Israeliten aus Aegypten nach Canaan* ('Journey of the Israelites from Egypt to Canaan'), and compare Robinson's *Biblical Researches in Palestine*. The great Passover festival, of which the origin is described in this book, is not less replete in its corroborative indications;—but we postpone to the notes the suitable remarks on this and other points of importance.

The period embraced by the history of this book is usually reckoned at 142 years, composed thus:—From the death of Joseph to the birth of Moses, 60 years;—from the birth of Moses to the departure from Egypt, 80 years;—from the departure out of Egypt to the erection of the tabernacle, 1 year. Some computations make the first interval 63 years, which would raise the whole period to 145 years; but the difference is scarcely of sufficient consequence to render an explanation of it necessary. Nearly the whole of the book is occupied in the detail of circumstances which occurred in the last year of the entire period.

With this book commences the real history of the Israelites as a people. It begins by describing the oppressions to which they were subjected under a new dynasty of Egyptian kings, ch. i. It then proceeds to furnish particulars respecting the birth and early life of Moses, chap. ii.; and then gives a full account of the circumstances which attended his divine appointment to deliver the Israelites from their great affliction, ch. iii. iv. 1–29. Several chapters which follow describe the course of proceeding adopted by Moses under the divine direction, and detail the circumstances attending the infliction of the first eight plagues upon the Egyptians, ch. iv. 29–x. 21. The institution of the Passover is then related, ch. xii. 21–1; after which an account is given of the two remaining plagues inflicted upon the Egyptians, x. 21–xii. 31; followed by the actual exodus of the Israelites from the land of Egypt, xii. 31–37, 40–42. We have there a full account of the wandering of the Israelites from their leaving Rameses in Egypt till they reached Mount Sinai, ch. xii. 37–40 to xix. 2. Moses then goes up into the mountain, and the people prepare themselves for the renewal of the covenant, ch. xix.; after which the moral law is delivered, ch. xx.; and subsequently the moral and ceremonial law, ch. xxi.–xxxi. The idolatry into which the Israelites fell, their punishment, and the renewal of the covenant are next recorded, ch. xxxii.–xxxiv. The offerings made for the tabernacle are then enumerated, and its construction described, ch. xxxv.–xxxix.; and the book concludes with the erection of the sacred structure, and its being covered with the cloud by which the Divine Presence was manifested, ch. xl.

There are few separate commentaries on Exodus, and most of those few, although nominally distinct, are, in fact, but portions of larger works. But the literature of Exodus is nevertheless very extensive, as most of its material facts have been the subjects of numerous treatises and dissertations, some of which will be named in the notes. It now suffices to specify the following works:—Cartwright, *Electa Targumico-Rabbinico, sive Annot. in Exodum*, Lond. 1653; Ainsworth, *Annotations upon the Second Book of Moses called Exodus*, Lond. 1639; Lightfoot, *Handful of Gleanings out of Exodus*; Willet, *Hexapla in Exodum*, Lond. 1608; Rivett, *Commentar. in Lib. II. Mosis, qui Exodus inscribitur*, Leyden, 1654; Haitisma, *Commentar. ad Libr. S. Exodum*, Franc. 1771; Hopkins, *Exodus, a corrected Translation with Notes*, Lond. 1784; J. a S. Cruce, *Libri Exodi 'Egumveia critico-literalis in locis obscuris e polyglottis tentata*, Heidelberg. 1778; Bertholdt, *De Rebus a Mose in Aegypto gestis ad illustr. Exodi* capp. i.–xiv., Erlang. 1795; on the same chapters Hengstenberg's book, already cited, *Die Bücher Moses und Aegypten*, furnishes an interesting and valuable set of illustrations. The most recent separate commentary is that of Professor Bush in his *Notes on Exodus*, New York, 1843, into which most of our own notes on the book, in the first edition of the present work, have been transcribed.

## CHAPTER I.

1 *The children of Israel, after Joseph's death, do multiply.* 8 *The more they are oppressed by a new king, the more they multiply.* 15 *The godliness of the midwives, in saving the men children alive.* 22 *Pharaoh commandeth the male children to be cast into the river.*



OW 'these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already.

6 And Joseph died, and all his brethren, and all that generation.

7 'And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 ¶ Now there arose up a new king over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:

10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.

12 'But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour:

14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

15 ¶ And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah:

16 And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?

19 And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them.

20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, that he made them houses.

22 ¶ And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

1 Gen. 46. 8. Chap. 6. 14.

2 Heb. thigh.  
3 Heb. And as they afflicted them, so they multiplied, &c.

4 Gen. 46. 27. Deut. 10. 22.

4 Acts 7. 17.

Verse 8. 'There arose up a new king over Egypt, which knew not Joseph.'—In the note on Gen. xlv. 34, we have expressed our conviction that the only way of clearing the history of this period from the confusion which must needs arise from, on the one hand, treating Manetho's statement respecting the Hyksos or shepherd-kings as an entire fabrication; and, on the other, from regarding it as in all its parts entitled to equal confidence. We have chosen the middle course between these extremes: accepting as true that portion which has no connection with the Israelites, and relating to events completed before the time of Joseph; but rejecting that later portion, in which the expelled shepherds are, after a long interval, again brought upon the stage, and their affairs mixed up with those of the Israelites settled in Goshen, in a way which we should call clumsy, if it had not successfully imposed upon many learned and

intelligent inquirers. It has, indeed, been regarded by many as an elucidation of the circumstances in the present chapter, if we impute the changed conduct towards the Israelites to the re-intrusion of this pastoral dynasty, of which 'the king who knew not Joseph' was the first sovereign. But if we take Manetho's authority for the leading fact, we must take it as it stands; and he is so far from describing the lepers settled in Avaris (Goshen)—in whom he evidently points to the Israelites—as being subjected to oppression by the returned shepherds, that he says the latter came at their invitation, and that they together oppressed the Egyptians, and ruled Egypt with a rod of iron, and were together eventually expelled. The difficulties of admitting this restoration of the Shepherd dynasty, and of regarding that event as the cause of that great change which subjected the Israelites to oppression, are so great, and so much the



more apparent the more closely the matter is examined, that nothing but the authority of an ancient name and the absence of such knowledge as might suggest a better alternative, could have led to its acceptance. The fact, however, to which we have referred—that, according to Manetho, the Israelites were *not* oppressed during this second period of pastoral domination, but were oppressors, ought to preclude us from using it to account for their oppression. A document which can only be rendered intelligible by interpreting it to mean the exact contrary of that which it expresses, cannot be of any historical value; and we shall get through the history of the first chapters of Exodus much better when disencumbered of its assistance. Let it, then, be understood—that we accept Manetho's account of the first invasion of Egypt by the shepherds, and of their domination in that country before the time of Joseph and the arrival of the Israelites; because it is clearly compatible with Scripture, and tends to illustrate many facts which we find set down in the book of Genesis; but that we repudiate the whole story of their eventual return at the invitation of 'the lepers' (Israelites), as a monstrous fiction, designed to malign the Jews and to throw discredit upon the sacred history of this period. Manetho had a direct interest in doing this; and it was done at a time when the sacred record of the transactions in Egypt became known in that country through the Septuagint translation.

A sufficient and satisfactory account of all that is essential to connect the Egyptian and Jewish histories of this time, may be obtained without any resort to this very suspicious document. This account is substantially that of Sir J. G. Wilkinson, which seems to us much more distinct than that which attempts to reconcile the history of Moses with that of Manetho.

About sixty years after the death of Joseph a new dynasty (the eighteenth) began to reign in the person of Amosis or Ames. The chronological coincidence of this change in the reigning family, strongly suggests that this Amosis was no other than 'the new king which knew not Joseph'—that is, who was not so strongly as the last dynasty imbued with a sense of Joseph's great services to the state, or equally disposed to acknowledge the claims which the Israelites had upon the protection of the government. If we consider that he was from the distant province of Thebes, it is reasonable to suppose that the Hebrews would be strangers to him, and that he was likely to look upon them with the same distrust and contempt with which the Egyptians usually treated foreigners. They stigmatized them with the ignominious name of impure Gentiles, and the ignoble occupation of shepherds was for the Jews an additional cause of reproach, as we already know. Indeed it is possible, Sir J. G. Wilkinson thinks, that the Jews, who had come into Egypt on the occasion of a famine, finding the great superiority of the land of Egypt both for obtaining the necessities of life and for feeding their flocks, may have asked and obtained a grant of land from the Egyptian monarch, on condition of certain services being performed by them and their descendants. This seems corroborated by the fact that some of them were tillers of the land as well as shepherds; for, besides their labour 'in mortar and brick,' they were employed 'in all manner of service in the field' (Exod. i. 14). And, in Deut. x. 11, we find the expression 'Egypt . . . where thou sowedst thy seed and wateredst it.' So long as the Memphitic dynasty continued on the throne, this grant was respected, and the only service required of them was that (if any) agreed upon in the original compact. But on the accession of the Theban family, the grant being rescinded and the service still required, they were reduced to a state of bondage; and as despotism seldom respects the rights of those whom it injures, additional labour was imposed upon this unresisting people. This is not without some parallel in the same country even at the present day; for the Arabs, whenever they become settled in villages on the banks of the Nile, meet with much vexation from the Turkish authorities, and the Turks are always anxious that they should fix themselves in villages, in order to get them within their power. Pharaoh's pretended fear, lest in the event of war they

should make common cause with the enemy, must have been the more plausible as the country was most exposed to the incursions of nomade tribes upon the side where the Hebrews were settled, and more so still if the ancient enemies of Egypt, the Shepherds, or Hyksos—or at least a large body of them—had withdrawn no further than into Palestine, where their descendants were still a valiant and powerful people (the Philistines). At any rate this alleged fear of their king was a sufficient pretext with his own people for oppressing the Israelites, at the same time that it had the effect of exciting their prejudices against them. Affecting, therefore, some alarm at their numbers, he suggested that so numerous a body might avail themselves of the absence of Egyptian troops, and endanger the safety and tranquillity of the country (v. 10), and that prudence dictated the necessity of obviating the possibility of such an occurrence. With this view they were treated like captives taken in war, and were forced to undergo the gratuitous labour of erecting granaries and other buildings for the Egyptian monarch. Respecting these works, see the note on ch. v.

11. 'They did set over them taskmasters to afflict them with their burdens.'—See the notes on Isa. xix. It is even thus at the present day, except that the Egyptians themselves are now the sufferers, and that in their own country. The Rev. R. M. Macbriar writes:—'When the labour of the people is required for any public work, the officers of Mehemet Ali collect the whole neighbourhood—men, women and children, and dividing them into so many companies and droves, appoint taskmasters over them. These are armed with whips, which they use pretty freely, as they are responsible for the completion of the work.' See verse 14.

— 'Pithom and Raamses.'—There can be no doubt that these cities, upon whose fortifications the Hebrews were compelled to labour, were situated in the land of Goshen. It is most natural to suppose that they built in the land wherein they dwelt; and all doubt on this point is set at rest, since one of these cities, Raamses, is afterwards represented as the place of rendezvous from which the Israelites commenced their departure out of the land. We are to regard them as fortified towns in which provisions were stored up. That they were fortified is understood by the Seventy, who here translate by 'walled cities.' The same thing is evident from 2 Chron. viii. 3-6, where cities similarly designated are placed upon the insecure border land (Hamath), and are described as 'fenced cities, with walls, and gates, and bars.' Compare this also with 2 Chron. xi. 12, where store-cities are mentioned in connection with 'castles.' Such cities were in no part of Egypt more needed than on its eastern frontier, as is evident from the fact that, according to the testimony of profane writers, it was upon this border, the most exposed of all, that the military power of the Egyptians was concentrated.

PITHOM may without much hesitation be recognised in the Patumos of Herodotus, which, according to his account, lay on the Pelusiatic arm of the Nile, not far from the entrance of the canal which in his day connected the Nile with the Red Sea (*Euterpe*, 158). In this name the P is merely the Egyptian article; omitting which, we recognise the name in the Thum which the Itinerary of Antoninus places at twelve Roman miles from Heroöpolis. Following these indications, the scholars who accompanied the French expedition place Pithom on the site of the present village of Abbash, at the entrance of the wady Tumilat, where there was at all times a strong military post. RAAMSES, which is here the name of a city, is used in Gen. xlvii. 11, to designate the district which is elsewhere called Goshen. This, with the intimations in Exod. xii. 37 and Num. xxxiii. 3, 5, clearly shews that Raamses was a central point in the land of Goshen, and probably its chief town. The Septuagint, whose authority on such a point is of great value, renders the name of the city by Heroöpolis, retaining Raamses as that of the district. Even in Gen. xlvii. 28, where the original has Goshen, it conformably renders:—'But Judah he sent before him to Joseph, that he might come to meet him at Heroöpolis, in the land of Raamses.' This identification is peculiarly satisfactory, because the

name Heroöpolis could not be older than the Greek domination in Egypt, the commencement of which was recent at the time that the translation was made, and when its more ancient name, which they determine to have been Rameses, was still a matter of familiar knowledge. There are other grounds to corroborate this conclusion of the Septuagint, upon which it is not necessary here to enter. Assuming the identity of Raameses and Heroöpolis, we have to seek the site of the latter city. On that point the French Commission is now generally regarded as having established that Heroöpolis lay between the Pelusiatic arm of the Nile and the Bitter Lakes, to the north-west of these lakes, at a place which is now called Abu Keisheid, from the Arab tribe which roves about on the Isthmus. A full description of the spot may be seen in the *Descript. de l'Egypte*, xi.

376. See also Hengstenberg, *Egypt and the Books of Moses*, pp. 50-56. [APPENDIX, No. 2.]

16. 'Upon the stools.'—The original word *obnayim*, seems to denote a low seat or stool on which workmen sat, and which is frequently represented in the Egyptian monuments. A seat of this kind was doubtless used by the midwife when assisting a woman in labour lying on a bed. Accordingly, Gesenius translates here—'Then shall ye see (while yet) upon the stools, whether it is a boy,' etc. That is, the midwife is directed, at the very moment of birth, while she yet sits upon the stool, and no one else has seen or touched the infant, to ascertain its sex by the sight or rather touch, and if it be a male, to kill it; as she could do, by the pressure of her hand or finger, unknown to the parents.

## CHAPTER II.

1 *Moses is born, 3 and in an ark cast into the flags. 5 He is found, and brought up by Pharaoh's daughter. 11 He slayeth an Egyptian. 13 He reproveth an Hebrew. 15 He fleeth into Midian. 21 He marrieth Zipporah. 22 Gershom is born. 23 God respecteth the Israelites' cry.*

AND there went 'a man of the house of Levi, and took to wife a daughter of Levi.

2 And the woman conceived, and bare a son: and 'when she saw him that he *was* a goodly child, she hid him three months.

3 And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became

her son. And she called his name 'Moses: and she said, Because I drew him out of the water.

11 ¶ And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.

13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, Who made thee 'a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

16 ¶ Now the 'priest of Midian had seven daughters: and they came and drew *water*, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

18 And when they came to Reuel their father, he said, How *is it that* ye are come so soon to-day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where *is he?* why *is it that* ye have left the man? call him, that he may eat bread.

<sup>1</sup> Chap. 6. 20. Num. 26. 59.

<sup>2</sup> Acts 7. 20. Heb. 11. 23.

<sup>3</sup> That is, drawn out.

<sup>4</sup> Heb. a man, a prince.

<sup>5</sup> Or, prince.

21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

22 And she bare him a son, and he called his name 'Gershom: for he said, I have been a stranger in a strange land.

23 ¶ And it came to pass in process of time, that the king of Egypt died: and the

children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

24 And God heard their groaning, and God remembered his 'covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and God 'had respect unto them.

<sup>6</sup> Chap. 18. 3.

<sup>7</sup> Gen. 15. 14, and 46. 4.

<sup>8</sup> Heb. *knew*.

Verse 3. '*Bulrushes*.'—The original is נִיִּי *gome*, and it only occurs in three other places of Scripture. From Job viii. 11, and Isa. xxxv. 7, we gather that it was a plant growing in moist situations; and this text, compared with Isa. xviii. 2, shews that it was employed in the construction of vessels of different kinds intended to float upon the water. Now the plant growing in the Nile which was applied to this purpose was, as we learn from Theophrastus, the papyrus plant, which agrees very well with all the texts in which the name occurs, and has the sanction of ancient versions. The Septuagint has πῦρος in Job viii. 11; and in Isa. xviii. 2, βύβλος—a designation preserved in the venerable name of 'Bible,' as the other is in 'paper,' which was first made from this plant. In the last cited text the Vulgate has '*papyrus*.' In fact the identity of the *gome* with the papyrus is scarcely open to question. This plant (*Cyperus papyrus*) is not a rush, as our translation would convey, but is one of the tribe of sedges. It is distinguished chiefly by its cluster of elegant little spikes, which consist of a single row of scales, ranged in a straight line on each side. These clusters are 'weak,' or hang down in a nodding position, and, unlike the rest of the plant, are inapplicable to any useful purpose. The root is about the thickness of a full-sized man's wrist, and more than fifteen feet in length, and so hard that all kinds of utensils were made of it. The stem, which is about four cubits, or six feet long, was eaten raw, roasted, or boiled, and furnished material for boats, sails, mats, clothes, beds, and books. Ancient specimens found at Thebes and elsewhere evince that paper was made from this plant long before the time of Alexander the Great; and the use of it in the fabrication of boats is still, according to Bruce, preserved in Abyssinia. This last fact is interesting, because

the existence of such boats is in Isa. xviii. 2, expressly referred to Ethiopia.

— '*Slime*.'—The word being the same here as in Gen. xi. 3—namely, חֵמֶר *chemer*, should seem here also to denote asphaltum or mineral pitch, the use of which was certainly of the most remote antiquity in Egypt. Nevertheless, as this product was not common in that country, and was probably somewhat expensive, we incline to think that the word may have had a more extended signification than has been usually assigned to it, and may in this place have literally denoted 'slime,' as rendered by our translators—that is, the slime or mud of the river Nile, which was not only suited for, but actually applied to such purposes. Besides, as resinous pitch was employed on this occasion, it seems less likely that mineral pitch than that 'slime' should be used along with it: for there is more apparent reason why slime and pitch should be used, than why two kinds of pitch should be employed. At all events we read with interest a communication by the Rev. W. Macbriar, in the *Wesleyan Magazine* for 1836, p. 30, that the slime of the river Nile is of the most tenacious description, and, when thoroughly dried, adheres like pitch. It is used in making bricks, which consist of the simple mud, mixed with a little stubble (Exod. v. 17), then formed into the proper shape, and dried in the sun. But it is in the navigation of boats that the virtues of this slime are particularly visible. The natives, when they have a heavy cargo, build a wall of this mud upon the sides of the boat, to the height of perhaps a foot, and they then load the boat till the water actually reaches higher than itself; thus trusting the vessel solely to the bulwark of slime, which is constantly washed by the stream. This plan is usually adopted only in descending the river, when the boat is left to float of itself down the rapid current, the helmsman keeping it in mid-channel. But when the water is rough from strong contrary winds, accidents occasionally happen from the washing away of the slime, and the boat immediately founders. From this strong adhering property of the slime, it will be seen that the infant Moses was quite secure in the ark, even though it had been placed in the middle of the river; nor was there any danger of moisture penetrating through his slimy cradle.

— '*Pitch*,' חֵמֶר *zepheth*. '*Pix*,' whence our pitch was derived from πῦρος, which came ultimately, by a transposition of letters, from *zepheth*. The Greek and Latin terms were applied to the solid resins obtained from the pine and fir-trees. Both the mineral and the vegetable productions were employed on this occasion for the obvious purpose of keeping out the water, and thus preserving the child from its intrusion, till some kind heart should be moved to pity for him. There seems to be considerable analogy between the ark or boat in which Moses was deposited and the curious vessels which are at the present day employed in crossing the Tigris. They are perfectly circular in shape, and are made with the leaves of the date-palm, forming a kind of basket-work, which is rendered impervious to the water by being thickly coated with bitumen.

— '*Flags*,' חֵמֶר *suph*.—We are unable at present to satisfy ourselves as to what particular plant is here intended.



CYPERUS PAPYRUS.

It is more than probable, however, that *suph* was a general term for sea or river-weed. Theophrastus describes several plants akin to the papyrus, as common in the marshes of Egypt; among them the *sari*, which produced a root that was much used by smiths as fuel in forging their iron. The Arabic seems applicable to a species of bulrush, *scirpus*: the Vulgate has, 'in carecto,'—in a bed of reeds. The Red Sea is always called in the Scriptures יָם סוּף *yam-suph*, or 'the weedy sea,' probably from the great variety of marine vegetables which grow in it, and which at low water are left in great quantities upon the shores. Now in Egypt this sea was, from an allusion to the same circumstance, called the 'Sari Sea,' which seems to demonstrate the identity of the *suph* with the *sari*.

5. 'Came down to wash herself at the river.'—This, as well as the adventure of Joseph with Potiphar's wife, shews that the women in Egypt were under far less restraint than in other parts of the East. That the king's daughter went to bathe in the Nile, is explained by the Egyptian notion of the sacredness of that river, to which divine honours were rendered. A representation of an Egyptian bathing scene—a lady with four female servants, who attend upon her, and perform various offices, is depicted in one of the tombs at Thebes, and is copied in Wilkinson's *Ancient Egyptians*, iii. 389.

11, 22. 'She called his name Moses [drawn out]; and she said, Because I drew him out of the water.... He called his name Gershom [a stranger here]; for he said, I have been a stranger in a strange land.' These are two out of many instances of children named from the circumstances of their birth, or from some peculiarities in the history of the families to which they belong. Nearly all the Old Testament names are significant, and imposed with a reference to that significance. This is still the case in the East, as might be shewn by numerous extracts from travellers. The following, from old Purchas, will serve:—'They call one another diversly, and not always by their names, but sometimes by their father's calling, trade, or degree; as *Eben Sultan*, that is, the sonne of a king; *Eben Terzi*, the sonne of a taylor. And sometimes by their marks, as *Colaccis*, that is, a man without ears; *Cowsi Sepher*, that is, Sepher with the thin beard. And sometimes by their stature, as *Tow-ill*, that is, a tall man; *Sgire rugiall*, that is, a little man. And sometimes by their offices, as *I-asgee*, that is, a secretarie; *Nibe*, that is, a clerk, &c. And sometimes by their humours; as *Chiplac*, that is, a naked man, or one who was of a humour to wear no clothes but breeches. And sometimes by their father's qualities, as *Eben Sacran*, that is, the sonne of a drunkard. But their common word of curtesie, either to strangers, or such whose names they know not, or whom they purpose to reverence, is *Chillabee*, that is, gentleman. And there is no man among them of any degree who will refuse to answer to any of these names. But if Nature have marked them either with goggle eyes, bunch backs, lame legs, or any infirmities or deformities, as they are knowne by it, so they are content to be called by it.'

15. 'The land of Midian.'—There is a difficulty attending this subject, which has not yet been indisputably settled. There seem to be two lands of Midian;—this on the Elanitic gulf of the Red Sea; and another east and south-east of the land of Moab, which was on the east of the Dead Sea. It is therefore concluded by some good

authorities, that the tribes inhabiting these lands were different people;—those near the Dead Sea being the descendants of Abraham through Keturah; and those near the Red Sea being the posterity of Midian, the son of Cush. The latter conjecture is strengthened by the certainty that some of the Cushite tribes did settle in, and on the outskirts of, Arabia, which was therefore called Ethiopia in common with the different countries which the Cushites occupied. Accordingly Zipporah, the wife of Moses, is called a Cushite or Ethiopian, in Numb. xii. 1; and in Hab. iii. 7, the Midianites are mentioned with the Cushites. There are those, however, who believe that all the Midianites mentioned in Scripture are descended from Abraham; and that those near the Red Sea were merely a ramification from the same stock. That the latter were called Ethiopians, may be sufficiently accounted for by their inhabiting a country to which the name of Ethiopia was applied. We incline to this opinion; but in order not to interfere with the other, we shall notice each branch separately as the text brings it before us; and it is the more easy to do this, as the Scripture history connects the one people little, if at all, with the other. The Midianites near the Red Sea are scarcely noticed in the Bible, except in the early chapters of this book. One of the earliest notices of the Midianites connects them with the Ishmaelites (Gen. xxxvii. 25, 28), with whom all the tribes springing from Abraham were in the first instance closely connected, and into whose body they were all ultimately absorbed. As that notice describes them as engaged in commercial pursuits, besides being a pastoral people, and as they seem to have become a numerous and wealthy race, it would be interesting to inquire whether their settlement on the Red Sea had not some connection with maritime trade and navigation. We have no data on which to form distinct conclusions on this matter; but it may fairly be conjectured, that being a trading people they would, when situated on the Red Sea, scarcely abstain from building some kind of vessels in which to explore the shores of the gulf and the contiguous coasts, at the least. Josephus says the people of this part of Midian were not shepherds, which allows us to imagine that they were engaged in commerce. He adds, rather contradictorily, that they left the care of their sheep to women. This agrees with the fact of Jethro's flock being watered by his daughters; and, which is still more striking, it agrees with the existing practice in this part of Arabia, where the duty of attending the flocks is considered degrading by the men, and is more entirely left to the young women than perhaps in any other part of Arabia. The territory of these Midianites on the Red Sea would seem to have extended farther southward than that of the Edomites, as it is not unlikely that the latter people ultimately superseded them altogether in these parts. These were undoubtedly the Midianites who trembled for fear when they heard that the Israelites had passed through the Red Sea. (Hab. iii. 7.) The Orientals do not appear to know any other land of Midian than this. Abulfeda says that the name is preserved in a ruined city, called *Madyan*, on the shore of the Red Sea, on the route of the pilgrims from Egypt to Mecca. This city, he says, was the capital of the tribe of Midian among the Israelites; and that there was still to be seen near it the famous well at which Moses watered the flocks of Schoaib, as the Moslems called Jethro. Josephus mentions the 'city of Madyan on the Red Sea;' and it is no doubt the same that Ptolemy calls Modianam.

## CHAPTER III.

1 Moses keepeth Jethro's flock. 2 God appeareth to him in a burning bush. 9 He sendeth him to deliver Israel. 14 The name of God. 15 His message to Israel.

Now Moses kept the flock of Jethro his

father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

2 And the angel of the Lord appeared unto him in a flame of fire out of the midst

of a bush : and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

5 And he said, Draw not nigh hither : \*put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

6 Moreover he said, \*I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face ; for he was afraid to look upon God.

7 ¶ And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters ; for I know their sorrows ;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey ; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me : and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 ¶ And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt ?

12 And he said, Certainly I will be with thee ; and this *shall be* a token unto thee, that I have sent thee : When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers

hath sent me unto you ; and they shall say to me, What *is* his name ? what shall I say unto them ?

14 And God said unto Moses, I AM THAT I AM : and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 ¶ And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you : this *is* my name for ever, and this *is* my memorial unto all generations.

16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt :

17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall hearken to thy voice : and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us : and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

19 ¶ And I am sure that the king of Egypt will not let you go, \*no, not by a mighty hand.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof : and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians : and it shall come to pass, that, when ye go, ye shall not go empty :

22 \*But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment : and ye shall put *them* upon your sons, and upon your daughters ; and ye shall spoil \*the Egyptians.

\* Josh. 5. 15. Acts 7. 33.

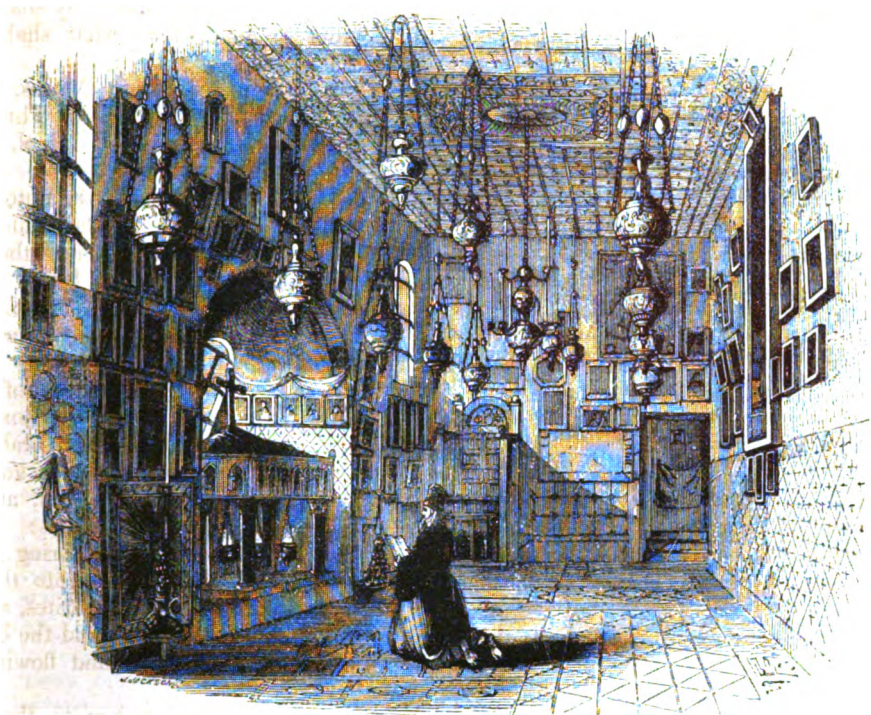
\* Matt. 22. 32. Acts 7. 32.

\* Or, but by strong hand.

\* Chap. 11. 2, and 12. 35.

\* Or, Egypt.





CHAPEL OF THE BURNING BUSH.

Verse 1. '*Horeb*.'—We shall give some account of this mountain when tracing the course of the Israelites in their march from Egypt to the Land of Promise. We may here observe, that the sacred locality is under the guardianship of a body of Greek monks, who occupy an ancient convent at the foot of the mountain, called the 'Convent of St. Catherine.' The monks indicate, as the spot where Moses fed the flocks of Jethro, a valley at the back of the mount, between two ranges of mountains, in the centre of which is a solitary group of trees. They state that the original church, built here by the empress Helena, the mother of Constantine, was erected over the spot where the Divine Presence was manifested to Moses; and when, afterwards, the present fortified convent was erected under the direction of the emperor Justinian, it was made to include the same sacred spot.

What is called the Chapel of the Burning Bush, in this convent, stands at the back of the altar of the church, and is regarded as the holiest spot of the peninsula; and as Moses put off his shoes in order to approach it, all who now visit the place are expected to do the same. The walls of this chapel are covered with mosaics and old Greek paintings, and from the ceiling are suspended thirty silver lamps, which are all a-light during the celebration of Divine service. The precise spot which the sacred bush is supposed to have occupied is marked by an oblong shaft of white marble, over which is an altar sustained by four columns, also of white marble. From under the table of this altar are suspended three silver lamps, kept continually burning. That this marks the exact site of the burning bush is doubtful enough; but a degree of curiosity and interest nevertheless attaches to the structures by which, amid these wild solitudes, men have sought to commemorate the remarkable events which occurred in them.

5. '*Put off thy shoes from thy feet, for the place whereon thou standest is holy ground.*'—It is well known that it is a custom of all the Orientals to appear with bare feet in a superior presence, or in any place accounted holy; thus manifesting the same sentiment of respect which a Euro-

pean does by uncovering his head. But it is not so well known that it is a custom belonging to the most ancient times. What were the patriarchal usages in this matter we know not; but monuments far more ancient than Herodotus confirm the testimony of that historian—that when the Egyptian priests adored any of their deities their feet were uncovered. To Moses, therefore, who had been brought up in all the conventional usages of Egypt, this was a call to manifest the same respect to the Being who now addressed him, as the Egyptians were wont to shew to their gods, and was an impressive preparation for the oral declaration of the Divinity which immediately follows. It announced 'He who speaks to you is God;' and then he is told what God—'The God of thy fathers.' Under the hierarchy afterwards established, the custom for the priests to minister barefoot in the temple, was maintained. Such also was the custom among other nations. According to Strabo (lib. viii.) it was the practice with the sacerdotal order among the Germans, and such was the case in the worship of Diana and Vesta, which the Fathers assert to have been borrowed from Moses. In 2 Chron. xxviii. 14, the captives taken by the children of Israel from the cities of Judah and Jerusalem are depicted as barefooted, previously to the harangue of Oded; and Isaiah walked barefooted to typify the captivity in Babylon. Several Gentile philosophers affected to do the same, to enforce reverence from their disciples.

It is well remarked by the Rev. R. M. Macbriar, that this eastern custom of uncovering the foot instead of the head is not an arbitrary practice, but proceeds from the kind of clothing which is adopted in hot countries. The head is usually surrounded with many folds of cotton or muslin to shelter it from the powerful rays of the sun; and it would hence be very inconvenient to adopt our European manner of salutation. On the other hand, slippers or sandals are universally worn in eastern climes; and the taking off these is attended with no trouble whatever, as the shoes are worn with the heels down. It is true that the higher classes wear an inner slipper, of very fine leather, which

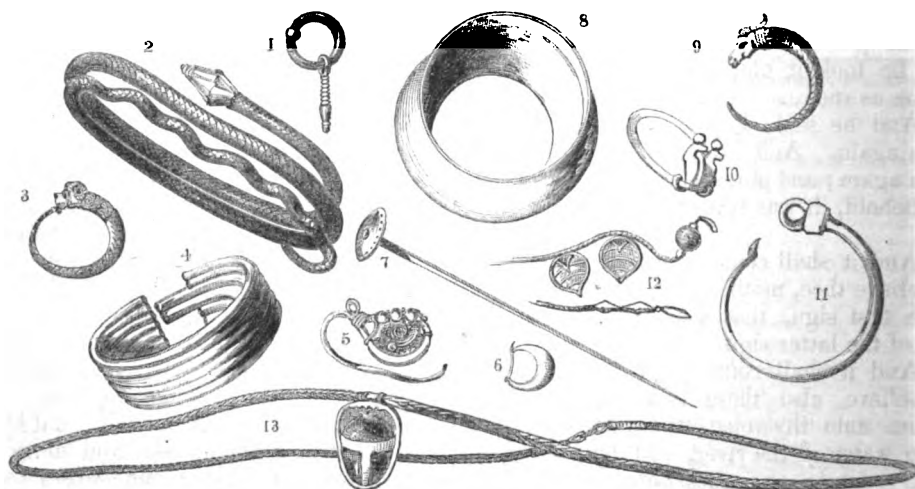


sits close to the foot, and which is not taken off; but this is an invention of modern luxury, and is only practised by the richer classes of persons inhabiting the larger towns or cities.

20. 'I will stretch out my hand, and smite Egypt with all my wonders.'—There is a learned and curious book, by M. Eusèbe Salverte, on the Occult Sciences of the Ancients (*Des Sciences Occultes, ou Essai sur la Magie, les Prodiges et les Miracles*), the author of which, while professing to be a firm believer in the truths of revealed religion, yet falls into the grievous error of referring to superior science in the acting parties, the prodigies which the Bible records as miracles wrought by the finger of God. The wonders wrought by Moses in Egypt are, with this writer and others of the school to which he belongs, special objects of this kind of 'explanation.' As many readers of the Bible are—as much in society as in books—harassed by remarks of this tendency, we are tempted to introduce some sensible remarks with which a writer in the *Foreign Quarterly Review* (vol. vi. 453-4), concludes a very elaborate review of the work we have named. He says: 'That some few of the miraculous phenomena recorded in Scripture may be explained upon physical principles is unquestionably true; but that in nearly fifty instances this should be the case, is a position as incorrect as it is untenable. Granting that one of the plagues of Egypt might have occurred accidentally, the doctrine of chances to which M. Salverte so frequently appeals with so much reason will not support the hypothesis that they are all fortuitous. When even admitting Moses to have been, as he was, "learned in all the wisdom of the Egyptians," he is represented as excavating and charging with combustibles a pitfall for Korah and his associates, and Joshua applying gunpowder to overthrow the walls of Jericho, etc., our smile at the absurdity of the author is suppressed from sorrow for the man that should class the ministers of the true God with the thaumaturgists of polytheism, the more than authorized—the *commanded*—manifestations of heavenly power by the first, with the artifices of the last, and not see that by so doing he was undermining the faith he pretended to hold, is an instance of mental blindness, too frequent, we admit, in the present illuminated schools, but not the less reprehensible from the guise it may assume, or the names which may be adduced in its support.'

'Throughout these volumes, in whatever concerns the sacred narrative, we find the ridiculous speculations of the Jewish Rabbins mixed up with the historical truths of Philo and Josephus. The test of miracles, improperly ascribed to Paley (having been proposed by Calmet nearly a century before), is not infallible; but the rationalizing system strikes at the root of all. The question here is not, which is a miracle and which is not, but—is there such a thing as a miracle at all? Is not whatever is reported as such, the effect of superior science directed in its application by the highest order of human intellect? On what basis, then, doth religion rest? The systems of the Old and of the New Testament are too intimately connected for an evaporation of the miracles of either not to produce the same effect. Pascal has sagaciously remarked (*Pensées*, ii. 2.): "Moses was a skilful man, that is manifest. If then his design had been to deceive, he would have done it so that he could not be convicted of deceit. He hath done altogether the contrary, for if he had brought forward fables (an observation equally applicable to his works and writings), there was no Jew who would not have been able to detect the imposture." Conceding, however, that the acts of that great man were imposture, inasmuch as resulting from science, not from inspiration, what science could the other Jewish prophets have possessed? men taken from the plough and fold; and if in one instance inspiration could be proved, down comes the whole system together. The strangest fact, however, is that, while every miracle is to be explained away, the inspiration of the individuals reputed to have performed them is not denied.'

22. 'Every woman shall borrow of her neighbour . . . jewels of silver, and jewels of gold.'—The word 'borrow' is an exceedingly unfortunate rendering of the Hebrew word *shaal*. But this unhappy rendering is quite peculiar to our version. The proper meaning of the term is to 'ask,' or to 'demand,' and Horne states that it is so understood in every ancient version, and in every modern version except our own. The fact would seem to be, that the Hebrews were instructed to take advantage of the consternation of the Egyptians at the death of the firstborn (see ch. xii. 33), to demand compensation for having been so long obliged to labour without wages in their service. The Egyptians, in the anxiety they then felt to have the Israelites gone, were in no condition to refuse the demand.



"JEWELS OF SILVER AND JEWELS OF GOLD." COMPOSED FROM EGYPTIAN DRAWINGS AND SCULPTURES IN THE BRITISH MUSEUM.

Perhaps they feared that there would be some new calamity if they did not comply; and the natural effect of the terrible infliction they had just sustained would be, for the time, to render the precious things which the Hebrews required, of small value in their sight. The word rendered 'jewels' does not mean jewellery in precious stones, etc., but denotes in a general way any articles of superior value, whether for personal ornament or any other purpose. It would be better translated: 'articles of gold and articles of silver,' without specifying what articles. As

'raiment' is added in ch. xii. 35, personal ornaments were most probably included among the valuables which the Hebrews obtained on this occasion; and as they almost certainly wore during their forty years' wanderings the ornaments which they obtained now, and which they afterwards took from the Egyptians overthrown in the Red Sea, we have introduced a cut, with a number of such ornaments as are known, from existing paintings and sculptures, to have been worn by the ancient Egyptian females.

## CHAPTER IV.

1 *Moses' rod is turned into a serpent.* 6 *His hand is leprous.* 10 *He is loth to be sent.* 14 *Aaron is appointed to assist him.* 18 *Moses departeth from Jethro.* 21 *God's message to Pharaoh.* 24 *Zipporah circumciseth her son.* 27 *Aaron is sent to meet Moses.* 31 *The people believeth them.*

AND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What is that in thine hand? And he said, A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

10 ¶ And Moses said unto the LORD, O my Lord, I am not 'eloquent, neither 'heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be 'with thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

14 And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and 'thou shalt be to him instead of God.

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

18 ¶ And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.

21 ¶ And the LORD said unto Moses,

<sup>1</sup> Heb. *shall be and shall be.*

<sup>2</sup> Heb. *a man of words.*  
Luke 12. 11.

<sup>3</sup> Heb. *since yesterday, nor since the third day.*

<sup>4</sup> Or, *shouldest.*

<sup>5</sup> Chap. 7. 1.

<sup>6</sup> Matt. 10. 19. Mark 13. 11.

When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

24 ¶ And it came to pass by the way in the inn, that the LORD met him, and sought to kill him.

25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me.

26 So he let him go: then she said, A

<sup>1</sup> Or, knife.

bloody husband *thou art*, because of the circumcision.

27 ¶ And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.

28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

29 ¶ And Moses and Aaron went and gathered together all the elders of the children of Israel:

30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped:

<sup>2</sup> Heb. made it touch.

Verse 2. 'A rod.'—By this it appears that Moses carried a rod or staff, and this we afterwards find to be his inseparable companion. That in this he follows an Egyptian custom, is evident from ch. vii. 2, where each of the magicians carries his rod. According to the monuments, the Egyptian nobles generally carried a staff from three to six feet long when they went out. One of them, preserved



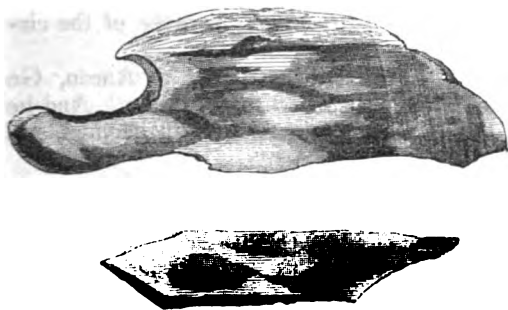
EGYPTIAN WALKING STAVES.

to our time, is of cherry wood; but it appears that those of acacia wood were generally preferred. Egyptian priests, and other persons of rank, are represented as walking with sticks. Wilkinson, iii. 386-8; Hengstenberg, p. 79.

20. 'Moses took his wife and his sons, and set them upon an ass.'—The original narrative speaks of but one ass, 'set them upon an ass'; but, as it seems preposterous to suppose that there was but one ass for them all, it is likely that, as often happens, the singular is here put for the plural; and that the meaning is, 'he set every one of them upon an

ass.' We do not recollect any modern instance of asses being employed in a journey across this desert, whereas the present is far from being the only ancient instance. In fact, there seem to have been, in very ancient times, greater facilities for travel through this desert than at present. Perhaps it was not so desolate as now; although even now we believe that during the winter and early spring it might be crossed on asses. Then there seem also to have been caravanserais in districts where no one now expects to find such a convenience; and that the way across this and other deserts was comparatively safe appears from numerous instances, such as the journeys of the patriarchs to Egypt, those of Eliezer and Jacob to Mesopotamia, and this of Moses to Egypt from the eastern gulf, with his wife and two children. Indeed, if there were no attendants with this party, it would seem that the wife of Moses returned to Midian with her two sons, unaccompanied by any man. We think it very possible, however, that there may have been attendants, although the Scriptural narrative has no intimation to that effect. However, the absence of any acts of robbery, or of the fear of any such acts, from those who traversed the deserts in all the early Hebrew history, is a remarkable circumstance when we consider the acts of constant violence upon travellers which now take place, and the strong apprehensions with which a journey across any of the Arabian or Syrian deserts is now regarded.

25. 'Zipporah took a sharp stone.'—Flints and other hard stones formed the tools and cutting instruments of almost all nations before the art of working iron was discovered. We find such instruments still in use among savages, and discover them occasionally buried in different parts of Europe and Asia, shewing the universality of their use when the people were ignorant of iron. They were, no doubt, formed, as savages form them at present; that is, they were shaped and sharpened on a kind of grindstone, until, at a great expense of time, labour, and patience, they were brought to the desired figure. They were then fitted to a handle, and employed nearly in the same way as we use our instruments and tools of iron. From the act of Zipporah, we are, however, not authorized to infer that instruments and tools of metal were not common at the time and in the neighbourhood before us. We shall



EGYPTIAN FLINT-KNIVES.

soon have occasion to see the contrary. The fact seems to be, that Zipporah knew that sharp stones were exclusively used in Egypt and elsewhere, in making incisions on the human person; and she therefore either used such an instrument, or employed in its room one of the flints with which the region they were traversing is abundantly strewed. Specimens of the ancient Egyptian flint-knives have been found, and are preserved in collections of Egyptian antiquities.

It is not expressly said in the leading narrative that Zipporah returned with her two sons to her father. But, as no notice of her presence is subsequently taken, while we find that her father brought her and her sons to Moses when he was in the Desert of Sinai, this shews that she did leave, and no occasion for her leaving seems so likely as that which the text suggests.

## CHAPTER V.

1 *Pharaoh chideth Moses and Aaron for their message.*  
 5 *He increaseth the Israelites' task.* 15 *He checketh their complaints.* 20 *They cry out upon Moses and Aaron.* 22 *Moses complaineth to God.*

AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

2 And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

3 And they said, 'The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.

6 ¶ And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God.

9 ¶ Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

10 ¶ And the taskmasters of the people

went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters hastened *them*, saying, Fulfil your works, *your* daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people.

17 But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the LORD.

18 Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not diminish *ought* from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, The LORD look upon you, and judge; because ye have

<sup>1</sup> Chap. 3. 18.

<sup>2</sup> Heb. Let the work be heavy upon the men.

<sup>3</sup> Heb. a matter of a day in his day.

made our savour 'to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

22 ¶ And Moses returned unto the LORD, and said, Lord, wherefore hast thou so evil

entreated this people? why is it that thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

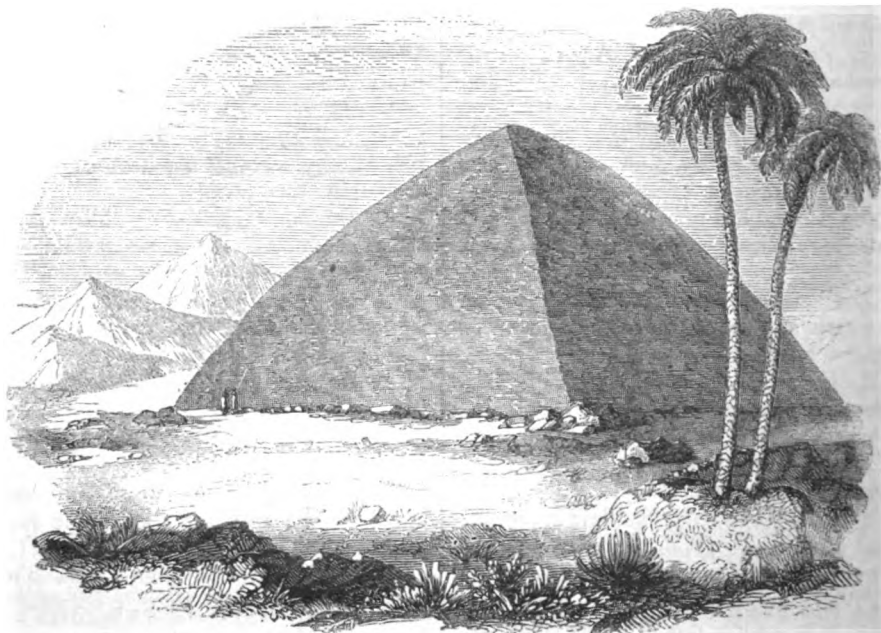
<sup>4</sup> Heb. to stink.

<sup>5</sup> Heb. delivering thou hast not delivered.

Verse 6. 'Officers.'—The word here is שְׂוֹתֵרִים *shoterim*, which means 'the writers,' from the verb שָׁוַר *shatar*, to write. This is highly characteristic of the state of things in Egypt. In no land of the old world was facility in writing so great, and the materials for writing by any means so perfect as in Egypt. 'Stone-workers were accustomed,' says Rosellini, 'to engrave upon each square block an inscription in hieroglyphics; an impression was made upon the bricks (which besides frequently bore inscriptions); even oxen were represented—the steward of the house kept a written register. They probably wrote more, and on more ordinary occasions, than among us.' The same author says, 'The Egyptians differ specially from all other people in that they constantly cover the exterior and interior of their houses, and the walls of all the innumerable apartments of their wonderful subterranean burial places, with images and writing. Upon the implements, and even garments of the Egyptians, the name of the owner is frequently wholly or in part inscribed. The proper name of the profession of the men is written upon them on the monuments; the name of the animals upon their representatives, and that of implements of every sort upon the figures which represent them. We must shut our eyes against the clearest light, if we would deny that the art of reading and writing was generally studied and practised in ancient Egypt, to as great a degree at least as it is now among us.' (*Monumenti dell'Egitto*, M. C. ii., pl. 3; 239, 241, 255, 272, seq.) These antiquarian drawings from the monuments furnish ample proof that in judicial transactions every thing was transacted in writing. The scribes, who meet our eyes where-

ever we look, act an important part. The passion for writing was so incorporated with the business of Egypt, that even now the last remains of the Egyptians, the Copts, are in exclusive possession of all the secretaries' posts, and, as it were, form a nation of scribes. (Girard in *Descript. de l'Egypte*, xvii. 192.) From all this, it is well urged by Hengstenberg, that these and the remaining passages of the Pentateuch, which imply a great extension of the art of writing among the Israelites in the time of Moses, only make known what cannot have been otherwise, and are a strong confirmation of the narrative. See his *Egypt*, pp. 89-91; and more particularly his elaborate chapter, *Der Pentateuch und die Schreibkunst*, ii. 414-502 of his *Beiträge zur Einleitung ins Alte Test.*, 1836.

7. 'Straw to make brick.'—In the note in Gen. xi. 3, we have shewn the use of straw in compacting sun-dried bricks, as exemplified in the remains of Babylon. We have little to add to that statement, unless that the straw is perhaps less abundant in the crude bricks of Egypt than in those of Babylon. Bricks thus compacted have been found bearing the stamp of kings who reigned in the age of Moses, and may have been, and probably were, the very bricks manufactured by the Israelites. Rosellini says, 'The bricks which are now found in Egypt belonging to the same period, always have straw mingled with them, although in some of them that are most carefully made it is found in very small quantities.' (*Monumenti dell'Egitto*, II. ii. 252.) The straw, as formerly shewn, was to compact and give cohesion to the mass of clay of which they were formed, and the coarser the clay, the greater the quantity of straw required to give them the necessary compactness.



BRICK PYRAMID AT FAJUM.





EGYPTIAN BASTINADO.

Prokesch says; 'The bricks of the first pyramid at Dashoor are of fine clay from the Nile mingled with chopped straw. The intermixture gives the bricks an astonishing durability.'

8. 'Bricks.'—From ch. i. 14, we learn that Pharaoh embittered the lives of the Israelites with hard bondage 'in mortar and brick.' Other particulars follow here, acquainting us with the mode in which this grievous work of the Israelites was performed. The whole implies that bricks were in common use in Egypt. That this was the fact, we have ample means of shewing; and this is important, as it has been urged as an objection against the Pentateuch, that the existing monuments of Egypt are not of brick, but of hewn stone. The fact is, however, that nearly all private buildings, and some public buildings, were of brick. Herodotus mentions a brick pyramid, which is probably one of those still standing. But we are literally overwhelmed with proofs of the abundant use of bricks in Egypt, when we turn to the writers who, during the present century, have illustrated the antiquities of Egypt. Champollion, for example, speaks of a tomb built of crude brick at Sais, and a temple of brick at Wady Halfa (*L'Egypte*, p. 83). Rosellini says, 'Ruins of great brick buildings are found in all parts of Egypt. Walls of astonishing height and thickness are preserved to the present time, as, for example, the circumvallation of Sais; also whole pyramids, as those of Faioum and Dashoor, and a great number of the ruins of monuments, both great and small' (*Monum. dell' Egitto*, II. ii. 240). Wilkinson says:—'The use of crude brick baked in the sun, was universal in Upper and Lower Egypt, both for public and private buildings. Enclosures of gardens, granaries, sacred circuits encompassing the courts of temples, walls of fortifications and towers, dwelling houses and tombs, in short, all but the temples themselves, were of crude bricks' (*Anc. Egyptians*, ii. 26). The same author shews that building with brick was practised even in very early times, since the bricks themselves both in Thebes and the neighbourhood of Memphis often bear the names of monarchs who ruled Egypt in that early age. The fact of this abundant use of bricks in Egypt, is not the least interesting or important of those numerous corroborations of the Pentateuch which the study of Egyptian antiquities has of late years produced.

10. 'Thus saith Pharaoh.'—From all that passes on this occasion, it is manifest that the bricks were made under the immediate direction of the king through his

officers. That the kings of Egypt had any thing to do with the making of bricks is not noticed by any ancient writer; and this renders more interesting and important the incidental corroboration which the study of Egyptian antiquities has recently produced. Wilkinson says, on this point: 'So great was the demand, that the Egyptian government, observing the profit that would accrue to the revenue from a monopoly of them, undertook to supply the public at a moderate price, thus preventing all unauthorized persons from engaging in their manufacture. And in order more effectually to obtain their end, the seal of the king, or of some privileged person, was stamped upon the bricks at the time they were made. This fact, though not positively mentioned by any ancient author, is inferred from finding bricks so marked, both in public and private buildings; some having the ovals of a king, and some the name and titles of a priest, or other influential person; and it is probable that those which bear no characters belonged to individuals who had obtained a permission or licence from the government to fabricate them for their own consumption.' *Ancient Egyptians*, ii. 79.

14. 'The officers . . . were beaten.'—This scene, in which the Hebrew officers, whom the Egyptian taskmasters had set over their countrymen, are beaten because those under them had not performed their task in brickmaking, is placed vividly before us in the above engraving composed from two mural paintings, one at Beni Hassan, and the other in a tomb at the pyramids; one representing the infliction of the bastinado, and the other shewing how persons were stimulated to their work by the persuasive powers of the stick. The first of the two representations combined in our engraving shews conclusively, that the mode of inflicting stripes described in Deut. xxv. 2—the guilty person being laid down flat upon the ground before the judge and beaten—was precisely the Egyptian mode. Wilkinson describes it in the following words: 'Men and boys were laid flat upon the ground, and frequently held by the hands and feet while the chastisement was administered.' *Ancient Egyptians*, ii. 40-42.

19. 'Your bricks of your daily task.'—It is impossible to close these notes upon the labours of the Israelites in the brick-fields, without noticing a painting found in a tomb at Thebes, of which a drawing and an explanation were first furnished by Rosellini, who gives to his description the title of an 'Explanation of a picture representing the Hebrews as they were engaged in making brick.' Of



the labourers, some are employed in transporting the clay in vessels, some in intermingling it with the straw; others are taking the bricks out of the mould and placing them in rows, still others with a piece of wood upon their backs and ropes on each side, carry away the bricks already burned or dried. Their dissimilarity to the Egyptians appears at the first view: the complexion, physiognomy and beard permit us not to be mistaken in supposing them to be Hebrews. They wear at their hips the apron which is common among the Egyptians, and there is also represented as in use among them a kind of short trousers or drawers, after the fashion of the *מְכַסְּיִם* (that is, the 'breeches' of Exod. xxviii. 42). Among the Hebrews, four Egyptians, very distinguishable by their mien, figure and colour (which is of the usual reddish brown, while the others are of what we call 'flesh colour') are seen. Two of them, one sitting and the other standing, carry a stick in their hand, ready to fall upon two other Egyptians, who are here represented like the Hebrews, one of them carrying upon his shoulder a vessel of clay, and the other returning from the transportation of brick, carrying his empty vessel to get a new load. Here we have a lively illustration of the taskmasters and of the beating described in v. 14. The tomb in which this picture is found belonged to a high court-officer of the king, named Rochscere, and it was made in the reign of Thothmes IV., who was contemporary with Moses. The question, How came this painting in the tomb of Rochscere, Rosellini answers:— 'He was the overseer of the public buildings, and had consequently the charge of all the works undertaken by the king. There are found represented therein still other objects of a like nature; two colossal statues of kings, a sphinx, and the labourers who hewed the stone—works which he, by virtue of his office, had caused to be executed in his life-time.' To the question, How came the representation of the labours of the Israelites at Thebes? the answer is: 'We need not suppose the labours were performed in the very place where they are represented, for Rochscere was overseer of the royal buildings throughout the land, and what was done in the circuit of his operations would, wherever performed, be represented in his tomb at Thebes. It is also not impossible that the Hebrews went even to Thebes. In Exod. v. 12, it is said, that they scattered themselves throughout the whole land of Egypt, in order to procure straw.'

The points of resemblance between this scene and the labours of the Israelites are many, and some of them have been indicated in the above description. Two more, pointed out by Hengstenberg, are important, and well worthy of attention: '1. It is said in the narrative, that the Israelites were subjected to severe labour in mortar and brick. Just so this servile labour appears throughout this painting as two-fold: some are employed upon the clay from which the bricks are made, and some upon the

finished brick. 2. We have in this painting an explanation with regard to the Egyptians who accompanied the Israelites in their Exodus. Of these Egyptians we first read in Exod. xii. 38: "And also a great rabble (*עַרְבֵי רַב*) went up with them." In Num. xi. 4: "The mixed Egyptian populace (*הָעַמִּיּוֹת*) led astray the Israelites in the desert to discontentment." In Deut. xxix. 11—let it be observed how accurately these remote and disconnected passages agree with each other—the Egyptian slaves appear as very poor, as the lowest servants, as hewers of wood and drawers of water. The designations *rabble* and *populace*, in their first passages, also shew that these attendants of the Israelites belonged to the lowest grades of society. Just such people we should naturally expect to find in Egypt. Their existence is the necessary consequence of strictly marked castes of society. The monuments, indeed, place vividly before us most manifest distinctions in station. A part of the people appear to be in the same deep degradation that now presses upon the Fellahs. According to Herodotus (ii. 47), the caste of swineherds, a native tribe, was unclean and despised in Egypt. All intercourse with the rest of the inhabitants, even entrance into a temple, was forbidden! The contempt in which they were held was not, certainly, the consequence of their occupation, but their occupation of the disdain which was felt for them. Already unclean, they had no reason for avoiding the care of unclean animals. But full light must fall upon these notices of the Pentateuch through our painting. We see upon it Egyptians who are placed entirely upon an equality with the hated and despised strangers. What is more natural than that a considerable part of these Egyptians, bound close to their companions in sorrow by their common misery, should leave with them their native land, such now to them only in name.' Wilkinson admits the importance of this painting for the illustration of the Pentateuch, as representing foreign captives engaged in labours similar to those of the Israelites: but he hesitates to say that they really were Israelites, on grounds which seem to have been satisfactorily disposed of by Hengstenberg, to whose interesting book, *Egypt and the Books of Moses*, we must refer the reader. That too much attention has not been bestowed upon this remarkable picture, will appear from the following words of Heeren: 'If this painting represents the servitude of the children of Israel in these labours, it is equally important for exegesis and chronology. For exegesis, because it would be a strong proof of the antiquity of the Mosaic writings, and especially of the book of Exodus, which, in the first and fifth chapters, gives a description which applies most accurately to this painting, even in unimportant particulars. For chronology, since it belongs to the eighteenth dynasty, under the dominion of Thothmes Mæris, about 1740 before Christ, and therefore would give a fixed point both for profane and sacred history.'

## CHAPTER VI.

1 God reneweth his promise by his name *JEHOVAH*.  
14 The genealogy of Reuben, 15 of Simeon, 16 of Levi, of whom came Moses and Aaron.

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

2 And God spake unto Moses, and said unto him, I *am* the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name *JEHOVAH* was I not known to them.

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did 'swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.

9 And Moses spake so unto the children of Israel: but they hearkened not unto Moses for 'anguish of spirit, and for cruel bondage.

10 ¶ And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of uncircumcised lips?

13 And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* the heads of their fathers' houses: 'The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

15 ¶ 'And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

16 ¶ And these *are* the names of 'the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi *were* an hundred thirty and seven years.

17 The sons of Gershon; Libni, and Shimi, according to their families.

18 And 'the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the

years of the life of Kohath *were* an hundred thirty and three years.

19 And the sons of Merari; Mahali and Mushi; these *are* the families of Levi according to their generations.

20 And 'Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram *were* an hundred and thirty and seven years.

21 And the sons of Izhar; Korah, and Nepheg, and Zithri.

22 And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar.

24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.

25 And Eleazar Aaron's son took him *one* of the daughters of Putiel to wife; and 'she bare him Phinehas: these *are* the heads of the fathers of the Levites according to their families.

26 These *are* that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies.

27 These *are* they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

28 ¶ And it came to pass on the day *when* the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, I *am* the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Behold, I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?

<sup>1</sup> Heb. lift up my hand. <sup>2</sup> Heb. shortness, or, straitness. <sup>3</sup> Gen. 46. 9. <sup>4</sup> 1 Chron. 5. 3. <sup>5</sup> 1 Chron. 4. 24. <sup>6</sup> Num. 3. 17. <sup>7</sup> 1 Chron. 6. 1. <sup>8</sup> Num. 26. 57. <sup>9</sup> 1 Chron. 6. 2. <sup>10</sup> Chap. 2. 2. <sup>11</sup> Num. 26. 59. <sup>12</sup> Num. 25. 11.

Verse 3. 'By my name JEHOVAH was I not known to them.'—This declaration has attracted much attention, and excited much discussion. Its plain and literal import would seem to be that the august name of JEHOVAH is now for the first time revealed, and was not previously known even to the patriarchs. But in point of fact, we find in the book of Genesis that the name was known to and used by not only the patriarchs, but by the first human pair. The first time of its occurrence, indeed, is not in a descriptive passage, but in a declaration uttered by Eve on occasion of the birth of Cain (Gen. iv. 1). To this, those who believe the words are to be taken in their literal

import, reply, that there is no evidence that the book of Genesis was written till after this revelation had been made to Moses; and, writing afterwards, he would naturally use proleptically, in designating God, the name thus made known to him; and that it was most proper that he should do so, as he would thus remind the Israelites that the God who had from early times interested himself in their race, and who was the lord of heaven and earth, was the very same who brought them forth out of Egypt, and who, just before that deliverance, made known to them this great name as that by which he would especially be called in memory of that event. Those who take this view urge,

further, that it would have been needless, if not impertinent, for Moses to have asked, 'What is thy name?' in iii. 13, if the name had been already known, for he had been previously informed that the Being who talked with him was no other than 'the God of his fathers, the God of Abraham, the God of Isaac, and the God of Jacob' (v. 6). The argument drawn from the fact that the patriarchs actually used the name in addressing God, as in Gen. xv. 21, is disposed of by those who take this view, by alleging that a later writer has in those places substituted 'Jehovah' for 'Elohim,' or 'Adonai,' which Moses undoubtedly wrote: and the variation of several of the ancient versions from the present Hebrew reading is adduced in support of this opinion. Others understand the words as implying, not that the literal name 'Jehovah' was unknown to the patriarchs, but that its true, full, and complete import, its force, burden, and perfect significance, was not before known; whereas now and hereafter, the chosen people should come to know this great name, not in the letter merely, but in the actual realization of all that it implied: for it not only denoted God's eternal existence, but also his unchangeable truth and omnipotent power, which gave being to his promises by the actual performance of them. Now, although Abraham, Isaac, and Jacob had received promises, yet had they not enjoyed the things promised. They believed in these things, but they had not lived to see the actual accomplishment of them. But the time was now come when God would be known by his name Jehovah, in the doing of what he had before decreed, and in the accomplishment of all that he had promised. It is strongly in corroboration of this view, that in the words which immediately follow, and which may be regarded as exegetical of the title under consideration, God proceeds to assure the Israelites that he will make good his promise by establishing his covenant. It is much in accordance with this view that God is often said to make his name of Jehovah known by bringing to pass the grand predicted events of his providence. See Exod. vii. 5, 7; Ezek. xxviii. 22. Other arguments and illustrations in favour of this view might be produced. The result from the whole is, that the words here used are to be understood not as an absolute, but as a comparative negative. That the literal name of Jehovah was known to the patriarchs, is clear from Gen. ix. 26; xv. 2; xxii. 14; xxvii. 7; xxviii. 20, 21.

Such comparative modes of speech are not unfrequent in Scripture. A remarkable instance occurs in Jer. vii.

22, 23. See Bush's *Notes on Exodus*, i. 81-84. New York, 1843.

With respect to the name itself, it will probably be satisfactory to state the results of the elaborate investigation which Hengstenberg has instituted in his *Authentie des Pentateuches*. He first settles the question whether the word is of foreign or Hebrew origin. He investigates the Egyptian and Phœnician claims, and rejects them as inadmissible. The claim set up for a Chinese origin, and the derivation from *Jovis*, are hardly worthy of notice. The word is undoubtedly of Hebrew etymology. The learned writer then proceeds to examine the correct punctuation of the word. He agrees with Ewald and other eminent authorities in concluding that the vowels in present use are taken from *Adonai*, and that the original pronunciation must, from the analogy of the language, have been *YAHVEH* יהוה, or *YAHAVEH* יהוה, making the regular future of the verb יהוה *hava*, to be, and meaning properly, *the existing*, literally 'he will exist.' He considers Exod. iii. 14, And God said unto Moses, 'I am what I am,' or 'I will be what I will be,' as implying *immutability*. In the words of Augustin *in loc.*, 'It is the name of unchangeableness.' For all things that are mutable cease to be what they were, and begin to be what they were not. Immutability is peculiar to essential truth. He has the property of existence to whom it is said, 'Thou shalt change them, and they shall be changed; but thou art the same.' What is 'I am that I am,' but 'I am eternal'? What is 'I am that I am,' but 'I cannot be changed'? 'The existing' and 'the unchanging,' he considers equivalent in meaning, and as expressing the sentiment of the text.

20. 'Father's sister.'—The Septuagint and the Syriac both read, 'uncle's daughter.'

30. 'I am of uncircumcised lips.'—Moses thus expresses figuratively, what he had said before more plainly, 'I am not eloquent,' or rather, 'not of ready utterance.' In consequence of uncircumcision being considered not only impure but dishonourable, the term 'uncircumcised' is frequently applied as an expression of degradation and reproach to the Philistines and other neighbouring nations of the Jews; and we also find it often applied, as here, figuratively to imply any thing impure, useless, dangerous, or defective. Thus we read of 'uncircumcised ears' (Jer. vi. 10), that is, ears averse to instruction; and of 'uncircumcised hearts' (Lev. xxvi. 41), or hearts intractable and inattentive.

## CHAPTER VII.

1 *Moses is encouraged to go to Pharaoh.* 7 *His age.* 8 *His rod is turned into a serpent.* 11 *The sorcerers do the like.* 13 *Pharaoh's heart is hardened.* 14 *God's message to Pharaoh.* 19 *The river is turned into blood.*

AND the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the

children of Israel, out of the land of Egypt by great judgments.

5 And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did as the LORD commanded them, so did they.

7 And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

10 And Moses and Aaron went in unto

Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

14 ¶ And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, 'The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this thou shalt know that I *am* the LORD: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and they shall be turned to blood.

18 And the fish that *is* in the river shall

<sup>1</sup> Heb. *gathering of their waters.*

<sup>2</sup> Chap. 17. 5.

<sup>3</sup> Psal. 78. 44.

<sup>4</sup> Wisd. 17. 7.

die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their 'pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of wood*, and in *vessels of stone*.

20 And Moses and Aaron did so, as the LORD commanded; and he 'lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the 'waters that *were* in the river were turned to blood.

21 And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there *was* blood throughout all the land of Egypt.

22 'And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the LORD had smitten the river.

Verse 12. 'They cast down every man his rod, and they became serpents.'—A new and very interesting explanation of this difficult circumstance has been given by Col. C. H. Smith, affording a remarkable example of the illustration which many passages of Scripture may receive from natural science. Col. Smith conceives that the species of serpent in question was the *Naja Haje*, the undoubted *Ihn-nuphi*, *cneph*, or *agathodæmon* of ancient Egypt, on whose monuments it is frequently represented. This serpent inflates the skin of the neck into an intumescence of that part: and the *Psylli* or serpent-charmers, by a particular pressure on the neck, can render the inflation of the animal so intense that the serpent becomes rigid, and can be held out horizontally, as if it were a staff. We may therefore infer that the magicians of Pharaoh used a real serpent for a rod—namely this species, now called *Naja haje*—for their imposture; since they no doubt did what the present serpent-charmers perform with the same species, by means of a temporary asphyxiation, or suspension of vitality; and producing restoration to active life by liberating or throwing down. Thus we have the miraculous character of the prophet's mission shewn by his real rod becoming a serpent, and the magicians' real serpents merely assuming the form of rods; and when both were opposed in a state of animated existence, by the rod devouring the living animals, conquering the great typical personification of the protecting divinity of Egypt. See the article 'ADDER,' in the *Cyclopædia of Biblical Literature*.



SERPENT. *Naja Haje*.



VIEW ON THE NILE.

15. '*Stand by the river's brink.*'—This is the Nile. This indefinite indication 'the river,' always sufficiently denotes the Nile in speaking of Egypt, because in fact that country does not possess any other river. In a distance of 1350 nautical miles, from the mouth of the Tacazze to the Delta, the Nile does not receive a single tributary stream from either the east or west, which, as remarked by Humboldt, is a solitary instance in the hydrographic history of the globe. It is to this noble river that Egypt owes its fertility and even its existence. The soil of Egypt was no doubt originally formed by the earth brought down by the river from Abyssinia and the interior of Africa, and deposited during the annual inundation; and that it has been progressively elevated in the course of ages from the same cause, is demonstrated by a considerable number of distinct facts. Thus towns and buildings which are known from history to have been originally built on mounds, to secure them from the effects of the inundation, now lie so low on the plain as to be inundated every year: and it also appears that a greater rise in the river seems now necessary to prevent a dearth, than was required in the age of Herodotus. Thus, in time, the land of Egypt would become desolate, from the failure of the inundation which is essential to its fertility, were not an equilibrium preserved by a nearly corresponding elevation of the river's bed, so that the point of overflow is maintained nearly in the same ratio with the elevation of the soil. Among other facts, this is demonstrated by the ancient Nilometer near Elephantine, mentioned by Strabo, which is still in existence. The highest measure marked upon it is twenty-four cubits: but the water now rises, when at its greatest elevation, nearly eight feet above this mark; while it appears from an inscription on the wall, made in the third century A.D., that the water then rose only a foot above that level. This gives an elevation of about five inches in a century; and it has been collected, from quite independent data, that the rise in the circumjacent soil has been nearly in the same proportion. It is true that there are isolated facts which seem to militate against this general conclusion; but they may be accounted for by supposing certain irregularities, in themselves very probable, which in some places make the rise in the bed of the river exceed that in the neighbouring soil, and in

others make the elevation of the soil to exceed that of the river's bottom. Dr. Shaw, who estimates the increase in the depth of the soil at rather more than a foot in a century, observes that Egypt must have gained 41 feet 8 inches of soil in 4072 years; and as he does not sufficiently advert to the corresponding elevation of the river's bed, he sees cause to fear that, in process of time, the river will not be able to overflow its banks, and Egypt, from being the most fertile, will become, from the want of the annual inundation, one of the most barren countries in the universe.

The swell of the river varies in different parts of its channel. In Upper Egypt it is from 30 to 35 feet; at Cairo it is about 23 feet, whilst in the northern part of the Delta it does not exceed four feet, which is owing to the artificial channels, and the breadth of the inundation. Yet the four feet of increase is as necessary to the fertility of the Delta as the twenty-three or thirty feet elsewhere. The river begins to swell in June, but the rise is not rapid or remarkable until early in July; the greatest height is attained about the autumnal equinox, and the waters remain nearly at the same level until the middle of October. After this the subsidence is very sensible, and the lowest point is reached in April. These phenomena, however striking, are by no means peculiar to the Nile: they are more or less common to all rivers whose volume is annually augmented by periodical rains; but there is no river the annual swelling of which is so replete with important consequences, or so essential to the existence of a nation. This is because Egypt depends wholly upon the river for its fertility; and wherever the influence of its inundation does not extend, there the soil is desert. Very little rain ever falls in Egypt. At Thebes, not more than four or five showers fall, on an average, in one year: and although in Lower Egypt, and particularly on the coast, rains are more frequent, they are confined to the winter season, and are short in their duration. Therefore the irrigation which the land receives through the direct overflow of the Nile, and by means of the canals which convey its waters where the inundation does not directly extend, is quite essential to that fertility for which Egypt has in all times been proverbial. The inhabitants of Egypt have with great labour cut a vast number of canals and trenches



through the whole extent of the land. These canals are not opened till the river has attained a certain height, nor yet all at the same time, as then the distribution of the water would be unequal. The sluices are closed when the water begins to subside, and are gradually opened again in the autumn, allowing the waters to pass on to contribute to the irrigation of the Delta. The distribution of the Nile water has always been subject to distinct and minute regulations, the necessity for which may be estimated from the common statement, that scarcely a tenth part of the water of the Nile reaches the sea in the first three months of the inundation. Minute regulations are necessary in our own land for the equal distribution of streams which afford power to mills. In a country whose fertility essentially depends upon one great fertilizing power, such regulations must have been amongst the first steps in the laws of civilization. Lower Mesopotamia, which in the time of Herodotus competed with Egypt the palm of exuberant production, is now a desert, in consequence of the abandonment of a system of irrigation, which, from actual inspection, we should judge to have been nearly analogous to that which continues to fertilize the land of the Nile. During the inundation, the whole level country appears like a series of ponds and reservoirs; and it is not merely the saturation of the ground, but the deposit of mould or soil which takes place during the overflow, that is so favourable to the agriculture of Egypt. This mud contains principles so friendly to vegetation, that it is used as manure for those places which have not been adequately benefited by the inundation; and, on the other hand, where the deposit has been complete, the people are said to mingle sand with it to abate its strength. The cultivation of the ground commences as soon as the waters have retired, and where the soil has been sufficiently saturated the labours of agriculture are exceedingly light. The seed is sown in the moistened soil, and vegetation and harvest follow with such rapidity, as to allow a succession of crops, wherever water can be commanded. The influence of the river upon the condition and appearance of the country can only be estimated by comparing its aspect in the season which immediately precedes, with that which follows the inundation. Volney has illustrated this, by observing that the surface of the land successively assumes the appearance of an ocean of fresh water, of a miry morass, of a green level plain, and of a parched desert of sand and dust.

It was the feeling generally entertained of their entire dependence upon the river, co-operating with the natural disposition of man to look rather to the secondary causes, than to the infinitely great and good God from whom all blessings come, which led the Egyptians to deify their Nile, which had its appointed priests, festivals, and sacrifices: and even now, under the sterner system of the Moslem religion, the reverence entertained for this stream, still called 'the Most Holy River,' and the rites with which its benefits are celebrated, seem to exhibit a tendency towards the same form of acknowledgment and gratitude.

17. '*The waters which are in the river . . . shall be turned to blood.*'—This probably means no more than that the water became red like blood, it being a common Hebrew form of speech, of which we have already had several instances, to describe similarity by identity. The class of commentators who are anxious to explain the Scripture miracles on natural principles have been very unfortunate with this one. It is attested by various travellers that the waters of the Nile, at one period during the time of increase, become of a brownish red colour; owing probably to the earth which the river brings down from Abyssinia. Some are inclined to consider *this* as the discoloration alluded to in the text. To this there are the strongest objections. One is, that if it had been a common occurrence, the Egyptians could not have been surprised or intimidated. Another is, that the water, while subject to this red discoloration, is so far from being unwholesome, that its turning red is a sign that it has become fit for use:

for it is preceded by a greenish discoloration, during which the water is so corrupt, tasteless, and unwholesome, that the natives confine themselves to the water which they preserve in cisterns. Another objection to this hypothesis is, that the transactions recorded here could not have happened later than February, as we are enabled to perceive by the condition of the agricultural produce, as specified in chap. ix. 31. But the rise of the river, which is attended by the red discoloration, does not take place till several months later; if, therefore, the discoloration was natural, the river must have risen at a very unusual season of the year; and this—considering the astonishing punctuality, even to a day, of the periods of increase and subsidence—would be no less a miracle than the supernatural discoloration of the river. Michaelis and others, however, rather than admit the latter alternative, allow that the miracle consisted in an anticipatory rise of the river being produced at the command of Moses. We do not see what is gained by this hypothesis, or that the miracle would be in this case less striking than in the other.

18. '*The Egyptians shall loath to drink of the water of the river.*'—There is an intensity in this which should not escape notice; it is as much as to say that the Egyptians should hate that which was dearest to them, and which they most admired and worshipped. To the adoration of the Nile we have alluded in the note on verse 15. We have now to add, that the admirable quality of its water has been the theme of praise among both natives and foreigners, in ancient and modern times. Very ancient writers inform us that the water was considered so nourishing that the priests abstained from giving it to their sacred bull Apis, lest he should become too fat; and others state, that it never became impure, whether preserved at home or exported abroad. The Egyptians were even said to put it in jars, and to keep it three, four, or more years, under the impression that, like wine, the longer it was kept the better it became. Benjamin of Tudela describes the water as both drink and medicine; and our countryman, John Sanderson, who was in Egypt in 1586-7, says (in Purchas), 'Nilus water I thinke to be the profitablest and wholesomest in the world, by being both bread and drinke to them; for bread there could be none without it. It breedeth no manner of disease in the body, as divers other waters doe: it hurteth not to drinke thereof either troubled or cleere; for being brought to our houses, one mile and a halfe or two miles off, it cometh in warmer than blood, and troubled, seeming sandy; but standing all night in our jars of earth, it is very clear and cool in the morning, and so continueth in the house be the weather never so hot.' Subsequent travellers confirm this account. It is said that the natives excite thirst artificially that they may drink the more of this delicious water; and it is a saying among them, that had Mohammed himself drunk of it, he would have desired to live for ever, that he might always enjoy it. Those who go on pilgrimages and journies, seem to have all other regrets absorbed in that of wanting the Nile water, and talk of little else but the pleasure they anticipate in drinking it when they return. Nor is this merely the natural partiality of the thirsty Africans for their own river: Europeans in general allow that they have not found such water in any other place. Maillet, who expatiates with much satisfaction on the subject, says, that when a stranger drinks it for the first time it seems like a drink prepared by art: he confesses that it had rather too much sweetners for his taste; but says that it is among waters what champagne is among wines. Perhaps this account is highly coloured; but there is no doubt, from the united testimony of various travellers, that the Nile water has some peculiarly agreeable qualities, which are doubtless the more strongly appreciated in consequence of the unpleasant character of the only other water which can be obtained in Egypt—that from the wells.

19. '*Upon the waters of Egypt, upon their streams, upon their rivers, upon their ponds, and upon all their pools of water.*'—This enumeration, rightly understood, is one of the nu-



merous instances of the author's intimate knowledge of Egypt, and may therefore be quoted in proof of the truth and authority of the book. 'The waters of Egypt' are such as here described, and almost peculiar to that country. The נְהַרֹת *neharoth*, rendered 'streams,' appear to be the arms of the Nile; the גְּזֵרִים *georim*, translated 'rivers,' are the artificial canals, which abounded in that country; the אֲגָמִים *aggamim*, are, as rendered, the stagnant 'pools' made by the Nile, called in Egypt *birkeh*, of which there are many; and the מִקְוֵה מַיִם *mikveh mayim*, 'pools of water,' means all the other standing water, or that which is left behind by the Nile, the lakes and puddles, from which the peasants who live at a distance from the Nile, at this day water their lands. Indeed the inhabitants of Cairo are said to drink much of this water, which is brought to them by the water-carriers instead of the Nile water, which is further off. Thevenot, *Voyage*, i. 173. Faber, in the German edit. of Harmer's *Observations*, pp. 326, 327.

—'Both in vessels of wood and vessels of stone.'—These words have at the first view a singular appearance, and require the explanation afforded by the peculiar usages of Egypt. Under ordinary circumstances, the Egyptians are accustomed to purify the turbid water of the Nile in vessels of wood or stone, usually the latter. When it is desirable to purify it quickly, a ball of crushed almonds is thrown in; but when there is time for the purification, it is done without them. The process of purification by almonds is particularly described by Prosper Alpinus, Pococke, and Savary. By the ordinary process, the water in large vessels of wood, earth, and even unburned clay, settles in the course of a day or two. There is also another process by which river water intended for drinking is rendered not only clear as crystal, but most refreshingly cool. It is placed in large vessels of a kind of earth or white clay, which are propped upon wooden frames, under which is placed another vessel to receive the droppings of the water which percolates steadily through them. These are also used in the towns of the Tigris and Euphrates, and afford the inhabitants the inestimable luxury of cold and clear water in the hottest seasons. They are frequently represented in the Egyptian sculptures and paintings, both in the domestic and harvest scenes, in the latter of which the vessel, supported on the usual frame, stands in the harvest field, to furnish refreshment to the thirsty and heated labourers. It is with reference to these facts—to the knowledge that the Egyptians kept large quantities of water in vessels to purify and cool for use—that we are enabled to understand this part of the infliction which was brought upon them, and which they must have felt very severely; for not only were their great and customary sources of supply contaminated, but the water which they had in their houses for immediate purposes was rendered unfit for use.

21. 'The fish that was in the river died.'—As we touch here and there on the condition and usages of ancient Egypt, as illustrating the effect of these plagues, our conviction increases that those who would fully appreciate this series of wonderful transactions would do well to acquaint themselves with the current accounts of that remarkable country in which they took place. Every line in the history of the plagues, seems to have a point and force which, without some knowledge of Egypt, cannot be properly appreciated. The text before us will then appear to have a most forcible meaning, which might else be overlooked. It is repeatedly stated by Herodotus that fish formed the principal subsistence of the Egyptian people. They ate them either salted or dried in the sun, without any other preparation. Diodorus says that, from the time of the king Mæris, a great body of men found continual occupation in salting the fish caught in the lake

digged by that prince. Diodorus also describes the Nile as abounding in fish, not only sufficient to supply the people with fresh fish, but to enable them to salt large quantities for exportation. He adds, with truth, that there was not in the world a river more serviceable to mankind than the Nile. The Egyptians are the first people whom history mentions as curing any kind of meat with salt for preservation. They used fossil salt, which they got from the African deserts: sea salt, and everything belonging to the sea, being abhorred by them. The priests abstained from the fish even of the Nile; but whether because they considered the natives of the river too sacred to be eaten by them, or too impure from their possible communication with the sea, authors are not agreed. Clement of Alexandria gives the former reason, and Plutarch the latter. These facts will explain the force of this plague, not only in spoiling the delicious water of the idolized river, but as touching at the same time their principal means of subsistence. Le Bruyn hastily affirmed that there are few fish in the Nile; and Harmer has thought it worth while to give a whole chapter to disprove this statement. He brings the authority of Sandys, Norden, Egmont and Heyman, and Maillet, to bear against that of Le Bruyn. Sandys, in going up the Nile, often bought as many fish for sixpence as would satisfy twenty people. There is in fact no doubt on the subject. Harmer well observes, that fish might have been very plentiful in Egypt even if they had been scarce in the Nile. Fish were very abundant in the lakes and canals: they also abound in the Red Sea and on the shores of Lower Egypt; but we are inclined to believe that the ancient Egyptians did not eat fish derived directly from the sea.

22. 'The magicians of Egypt did so with their enchantments.'—It has been objected, 'How could the magicians turn water into blood, when all the water is said, in verse 19, to have been changed?' The answer is, that the Egyptians, by digging, found water unaffected by the plague, and on this water the magicians might operate.

24. 'The Egyptians digged round about the river for water to drink.'—A similar operation of digging for water, in a less likely situation than the banks of the Nile—that is, in the desert between Egypt and Palestine—is thus described by Dr. Richardson: 'On our arrival at Gatsallakh we stopt in a low, wind-swept valley, beside a precipitous sand-bank that towered above our heads to the height of 100 feet. Here, however, we were told there was water, though to our longing and inexperienced eyes every inch of surface was covered with dry sand, without the slightest indication of the fluid below. Our flasks were all drained, and we alighted, and laid ourselves down on the sand, wishing for the arrival of our camels to bring us a fresh supply. Meanwhile, as we were admiring the operations of the industrious beetle, rolling his ball over the smooth surface of the desert, the sheikh of the caravan began to clear away the arenaceous accumulation from a very unlikely spot, which, however, soon discovered signs of water beneath. He then proceeded to deepen the excavation by basketing out the sand, singing at the same time an appropriate Arab tune. They continued digging and singing for about ten minutes, when abundance of the wished-for fluid flowed amain. At the joyful sight, men, women, dogs, and asses, all crowded around, eager to dip their lips in the wave. We all drank of it, and, though it is muddy and brackish in the extreme, our first sentiment was that of universal approbation. "It is extremely good," flowed from every tongue after it had tasted the water. We tried it a second time, but the voice of applause stuck in our throats' (*Travels*, vol. ii. p. 182-83.) This again leads us to mention that the well water of Egypt is detestable; a circumstance which no doubt greatly enhances the estimation in which the water of the Nile is held, as described in a former note.

## CHAPTER VIII.

<sup>1</sup> *Frogs are sent.* <sup>8</sup> *Pharaoh sueth to Moses, 12 and Moses by prayer removeth them away.* <sup>16</sup> *The dust is turned into lice, which the magicians could not do.* <sup>20</sup> *The swarms of flies.* <sup>25</sup> *Pharaoh inclineth to let the people go, 32 but yet is hardened.*

AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

2 And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs :

3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy <sup>1</sup> kneading-troughs :

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt ; and the frogs came up, and covered the land of Egypt.

7 <sup>1</sup> And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people ; and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, <sup>1</sup> Glory over me : 'when shall I intreat for thee, and for thy servants, and for thy people, <sup>2</sup> to destroy the frogs from thee and thy houses, *that* they may remain in the river <sup>3</sup> only ?

10 And he said, <sup>4</sup> To morrow. And he said, *Be it* according to thy word : that thou mayest know that *there is* none like unto the LORD our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people ; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh : and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh.

13 And the LORD did according to the

word of Moses ; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps : and the land stank.

15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them ; as the LORD had said.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so ; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast ; all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but they could not : so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, This *is* the finger of God : and Pharaoh's heart was hardened, and he hearkened not unto them ; as the LORD had said.

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh ; lo, he cometh forth to the water ; and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

21 Else, if thou wilt not let my people go, behold, I will send <sup>1</sup> swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses : and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they *are*.

22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there ; to the end thou mayest know that I *am* the LORD in the midst of the earth.

23 And I will put <sup>2</sup> a division between my people and thy people : <sup>3</sup> to morrow shall this sign be.

24 And the LORD did so ; and <sup>4</sup> there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt : the land was <sup>5</sup> corrupted by reason of the swarm of flies.

25 ¶ And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do ; for we shall sacrifice the abomination of

<sup>1</sup> Or, *dough*.

<sup>2</sup> Wind. 17. 7.

<sup>3</sup> Or, *Have this honour over me, &c.*

<sup>4</sup> Or, *against when*.

<sup>5</sup> Heb. *to cut off*.

<sup>6</sup> Or, *Against to-morrow*.

<sup>7</sup> Or, *a mixture of noisome beasts, &c.*

<sup>8</sup> Heb. *a redemption*.

<sup>9</sup> Or, *by to-morrow*.

<sup>10</sup> Wind. 16. 9.

<sup>11</sup> Or, *destroyed*.

the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as 'he shall command us.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me.

29 And Moses said, Behold, I go out from thee, and I will intreat the LORD that the

swarms of *flies* may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and intreated the LORD.

31 And the LORD did according to the word of Moses; and he removed the swarms of *flies* from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

12 Chap. 3. 18.

Verse 3. 'The river shall bring forth frogs abundantly.'—Frogs are still very abundant in the Nile and other waters of Egypt. This and several of the other plagues consisted in giving an unexampled intensity and magnitude to some of the greatest nuisances of the country. The astonishing extent of this invasion of frogs is indicated not only by the immense heaps of their carcasses which ultimately corrupted the land; but still more expressly by the fact, that their numbers were such as to oblige them to forego their natural habits, and instead of confining themselves to the waters and moist soils, to spread over the country, intruding even into the most frequented and driest places—the most private chambers, the beds, nor even the ovens being exempt from their visitation. Here, as in other instances, the objects of superstition became the instruments of punishment. The frog was one of the sacred animals of the Egyptians, being regarded by them as a type of Pthah—their creative power—and also as a symbol of man in his embryo condition. There are probably several species of frogs in Egypt; but the one most commonly met with is the *Rana*

*punctata*, or dotted frog, so called from its ash colour being dotted with green spots. The feet are marked with transverse bands, and the toes are separate to half their length. This frog changes colour when alarmed, and is comparatively rare in Europe.

16. 'Lice.'—The Septuagint renders the Hebrew word כִּנִּים *kinnim*, by σκελῆς, which means the mosquito-gnat; and this rendering is entitled to great respect, when we recollect that the translators lived in Egypt. It is also confirmed by Origen and Jerome, who, with the Septuagint, form perhaps a mass of the best authority which on such a point it is possible to possess. The best modern translators concur in this view of the word; but it is certain that the generality of interpreters agree with the common translation, which perhaps may be accounted for by the fact, that the noisome parasite is better known in the West than the mosquito, although, happily, neither of them is so generally familiar as in the East. The present writer has had some experience in different countries of the misery and continual irritation which the mosquito-gnats occasion, and can say, without the least hesitation, that of all insect plagues, there is none which he should think so intolerable. The activity of these insects, their small size, their insatiable thirst for blood, and the power of their sting, which enable them to riot not only on the exposed parts of the person, but on those that are thinly covered, as the legs, almost render existence a calamity during the season in which they most abound. The painful sensation which their sting produces, and the intolerable and protracted itching which ensues, with the combined torture resulting from the infliction of fresh stings while the former are still smarting, is scarcely less distressing to the mind than to the body. To secure sleep at night, the inhabitants of the countries infested by these insects are obliged to shelter themselves under mosquito-nets or curtains; and it deserves to be mentioned that this precaution was used by the ancient Egyptians. There is a remarkable passage on this subject in Herodotus. After mentioning how the country is infested by gnats, he says that as the wind will not allow these insects to ascend to any considerable elevation, the inhabitants of Upper Egypt sleep in turrets to avoid these tormentors; but that in Lower Egypt the people rest securely underneath their nets with which they fish by day, and which they spread over their beds at night. This has puzzled translators and others; but it is a fact that mosquitos and other flies will not pass through nets, even when the meshes are much more than large enough to admit them. This is practically known in some parts of Italy, where the inhabitants use net window-curtains which freely admit the air while they exclude gnats and flies. How severely this calamity was felt is evinced by the fact that the Egyptians and other nations of antiquity had gods whose especial province it was to protect them



EGYPTIAN FROGS (*Rana punctata*).

from these and other 'flies.' The 'Baalzebub,' or 'god of flies,' so often mentioned in Scripture, was a deity of this description. We read also of towns near lakes and marshy grounds (where these insects particularly abound) being deserted on account of this nuisance, as well as of important military undertakings being abandoned. As the mosquitos breed in marshy soils, and particularly in moist rice-grounds, where such exist, the annual overflowing of the Nile renders Egypt but too favourable to their production. They accordingly appear in immense swarms, and the testimony of travellers concurs in declaring that there is no country, in the old continent at least, where the mosquito-gnats are so numerous and voracious as in Egypt, or where the pain of their wound and the consequent smart and itching are so acute. We have abstained from describing them, as their general appearance and habits differ little from those of the common gnat; but there is no comparison in the degree of annoyance which they occasion. The Egyptian gnat is rather small. It is ash-coloured, with white spots on the articulation of the legs. It may be objected to the view of the text which we have taken, that it detracts from the miraculous nature of the visitation to suppose it connected with insects which Egypt naturally produces in such abundance. But this objection equally applies to 'lice,' which swarm there to such a degree that it is difficult for the most cleanly persons to keep themselves wholly free from them. If we take either reading, it is only necessary to conclude (which the text expressly states) that the creatures were brought in swarms most extraordinary even in Egypt, and perhaps that they were produced thus abundantly at a time of the year when they do not usually abound.

21. 'Swarms of flies.'—פְּרִיטִים *arob*; 'omne genus muscarum,' Vulg.—As the word *arob* implies a mixture, the Vulgate has translated it 'all sorts of flies,' and from thence our version, 'swarms of flies,' where it is to be observed that 'flies,' in italics, is not in the original. We are left to conjecture what kind of fly is meant, or whether, indeed, the plague consisted in flies at all. The language of the 24th verse is remarkable: 'the land was corrupted by reason of the swarm,' which could hardly apply to any 'fly,' properly so called. If also we refer to Psalm lxxviii. 45, we see the *arob* is described as *devouring* the Egyptians, which is an act that seems inapplicable to a fly. Upon the whole, we strongly incline to the opinion which has found some able supporters of late years, that the Egyptian beetle (*Blatta Egyptiaca*) is denoted in this



BLATTA EGYPTIACA.—A colossal Beetle, from the Egyptian Collection in the British Museum.

place. The beetle, which is almost everywhere a nuisance, is particularly abundant and offensive in Egypt, and all the circumstances which the Scripture in different places intimates concerning the *arob*, apply with much accuracy to this species. It devours every thing that comes in its way, even clothes, books, and plants, and does not hesitate to inflict severe bites on man. If also we conceive that one object of these plagues was to chastise the Egyptians through their own idols, there is no creature of its class which could be more fitly employed than this insect. What precise place it filled in the religious system of that

remarkable people has never, we believe, been exactly determined; but that it occupied a conspicuous place among their sacred creatures seems to be evinced by the fact, that there is scarcely any figure which occurs so frequently in Egyptian sculpture and painting. Visitors to the British Museum may satisfy themselves of this fact, and they will also observe a remarkable colossal figure of a beetle in greenish coloured granite. Figures of beetles cut in green coloured stone occur very frequently in the ancient tombs of Egypt. They are generally plain; but some have hieroglyphic figures cut on their backs, and others have been found with human heads. The Egyptian beetle is about the size of the common beetle, and its general colour is also black. It is chiefly distinguished by having a broad white band upon the anterior margin of its oval corselet.

26. 'Shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?'—This is on all hands agreed to mean that they could not offer their sacrifices in Egypt, because in that case their lives would be endangered by their slaying animals which were accounted sacred by the Egyptians. This might naturally lead us into some remarks on the general worship of the Egyptians: but the subject is too large for a note; and we must limit our attention to the point immediately before us. The sacred animals were of different grades. Some were looked upon as deities, others were merely living symbols of the gods. The worship of some was general throughout Egypt; that of others was confined to particular districts; and the same animal which received divine honours in one part of the country was often execrated and held in abhorrence in another. But there appear to have been some that were treated with more general or more intense worship than the others. Among these the principal seem to have been the solitary bull Apis, the cow, the sheep, the goat, the cat, the dog, the ichneumon, the crocodile; and among the feathered tribe the hawk and the ibis. There were assigned lands whose profits were appropriated to providing food for the sacred animals according to their several habits. It seems that, while a general kindness and bounty to the animals left in their natural state was exercised, some individuals were kept up for more concentrated care and reverence, probably as representatives of their races. Some of the sacred animals were interred wherever they were found dead, but others were conveyed to particular places, and after undergoing an embalming process, were buried with great ceremony, and often at a heavy expense. Diodorus mentions that when the Egyptians went abroad in the wars, they brought home, with great lamentation, dead cats and hawks to be buried in Egypt. There was mourning in whatever house a cat or dog happened to die: for the former the inmates shaved their eyebrows, and for the latter their whole body. Whenever a fire happened, the great anxiety of the Egyptians was lest any cats should perish in the flames; and they took more care to prevent such a calamity than to save their houses. The punishment was death to kill a sacred animal designedly; but if undesignedly, the punishment was referred to the discretion of the priests. But if a person killed a cat or an ibis, no distinction of intention was made; the enraged multitude hurried away the unfortunate person to his death, which was often inflicted without any formal process or trial. The just apprehensions of Moses will receive illustration from an anecdote related by Diodorus as having happened while he was in Egypt. Some Romans being in that country for the purpose of concluding a treaty with the king, the people, who were much interested in the result, and held the Roman power in great fear, treated the strangers with the utmost attention and civility. But one of them having happened undesignedly to kill a cat, the enraged mob hastened to his lodging, and neither the interference of the king nor the dread of the Romans could deter them from putting him to death. The animals which the Israelites would offer in sacrifice were oxen, cows, sheep, and goats. It is, therefore, in connection with the present text, of most immediate importance to know how

these animals were regarded by the Egyptians. The ox and cow both stood among the sacred animals of Egypt, but were not equally honoured. Oxen might be both sacrificed and slaughtered; but not till they had been examined by a priest, to see that they were free from certain marks, which would have rendered them sacred, and which it was a capital crime to sacrifice, as they were considered to belong to Apis. But all cows were sacred, and could not on any account be slain or sacrificed in any part of Egypt, being consecrated to Athor. Many, both oxen and cows, were kept in different towns as sacred objects; but they were not worshipped as deities, like the bull-gods Apis, and Mnevis, and Basis,—the first at Thebes, the second at Heliopolis, and the last at Hermonthis. The sheep was sacred in Egypt, except in a few known nomes or provinces, none of which contained the scene of the transactions before us. It was in the Thebaid that the

highest honour was paid to it; although all the other provinces except two abstained from sacrificing it, or using it for food. The goat, on the other hand, was not accounted sacred in Upper Egypt, but only in Lower Egypt, in and near that part of the country in which this great contest was carried on. It was therefore highly probable, as Moses intimates, that the Egyptians would have risen upon them, and massacred them in a frenzy of religious zeal, if they had attempted to offer their sacrifices in Egypt; while the fact itself forms, when rightly understood, the basis of their demand for permission to go off three days' journey into the desert, where they might offer their sacrifices to the Lord in peace. It is also very obviously to be inferred from this that they had, from the influence of these considerations, if not also from a taint of idolatry, neglected to offer sacrifice during their sojourn in Egypt.

## CHAPTER IX.

1 *The murrain of beasts.* 8 *The plague of boils and blains.* 13 *The message about the hail.* 22 *The plague of hail.* 27 *Pharaoh sueth to Moses,* 35 *but yet is hardened.*

THEN the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let *them* go, and wilt hold them still,

3 Behold, the hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.

4 And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man, and upon beast.

11 And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; *'as* the LORD had spoken unto Moses.

13 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that *there is* none like me in all the earth.

15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

16 And in very deed for *\*this cause* have I *\*raised* thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth.

17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

19 Send therefore now, *and* gather thy cattle, and all that thou hast in the field; *for* upon every man and beast which shall be

found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

21 And he that regarded not the word of the LORD left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

26 Only in the land of Goshen, where the children of Israel *were*, was there no hail.

27 ¶ And Pharaoh sent, and called for

Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people *are* wicked.

28 Intreat the LORD (for *it is* enough) that there be no *more* 'mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the 'earth is the LORD's.

30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.

31 And the flax and the barley was smitten: for the barley *was* in the ear, and the flax *was* balled.

32 But the wheat and the rye were not smitten: for they *were* 'not grown up.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken 'by Moses.

<sup>4</sup> Heb. set not his heart unto.

<sup>5</sup> Heb. voices of God.

<sup>6</sup> Psal. 24. 1.

<sup>7</sup> Heb. hidden, or, dark.

<sup>8</sup> Heb. by the hand of Moses.

Verse 3. '*Camels*.'—Here it is positively affirmed that the Egyptians had camels; and we see also in Gen. xii. 16, that camels were among the gifts of Pharaoh to Abraham. But the great French work on Egypt having stated that the figure of the camel never occurred in Egyptian sculptures and paintings, some learned persons conjectured that the camel was not known in Egypt, or even in Africa, until after the Arabian conquest. If it were true that the camel is not really figured on the Egyptian monuments, the inference against the existence of the camel in Egypt, at the time of the Mosaic history, would be exceedingly illogical and gratuitous. It would have been safer to infer, with Reynier, that the camel, however useful, was too much associated with the idea of the nomade shepherds, whom the priests detested, to be allowed to appear in their sacred places. But the fact is, that the camel does occur in the Egyptian sculptures. The head and long necks of these animals are repeated several times, two by two, upon the obelisks at Luxor. This discovery, made by Minutoli, confirms the truth of the Scripture account, which, however, no one had a right to question on the ground of the alleged absence of the camel from the Egyptian sculptures, which we are not bound to regard as embracing the whole circle of Egyptian zoology. This negative testimony could have no legitimate weight in shewing that the camel was unknown in Egypt, when we recollect that it was common among the nomade tribes which occupied the borders of Egypt, and which even found their way into the valley

of the Nile: besides which, the caravans, like that of the Ishmaelites who purchased Joseph of his brethren, must often have brought under the notice of the Egyptians the camel in a state of useful domestication.

6. '*All the cattle of Egypt died*.'—This must be understood with some limitations, because subsequently, in the same chapter, there are cattle still threatened by the next plague of hail. We are probably to understand that all the cattle in the open fields were destroyed on this occasion: those Egyptians, who were convinced by the previous miracles, having probably, as we find them doing afterwards, taken such precautions as they judged necessary to protect them from the threatened calamity. If, however, we will take the text literally as saying that all the cattle of the Egyptians were killed by the murrain; we may account for their afterwards having cattle liable to be destroyed by the plague of hail, by supposing that they had in the mean time replenished their stock, by obtaining, either by purchase or compulsion, cattle from the Israelites, whose flocks and herds had been unaffected by the plague.

10. '*A boil breaking forth with blains*.'—The word *שֶׁחִין* *shechin*, occurs as one of the indications of leprosy in Lev. xiii. 18, 20; in 2 Kings xx. 7, it is characterized as 'the boil or blotch of Egypt.' It is also used to denote the grievous disease with which Job was afflicted. It would seem, from its root, to denote some inflamed swelling ending in an ulcer. Gesenius thinks it means the elephantiasis,



which is endemic in Egypt: he understands the term elephantiasis of the thick leg to which that name is applied, whereas, if he is right in his first conjecture, we apprehend it should be rather understood to denote that tubercular affection of the whole body to which the term elephantiasis is also given. Dr. J. M. Good (*Study of Medicine*) allows that the disease of Job was probably elephantiasis. This disease has generally been considered a stage in or a form of leprosy, and accordingly we find it forming one of the cutaneous disorders indicative of leprosy, of which the priest, under the law, was directed to take cognizance, as well as of the other indications which will require to be more particularly noticed in the notes to Lev. xiii. It seems very likely that the word here used denotes in general a boil or swelling, without determining its class or character at all.

28. 'Mighty thunderings and hail.'—This terrible storm of thunder, lightning, and hail, would have been awful any where; but a little consideration of the meteorology of Egypt will suffice to shew how much more alarming it must have seemed in that, than in almost any other country, and will sufficiently explain why this plague brought more conviction, for the time, to the mind of the king than some others which we, in a different climate, should have thought more likely to make an impression upon his stubborn nature. Thunder and lightning are very unfrequent in Egypt, and are so completely divested, when they do occur, of the terrific qualities which they sometimes exhibit in other countries, that the Egyptians never associate the idea of destructive force with these phenomena, and are unable to comprehend how lightning can possibly inflict injury or give occasion of alarm. Thevenot indeed mentions a man who was killed by lightning at Cairo; but adds, that such a circumstance had never before been heard of. Much the same may be said of hail. It does sometimes fall, but rarely, and with slight effect.

31, 32. 'The flax and barley,' etc.—It is interesting to observe, how exactly this agrees with the state of the crops in Egypt at the present day, at the time of the year indicated. We are thus also enabled to fix the season of the year at which these important transactions took place. Flax is ripe in March, when the plants are gathered; and it must therefore have been 'bolled,' or risen in stalk, in February, in which month we would understand this and several of the other miracles to have been effected. Barley is expressly stated in works on Egypt to be gathered a month before the wheat; and as the wheat harvest takes place in May, in Lower Egypt, and in April in Upper Egypt, the barley must have been in ear in February. At the same time the wheat would hardly be grown up; and as to the 'rye,' it is not well determined what it indicates. These facts seem to concur in denoting the season in or about February; and accordingly we find that the month Abib, in which the Israelites departed from Egypt, and which was directed thenceforward to be the first month in the year to the Hebrews (ch. xii. 2), corresponds nearly to our March. Dr. Richardson, whose observation applies to the early part of March, says: 'the barley and flax are now far advanced; the former is in the ear and the latter is bolled, and it seems to be about this season of the year that God brought the plague of thunder and hail upon the Egyptians, to punish the guilty Pharaoh who had hardened his presumptuous heart against the miracles of Omnipotence.—*Travels*, ii. 163.

—'Flax.' That the Hebrew word פִּשְׁתָּהּ *pishtah*, does really denote the flax plant has scarcely at any time been questioned. From the numerous references in Scripture to flax and linen, there is no doubt that the plant was abundantly cultivated not only in Egypt, but also in Palestine. As to Egypt, we have proof of this in the fact that the mummy cloth is made of linen, and also in the representation of flax cultivation in the grotto of el-Kab, which exhibits the whole process with the utmost clearness; and numerous testimonies might be adduced from ancient authors of the

esteem in which the linen of Egypt was held. That it was also grown in Palestine, and well known to the Hebrews, is proved by the numerous passages in which it occurs; as in Josh. xi. 6, where Rahab is described as concealing the Hebrew spies under the stalks of flax laid out upon the roof of her house. The several passages—Lev. xiii. 47, 48, 52, 59; Deut. xxii. 11; Jer. xiii. 1; Ezek. xl. 3—xliv. 17, 18—we find it mentioned as forming different articles of clothing, girdle, clothes, bands. From Prov. xxxi. 13, it seems to have been worked up at home, along with wool, by industrious housewives. The words of Isaiah (xlii. 3), 'The smoking flax shall he not quench' are referred to in Matt. xii. 20, where *λινον* is used as the name of flax, and as the equivalent of the Hebrew *pishtah*; and this alone would settle the identity of the plant if otherwise doubtful.



FLAX (*Linum usitatissimum*).

—'Rye,' כֶּסֶם *kussemeth*.—It is generally agreed that the Hebrew word does not mean rye, which is a product of cold climates, and is not cultivated even in the south of Europe, whereas the *Kussemeth* grew both in Egypt and Palestine (Isa. xxviii. 25). It is however, not at all agreed what the word does mean. The Septuagint renders it by *σλυρα*, but it is almost equally uncertain what this word denotes: it is, however, commonly rendered by *spelt*, although the claims of rye, oats, fitches, rice, maize, and millet, have all been advocated. Spelt (*tritium spelta*) certainly has the majority of voices; and in the absence of more definite information, may be accepted as the most probable of the alternatives which have been proposed. The existing state of agriculture in Egypt affords no data to assist our conclusions on the subject, as some important objects of ancient cultivation appear to have been abandoned for millet and maize. Whatever were the grain in question, it must, if really identical with the *olyra*, as the Septuagint suggests, have occupied an important place among the Cerealia of ancient Egypt, as Herodotus describes it as being that which the Egyptians principally used for bread.

## CHAPTER X.

1 *God threateneth to send locusts.* 7 *Pharaoh, moved by his servants, inclineth to let the Israelites go.* 12 *The plague of the locusts.* 16 *Pharaoh sueth to Moses.* 21 *The plague of darkness.* 24 *Pharaoh sueth again unto Moses,* 27 *but yet is hardened.*

AND the LORD said unto Moses, Go in unto Pharaoh: 'for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:

2 And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me.

4 Else, if thou refuse to let my people go, behold, to morrow will I bring the 'locusts into thy coast:

5 And they shall cover the 'face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 ¶ And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but 'who are they that shall go?*

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we *must hold* a feast unto the LORD.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it; for evil *is* before you.

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And

they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; and when it was morning, the east wind brought the locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; before them there were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh 'called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you.

17 Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only.

18 And he went out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and 'cast them into the Red sea; there remained not one locust in all the coasts of Egypt.

20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, 'even darkness *which* may be felt.

22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: 'but all the children of Israel had light in their dwellings.

24 ¶ And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.

1 Chap. 4. 21.

2 Wind. 16. 9.

3 Heb. eye.

4 Heb. who, and who, &amp;c.

5 Heb. hastened to call.

6 Heb. fastened.

7 Heb. that one may feel darkness.

8 Wind. 18. 1.

25 And Moses said, Thou must give 'us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.

26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

27 ¶ But the LORD hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die.

29 And Moses said, Thou hast spoken well, I will see thy face again no more.

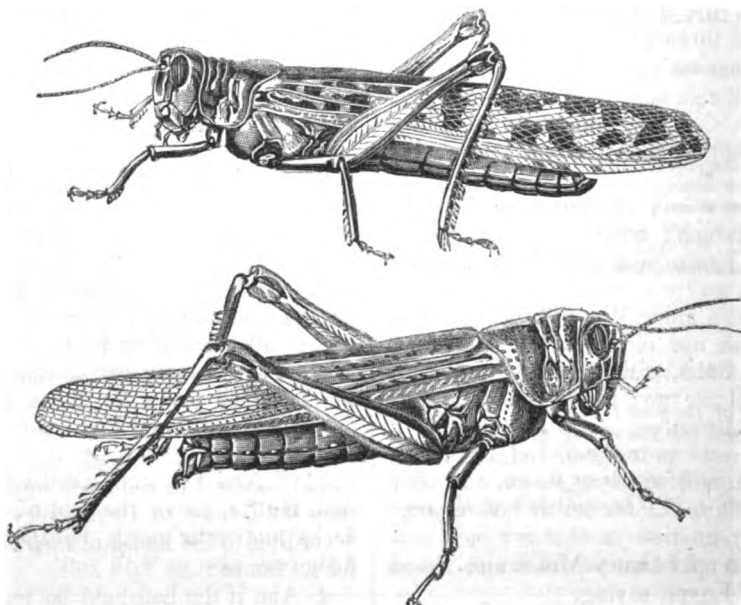
<sup>9</sup> Heb. into our hands.

Verse 7. 'How long shall this man be a snare unto us?'—The king's obstinacy had already nearly ruined Egypt, and he now learns that his courtiers were not at all satisfied with his continued refusal to yield to the demand of the Israelites. We see the influence of this discovery upon his mind, in his declared unwillingness to let them go on certain conditions. First, the men might have liberty to go, if they left their families and property behind (verse 11); and then all the people might go, but the flocks and herds must remain (verse 24). The answer of Moses, that not a hoof should be left behind (verse 26), is still a proverbial expression in the East to imply an entire removal. Mr. Roberts states, that the Hindoos say 'not a tail,' in the same sense. When the king began to relax a little from his first absolute refusal, his wish naturally was to detain some part of their families and property as a security for their return.

12. 'Locusts,' אֲרֵבֶה *arbeh*.—The locust, *Gryllus migratorius*, belongs to the same family as the cricket and grasshopper. It is about two inches and a half in length, and is for the most part green with dark spots. The mandibles or jaws are black, and the wing covers are of a bright brown spotted with black. It has an elevated ridge or crest upon the thorax, or that portion of the body to which the legs and wings are attached. The locusts here mentioned, are said to be unlike any that were seen before or after, in size and numbers. There is another species found in Egypt, Barbary, and the south of Europe, the

*Gryllus Ægyptius*, which is somewhat larger than the *migratorius*. The voracity with which the *Gryllus migratorius* eats up every thing that is green and tender, has rendered a visit from a swarm of these creatures one of the most terrible judgments that can overtake an eastern nation. A more particular account of their ravages will best occur in notes to the detailed and sublime description in Joel ii.

21. 'Darkness which may be felt.'—Some understand this to mean such a darkness as obliges people to feel about for what they want, or to guide their movements. The Hebrew will indeed bear to be rendered 'darkness which causeth to feel;' but we do not see any necessity for the alteration. The expression, as it stands, is a sufficiently intelligible, although strong, poetical indication of a darkness so thick and intense as to seem almost palpable. Hence the 'palpable obscure' of Milton. It is often dangerous to inquire too nicely *how* the extraordinary manifestations of Almighty power were produced, lest the fulness of that power should seem to be called into question; for while we discover that God does often see fit to employ natural agencies in effecting such dispensations, we are apt to forget too often that he does not *need* such agencies, even when it is his pleasure to employ them. The partiality of this darkness, the Israelites having light in their domain, has been considered to render this miracle particularly unaccountable. We do not see much in this, however. In every partial darkness the limit between it and light must be drawn somewhere, and it was the will of God that it



LOCUSTS.

should in this instance be so drawn, as to make a distinction between the Egyptians and the Hebrews. Some expositors are disposed to contend for the literal palpability of this darkness, by supposing that the agency employed was a wind densely filling the air with particles of dust and sand, and consequently creating a great darkness. Such winds are not unknown in the eastern deserts, and they are always very appalling, and sometimes destructive in their effects. Others however think that a dense fog was spread over the land; and, without venturing to speak so decidedly on the subject as some commentators do, we

can easily conceive that such a fog would, in a climate like that of Egypt, fill the inhabitants with the greatest horror and apprehension; and it would be unquestionably miraculous as it regards that country, because it is what nature never spontaneously produces there. Whether the darkness were exhibited in these or any other forms, the phenomenon must have been not only astounding but humiliating to the Egyptians, since their great deity, the sun, was for three days obscured of his glory; and darkness, another of their deities, was made the instrument of their punishment.

## CHAPTER. XI.

<sup>1</sup> *God's message to the Israelites to borrow jewels of their neighbours.* <sup>4</sup> *Moses threateneth Pharaoh with the death of the firstborn.*

AND the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

<sup>2</sup> Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, 'jewels of silver, and jewels of gold.

<sup>3</sup> And the LORD gave the people favour in the sight of the Egyptians. Moreover the man 'Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

<sup>4</sup> ¶ And Moses said, Thus saith the LORD, 'About midnight will I go out into the midst of Egypt:

<sup>5</sup> And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn

of the maidservant that is behind the mill; and all the firstborn of beasts.

<sup>6</sup> And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

<sup>7</sup> But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

<sup>8</sup> And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people 'that follow thee: and after that I will go out. And he went out from Pharaoh in 'a great anger.

<sup>9</sup> ¶ And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

<sup>10</sup> And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

<sup>1</sup> Chap. 3. 22, and 12. 35.

<sup>2</sup> Eccles. 45. 1.

<sup>3</sup> Chap. 12. 29.

<sup>4</sup> Heb. *that is at thy feet.*

<sup>5</sup> Heb. *heat of anger.*

Verse 6. '*There shall be a great cry,*' etc.—See the note on Gen. 1. 3. As the people went about the streets lamenting loudly, when a death took place in their houses, we may form some conception of the awful outcry which arose concurrently when all the families had a dear and lost member to lament. We must recollect that the firstborn among their sacred animals died also, which must greatly

have added to the intensity of their consternation. We are assured by Diodorus, that when a sacred animal died in a house, the affliction was greater and the lamentation louder than at the death of a child. Well then may the cry now have been such as had never before been heard in Egypt, and never would be heard again.

## CHAPTER XII.

<sup>1</sup> *The beginning of the year is changed.* <sup>3</sup> *The pass-over is instituted.* <sup>11</sup> *The rite of the passover.* <sup>15</sup> *Unleavened bread.* <sup>29</sup> *The firstborn are slain.* <sup>31</sup> *The Israelites are driven out of the land.* <sup>37</sup> *They come to Succoth.* <sup>43</sup> *The ordinance of the pass-over.*

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

<sup>2</sup> This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

<sup>3</sup> ¶ Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a 'lamb, according to the house of *their* fathers, a lamb for an house:

<sup>4</sup> And if the household be too little for the

<sup>1</sup> Or, *hid.*

lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male <sup>2</sup>of the first year: ye shall take *it* out from the sheep, or from the goats:

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it <sup>3</sup>in the evening.

7 And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: *it is* the LORD's passover.

12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the <sup>4</sup>'gods of Egypt I will execute judgment: *I am* the LORD.

13 And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you <sup>5</sup>to destroy you, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

15 ¶ Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day *there shall be* an holy convocation, and in the seventh day *there shall be* an holy convocation to you; no manner of work shall be done in them, *save that* which every <sup>6</sup>man must eat, that only may be done of you.

17 And ye shall observe *the feast of* unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 <sup>7</sup>In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a <sup>8</sup>lamb according to your families, and kill the passover.

22 <sup>9</sup>And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and strike the lintel and the two side posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 <sup>10</sup>And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, *It is* the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ <sup>11</sup>And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, <sup>12</sup>from the firstborn of Pharaoh that sat on his throne unto the firstborn of the

<sup>2</sup> Heb. son of a year.

<sup>7</sup> Levit. 23. 5. Num. 28. 16.

<sup>3</sup> Heb. between the two evenings.

<sup>8</sup> Or, kid.

<sup>9</sup> Heb. 11. 28.

<sup>4</sup> Or, princes.

<sup>5</sup> Heb. for a destruction.

<sup>10</sup> Josh. 4. 6.

<sup>11</sup> Chap. 11. 4.

<sup>6</sup> Heb. soul.

<sup>12</sup> Wisd. 18. 11.

captive that *was* in the <sup>13</sup>dungeon; and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for *there was not a house where there was not one dead*.

31 ¶ And he called for Moses and Aaron by night, and said, Rise up, *and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.*

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We *be* all dead *men*.

34 And the people took their dough before it was leavened, their <sup>14</sup>kneading-troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians <sup>15</sup>jewels of silver, and jewels of gold, and raiment:

36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And they spoiled the Egyptians.

37 ¶ And <sup>16</sup>the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were men, beside children*.

38 And <sup>17</sup>a mixed multitude went up also with them; and flocks, and herds, *even very much cattle*.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, *was* <sup>18</sup>four hundred and thirty years.

41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

42 It *is* <sup>19</sup>a night to be much observed unto the LORD for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations.

43 ¶ And the LORD said unto Moses and Aaron, This *is* the ordinance of the passover: There shall no stranger eat thereof:

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A foreigner and an hired servant shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; <sup>20</sup>neither shall ye break a bone thereof.

47 All the congregation of Israel shall <sup>21</sup>keep it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One law shall be to him that is home-born, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass the selfsame day, *that the LORD did bring the children of Israel out of the land of Egypt by their armies*.

<sup>13</sup> Heb. *house of the pit*.

<sup>14</sup> Or, *dough*.

<sup>15</sup> Chap. 3. 22, and 11. 2.

<sup>16</sup> Num. 33. 3.

<sup>17</sup> Heb. *a great mixture*.

<sup>18</sup> Gen. 15. 13. Acts 7. 6. Galat. 3. 17.

<sup>19</sup> Heb. *a night of observations*.

<sup>20</sup> Num. 9. 12. John 19. 36.

<sup>21</sup> Heb. *do it*.

Verse 8. '*Bitter herbs*,' מרורים *merorim*.—The word literally means 'bitters;' and as the expression is so general, our translation is right in not professing to define the particular species. We cannot but think that it was intended to leave it free to the Hebrews to use whatever bitter herbs could be obtained, or that seemed suitable. The Hebrew doctors, however, allege that five particular herbs are intended, any of which, or the whole of them, might be eaten with the paschal lamb. The following is the clause of the Mishna which relates to the subject (*Pesachim*, ii. 6): 'The obligation of eating bitter herbs at the Passover may be discharged with the following herbs; namely, with lettuce, wild endive, and garden endive (or as some take it, the *cardus marianus*, others the green tops

of horse-radish), a species of nettle, and bitter coriander (or, according to some, wild lettuce). They are to be used in a fresh or dried state, but not pickled, boiled, or cooked in any way. They may be combined to the size of an olive, and the obligation is discharged if the stalks of them only have been used.'

9. '*Eat not of it raw*.'—This injunction is understood, like some others, to be intended to create a marked distinction between this observance and those connected with idolatrous worship. The ancient heathens in their idolatrous feasts and sacrifices, particularly those of the Grecian Bacchus—which feasts had their origin in Egypt, Bacchus himself being merely an adaptation of the Egyptian Osiris—tore the victims in pieces, and ate the raw and palpi-



tating limbs. Thus the injunction may have had a specific allusion. But we should also view it in connection with the strong interdiction, equally in the patriarchal times, under the law, and in the New Testament, of raw or bloody animal food. On this see the note on Gen. ix. 4.

11. 'With your loins girded.'—That is, as persons prepared for a journey. The inhabitants of the East usually wear long and loose dresses, which, however convenient in postures of ease and repose, would form a serious obstruction in walking or in any laborious exertion, were not some expedients resorted to, such as those which we find noticed in Scripture. Thus the Persians and Turks, when journeying on horseback, tuck their skirts into a large pair of trousers, as the poorer sort also do when travelling on foot. But the usages of the Arabs, who do not generally use trousers, is more analogous to the practice described in the Bible by 'girding up the loins.' It consists in drawing up the skirts of the vest and fastening them to the girdle, so as to leave the leg and knee unembarrassed when in motion. An Arab's dress consists generally of a coarse shirt and a woollen mantle. The shirt, which is very wide and loose, is compressed about the waist by a strong girdle generally of leather, the cloak being worn loose on ordinary occasions. But in journeying or other exertion, the cloak also is usually confined by a girdle to which the skirts are drawn up and fastened. When manual exertion is required, the long hanging sleeves of the shirt are also disposed of by the ends of both being tied together and thrown over the neck, the sleeves themselves being at the same time tucked high up the arm. A short passage from *Antar* (iv. 246), describing Jeerah's preparation for attacking a lion, will be found to illustrate this and several other passages of Scripture: 'He threw away his armour and corslet, till he remained in his plain clothes with short sleeves: he tucked these up to his shoulder, and twisting his skirts round his girdle, he unsheathed his broad sword, and brandished it in his hand, and stalked away towards the lion.'

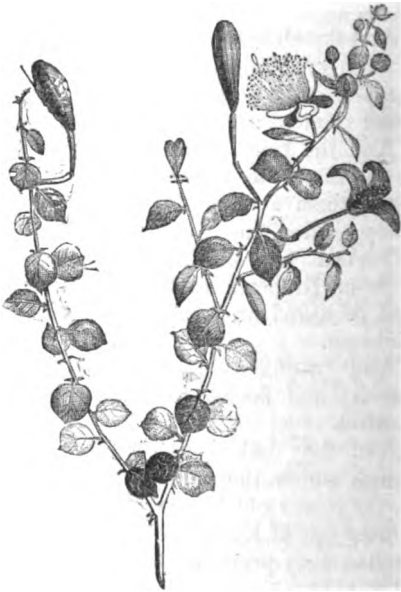
—'Shoes on your feet.'—(See the note on chap. iii. 5.) This was another circumstance of preparation for a journey. At the present time Orientals do not, under ordinary circumstances, eat with their shoes or sandals on their feet; nor indeed do they wear them in-doors at all. This arises not only from the ceremonial politeness connected with the act of sitting unshod; but from the fear of soiling the fine carpets with which the rooms are covered. Besides, as they sit on the ground cross-legged, or on their heels, shoes or sandals on their feet would be inconvenient. To eat therefore with sandalled or shod feet is as decided a mark of preparation for a journey as could well be indicated. But perhaps a still better illustration is derived from the fact, that the ancient Egyptians, like the modern Arabs, did not ordinarily wear either shoes or sandals. In their sculptures and paintings very few figures occur with sandalled feet; and as we may presume, that in the course of 215 years, the Israelites had adopted this and other customs of the Egyptians, we may understand that (except by the priests) sandals were only used during journeys, which would render their eating the passover with sandalled feet, a still stronger mark of preparation than even the previous circumstance.

15. 'Put away leaven out of your houses.'—This was probably to commemorate the fact that the Israelites left Egypt in such haste that they had no opportunity to leaven their dough (verse 39), and were consequently obliged, in the first instance, to eat unleavened cakes (see the notes on Lev. ii.). The present injunction is even now attended to by modern Jews with the most scrupulous precision. The master of the family searches every corner of the house with a candle, lest any crumb of leavened bread should remain, and whatever is found is committed to the fire; and after all, apprehending that some may still remain, he prays to God that, if any leaven be still in his house, it may become like the dust of the ground. Extraordinary precautions are also used in preparing the unleavened bread, lest there should be anything like leaven mixed with it, or any kind of fermentation should take place in it.

(See Jennings' *Jewish Antiquities*.) These particulars will be found to give more than common point to the text of 1 Cor. v. 7, 8. The exclusion of leaven for seven or eight days might, as Harmer observes, be attended with some inconvenience in Great Britain, but none at all in Palestine. The usual leaven in the East is dough kept till it becomes sour, and which is kept from one day to another for the purpose of preserving leaven in readiness. Thus, if there should be no leaven in all the country for any length of time, as much as might be required could easily be produced in twenty-four hours. Sour dough, however, is not exclusively used for leaven in the East, the lees of wine being in some parts employed as yeast.

22. 'Hyssop.'—The identification of the hyssop of Scripture is one of the difficulties of Biblical botany. Since we formerly annotated thereon, the subject has obtained the attention of Professor Royle, who in a paper read before the Royal Asiatic Society in 1844, and in his articles *Hyssop*, *Ysor*, in the *Cyclopædia of Biblical Literature*, has done much towards the settlement of this greatly disputed matter. We are now therefore enabled to return to the subject with advantages not previously possessed.

The original word is חֲצִיטוֹן *ezov*, or *ezob*. This in the Greek of the Old Testament is given as ὑσσώμος, *yssopos*; which name also occurs in xix. 20. The circumstances required for the plant designated by the word, according



Hyssop (*Capparis spinosa*).

to the texts in which it occurs, are—that, as the present text implies that it should be found in Lower Egypt, and also in the desert of Sinai, Lev. xiv. 4, 6, 52; Num. x. 6, 18; and in the neighbourhood of Jerusalem, John xix. 22; likewise that it should be a plant growing on walls, or in rocky places, 1 Kings iv. 33; and finally, that it should be possessed of some detergent properties, although it is probable that in this passage it is used in a figurative sense. It should also be large enough to yield a stick; and it ought to possess in the Arabic and cognate dialects a name not materially different from that which it bears in the Hebrew. No less than twenty-one different plants have been indicated by different writers as the *ezob* of Scripture, eighteen of which are enumerated by Celsius in his *Hierobotanicon*. Dr. Royle was not satisfied with any of these; and he was led to suspect the existence of a plant distinct from the common hyssop, though called by the same name, by finding that the Arabian physician Rhazes, in his great work called *Hawi* or *Continens*, describes two kinds of hyssop,

one of them growing on the 'mountain of the temple,' that is, at Jerusalem. Celsius, indeed, mentions the same plant, *Hyssopus in montibus Hierosolymorum*, or in Arabic *Zoofu bu jebal al Khuds*. Jerusalem is now called by the Arabs El Khuds, 'the holy,' and by Arabian writers, *Beit-el-Mukdis*, or *Beit al Mukuddus*, 'the Sanctuary.' 'Having got thus far,' says Dr. Royle, 'I was led to what appears to me its discovery by a passage from Burckhardt's *Travels in Syria*, quoted by Mr. Kitto in his work on the Physical Geography and Natural History of the Holy Land, p. 253: 'Among trees and shrubs, known only by native names and imperfect descriptions, the *aszef* is spoken of by Burckhardt, while travelling during May in the Sinai peninsula. On noticing its presence in Wady Kheysey, he describes it as a tree which he had already seen in other wadys. It springs from the fissures in the rock, and its crooked stem creeps up the mountain side like a parasitical plant. According to the Arabs it produces a fruit about the size of a walnut, of a blackish colour, and very sweet to the taste. The bark of the tree is white, and the branches are thickly covered with small thorns; the leaves are heart-shaped, and of the same shade of green as those of the oak.'

This description, although apparently incorrect in some terms, as in that of *tree* applied to a plant creeping like a parasitical plant, struck Dr. Royle as a characteristic description of the caper-plant (*Capparis spinosa*), which he knew had in Arabic a name not unlike that of *aszef*. On this clue the learned botanist sets to work. He first makes it clear that one of the most common Arabic names of the caper-plant is *azuf*, which is closely similar in sound, and still more similar in writing to the Hebrew *esov*; and this similarity would extend equally to the writing of either of the two names in the language of the other. This similarity might certainly be accidental; 'but it cannot be accidental that the plant called *azuf* by the Arabs, answers to every particular which is required for the due elucidation not of one, but of every passage of the Bible in which *esov* is mentioned.' The professor then produced evidence that the *azuf*, or caper-plant, exists in all the required localities. This evidence may be seen at length in the *Journal of the Royal Asiatic Society*, No. xv. It is also shewn that it grows on old walls; that detergent qualities are ascribed to it; and a curious passage in Pliny (*Hist. Nat.* xx. 15) proves that it was anciently of high reputation as a medicament in disorders allied to leprosy, the complaint in which the *esov* was employed by the Israelites. That the caper shrub also supplies a stick suited to the purpose of raising a sponge filled with vinegar to the mouth of our Saviour, as he hung upon the cross, will be shewn in the note on John xix. 22; and in this uniting every possible condition required by the hyssop of Scripture, we may expect that the claim of the caper-plant to be identified with it, will be generally regarded as sufficiently established. After the intimations which have been already given, the plant needs no particular description. It is chiefly known to us from the use of its unexpanded flower-buds, steeped in vinegar, as a condiment.

34. '*Kneading-troughs*.'—Some other term ought perhaps to be employed, to preclude the apparent difficulty which results from the natural habit of identifying oriental utensils with our own, when the same name is given to both. To understand the passage, we should perhaps refer to the existing usages among the Arabs who encamp in, or traverse, the very desert through which the sons of Israel are now about to pass; and then we shall find that the only utensils of analogous use, whether for kneading or for carrying dough, are such as the Israelites would naturally take with them, and which they could conveniently take as a personal burden. The 'kneading-troughs' of the Arabs are properly described by Shaw, as small wooden bowls, which not only serve for kneading their bread, but for serving up meat, and other uses for which a dish is required. The Arabs have few domestic utensils, and make one serve many purposes, and this is one of the most generally useful which they possess. However, as the Israelites are represented as carrying dough in their vessels, this

directs our attention to another Arabian utensil, which has equal, if not stronger claims to be identified with that to which the text refers. The Arabs use, on their journeys, for a table-cloth, or rather table, a circular piece of leather, the margin of which is furnished with rings, by a string or chain run through which, it can, when necessary, be drawn up into a bag. This bag they sometimes carry full of bread, and when their meal is over, tie it up again with what is left. These utensils are not used for carrying dough; but if, when the dough happened to be kneaded, the Bedouins were suddenly obliged to decamp, they would naturally carry it away either in the kneading-bowl or in the leathern bag in which they usually carried their bread. The text, as we understand it, merely indicates an expedient to which their haste obliged the Israelites to resort, and not that the utensil in question was now applied to its customary use. The Egyptians had a kneading bowl of wicker-work or rush-work, which might as probably as the above have been the kneading trough in question. They had also a large wooden trough, in which men trod the dough with their feet: but this seems to have been only used by professed bakers, and in large establishments, and could not have been needed where every family daily baked its own bread.



EGYPTIAN KNEADING-TROUGHS.

37. '*The children of Israel journeyed from Rameses*.'—Here Rameses is assumed as the point of departure; and therefore the identification of that spot must have a material influence upon our conclusions respecting the extent and direction of the journey of the Israelites from the land of Goshen to the Red Sea. Since the French savans have fixed at Abu Keisheid the site of the ancient Heroöpolis, which the Septuagint identifies with the present Rameses (see the note on i. 11), the most able inquirers into the subject have been disposed to adopt a different route from those which had been formerly indicated: and the views of such men as Rosenmüller, Gesenius, Winer, Stuart, Robinson, and Hengstenberg, may be regarded as sufficiently indicating the weight of modern evidence and opinion. It is to that view we feel bound to give our adhesion; and that principally for two reasons which appear to us stronger than any which have ever been urged in favour of the other alternatives. These are, that the old conclusions which place the starting point near On or Heliopolis, assume that the scene of the intercourse of Moses with Pharaoh was at Memphis, as stated by Josephus; but we are assured in Ps. lxxviii. 12, 43, that it was at the ancient royal city of Zoan or Tanis, and we prefer the authority of the Psalmist to that of Josephus. If the scene of the Lord's wonders against Pharaoh and the Egyptians was 'in the field of Zoan,' it is simply impossible that the point of departure should have been at so great a distance as a place near Memphis; while the determination that the point of departure was from Heroöpolis (identified with Rameses) perfectly and beautifully accords with the statement that Zoan was at that time the residence of the Egyptian court. The second reason is, that the distance from the neighbourhood of On or Heliopolis to the head of the Red Sea is far too great for a body of people so much encumbered as the Israelites with baggage, women, children, and slow-footed cattle to have made in two days, when we find them near if not at the Red Sea, or even in three days; whereas the distance from Heroöpolis is very much less, and might easily be accomplished in that time. [APPENDIX, No. 2.]

We are told in v. 37, and in Num. xxxiii. 3, that the Israelites departed from Rameses 'on the fifteenth day of the first month, on the morrow after the Passover.' It is therefore not improbable that, in expectation of the permission of Pharaoh to depart, so often foretold by the Lord, the Israelites were already congregated at Rameses, during the continuance of the previous plague. This probability is strengthened by the fact that Pharaoh had already several times given his permission, although he always retracted it when the plague had ceased. Before the last great plague, moreover, the Israelites were directed to borrow of their neighbours jewels of gold and silver (xi. 2, 4), in order to be ready to depart at a moment's warning. It would therefore seem reasonable to suppose that the people were already collected at Rameses as a rendezvous, waiting the signal of their departure from their leader, like the great Hadj caravans of modern days; that they there celebrated the passover on its first institution, slaying the lamb in the afternoon of the fourteenth, and eating it in the ensuing night, which—according to the Hebrew computation, which began a new day at sunset—was the night of the fifteenth. Moses and Aaron being called to the king soon after midnight, and instantly dismissed by him, would be able, by those means of expeditious travel which Egypt supplied, to reach the waiting Israelites early the next morning; and after some time spent in starting so large a body of people, there would still be sufficient of the fifteenth day remaining to enable them to make a day's journey as long as the *first* day's journey of any caravan, which is always comparatively short. But this would not have been possible had the distance between Zoan, where the king held his court, and Rameses, where the Israelites were encamped, been so great as the distance between Tanis and Heliopolis, which is nearly sixty miles; and about twice the distance of Hermoöpolis from Tanis: this latter distance is itself so great, that the history must needs be embarrassed by the slightest addition to it; for we cannot avail ourselves of the extension of time which Dr. Robinson gains by supposing that the night of the Passover was the night preceding, and not that following the day of the fourteenth, whereby he gains the whole of the fourteenth day and the fifteenth night for the journey of Moses and Aaron, and the preparations for departure. This is not only an error in itself, but is wholly at variance with those impressions of *haste* which the narrative conveys. Another argument is that persons awaiting orders from Zoan were not likely to have their rendezvous at so great a distance from that place, *away from* the direction of their journey, as this would have been. Whereas Hermoöpolis was not only so much nearer, but was, so far, on the nearest way from Zoan towards the desert and the Red Sea.

From Rameses, Moses had before him the choice of two roads to Palestine; the direct one, along the coast of the Mediterranean to el-Arish, and the more circuitous one by the head of the Red Sea and the desert of Sinai. The

Lord directed the latter, ch. xiii. 17, 18. This would appear to have been a known and travelled way, by which passed doubtless the commerce that must have subsisted between Egypt and Arabia, and leading probably around the present head of the Red Sea, at the same, or nearly the same point where the caravans now pass.

— '*to Succoth*.'—The Hebrew word signifies *booths*, being probably nothing more than a usual place of encampment. It is useless to make any attempt to identify it.

— '*about six hundred thousand*.'—We learn, from Numb. i., that the statement of males, exclusive of women and children, applies to males above twenty years of age. Now Mr. Rickman, in the *Introduction to the Population Returns*, shews that the number of males above twenty years of age is, as nearly as possible, one half that of the total number of males; the whole male population of Israel would then, on this principle, amount to 1,200,000; and, if we add an equal number for females, the entire male and female population of the Hebrew nation, at the time of the departure from Egypt, will not be less than 2,400,000. The only reduction of which this number seems susceptible results from the conclusion that mankind were at that period longer lived than at present; which enables us to conjecture that the males above twenty considerably exceeded those under that age. But if we make a large allowance on this account, it can scarcely be supposed that the total number falls much short of two millions, exclusive of the 'mixed multitude' that went up with them. This is certainly a most extraordinary increase, and can only be accounted for by a reference to the purposes of God, who designed that, while in Egypt, the Hebrews should grow into a nation. It is thought by some that there must be an error in the numbers. It might be so understood if it were an unconnected text; but the reading here is supported by a whole series of distinct enumerations in Numb. i.; the sum of which, exclusive of the tribe of Levi, amounts to 603,550. This was at the commencement of the second year from the departure, and exhibits a detailed coincidence which precludes the idea of a corruption, whether accidental or wilful, in the present text, unless we also are prepared to admit the corruption of a whole series of numbers in the census of Numb. i., and also in that of Numb. xxxvi.

40. '*Four hundred and thirty years*.'—This is not to be literally understood; for their actual stay did not exceed 215 years. This must therefore include the whole period from the time that Abraham entered the land of Canaan to the time of the departure of his descendants from Egypt. There is, in fact, an apparent omission in the text, which the Samaritan and Septuagint supply, and by which our version ought to be corrected. It would then read thus:—'*The sojourning of the children of Israel, and of their fathers which they sojourned in the land of Canaan, and in the land of Egypt, was four hundred and thirty years.*'

### CHAPTER XIII.

1 *The firstborn are sanctified to God.* 3 *The memorial of the passover is commanded.* 11 *The firstlings of beasts are set apart.* 17 *The Israelites go out of Egypt, and carry Joseph's bones with them.* 20 *They come to Etham.* 21 *God guideth them by a pillar of a cloud, and a pillar of fire.*

AND the LORD spake unto Moses, saying,

2 'Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it is mine.

3 ¶ And Moses said unto the people, Remember this day, in which ye came out from

Egypt, out of the house of 'bondage; for by strength of hand the LORD brought you out from this *place*: there shall no leavened bread be eaten.

4 'This day came ye out in the month Abib.

5 And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he swarc unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

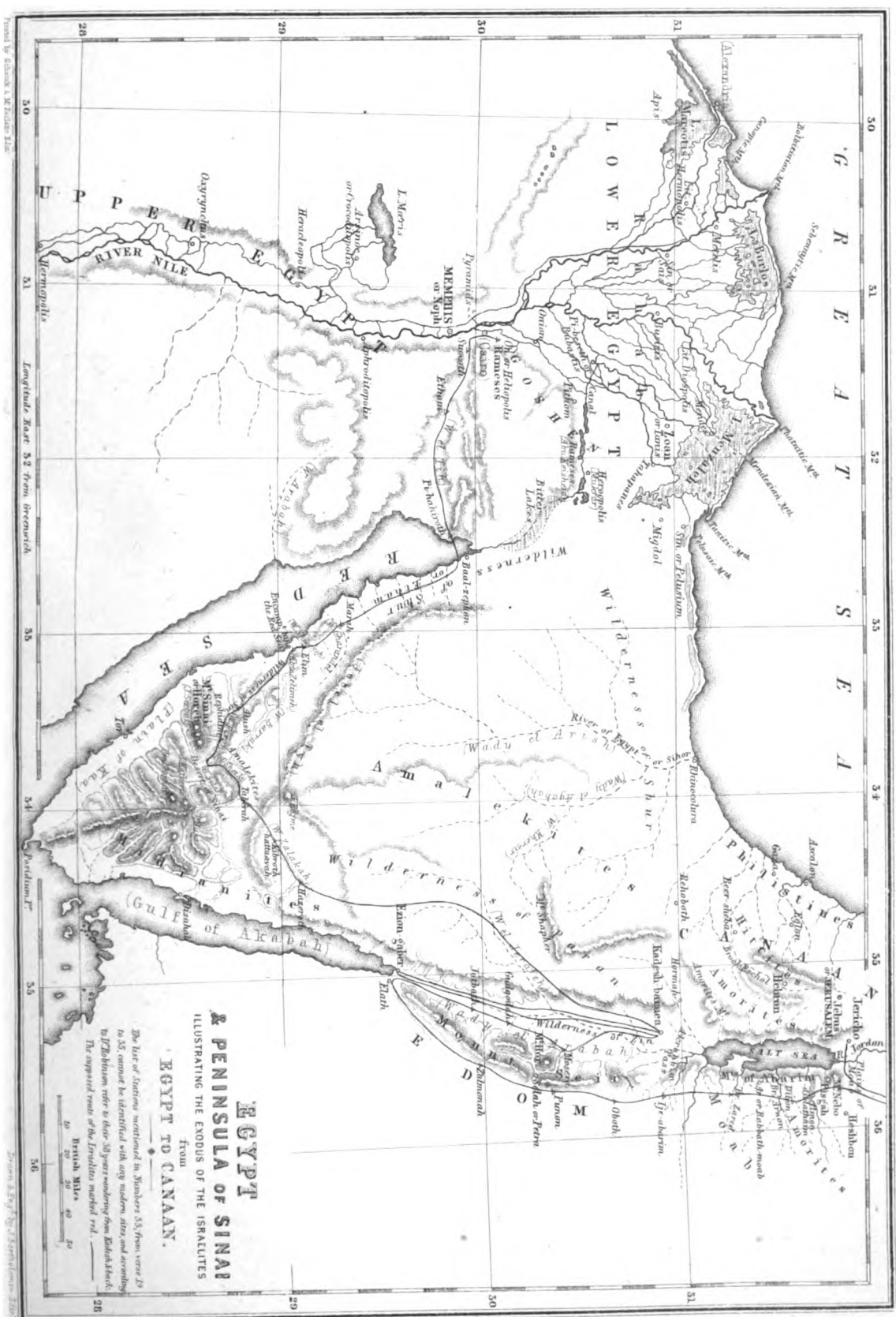
6 Seven days thou shalt eat unleavened

<sup>1</sup> Chap. 22, 29, and 34. 19. Levit. 27. 26. Num. 3. 13, and 8. 16. Luke 2. 23.

<sup>2</sup> Heb. *servants*.











bread, and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance in his season from year to year.

11 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he swore unto thee and to thy fathers, and shall give it thee,

12 'That thou shalt 'set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD's.

13 And every firstling of an ass thou shalt redeem with a 'lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

14 And it shall be when thy son asketh thee 'in time to come, saying, *What is this?* that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh

would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.

16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

18 But God led the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up 'harnessed out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, 'God will surely visit you; and ye shall carry up my bones away hence with you.

20 ¶ And 'they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And 'the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from before* the people.

\* Chap. 22, 29, and 34, 19. Ezek. 44, 30.

4 Heb. *cause to pass over*.

5 Or, *hid*.

6 Heb. *to-morrow*.

7 Or, *by fire in a rank*. 8 Gen. 50, 25. Josh. 24, 32. 9 Num. 33, 6.

10 Num. 14, 14.

Deut. 1, 33.

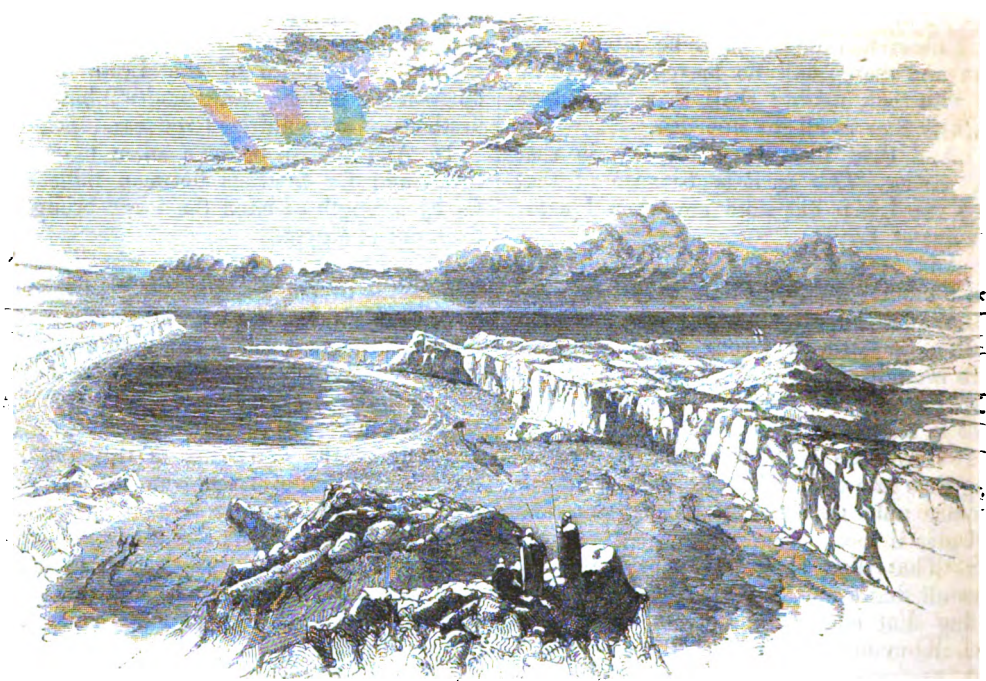
Neh. 9, 19.

Psal. 78, 14.

1 Cor. 10, 1.

Verse 18. '*The Red sea*.'—We have already explained what relates to this name of the Arabian Gulf; and this seems the proper place to state a few particulars concerning the gulf itself. It occupies a basin, in general deep and rocky, and its length from Suez to the Straits is 1400 miles, while its average breadth approaches to 150. Throughout this great extent it does not receive the waters of a single river. The western coast is of a bolder character, and has a greater depth of water, than the eastern. The gulf abounds in sunken rocks, sand-banks, and small islands, together with numerous coral-reefs, which in some places rise above the water to the height of ten fathoms. The bottom is covered abundantly with the same substance, as well as with marine plants, which in calm weather give that appearance of submarine forests and verdant meadows to which the sea probably owes its Hebrew name of Yam Suph (see note on chap. ii. 3), as well as its present Arabic name of Bahr Souf. Burckhardt observes, that the coral is red in the inlet of Akabah, and white in that of Suez. The remarkably beautiful appearance which this sea exhibits has attracted notice in all ages; and among its other characteristics, the far more than ordinary phosphorescence of its waters has been men-

tioned with peculiar admiration. The width of the gulf contracts towards its extremities, and at its mouth is considerably narrower than in any other part. The strait of Bab-el-Mandeb is there formed, and does not exceed fourteen miles in breadth; beside which it is divided, at the distance of three miles from the Arabian shore, by the island of Perim. At its northern extremity the Red Sea separates into two minor gulfs or inlets, which inclose between them the peninsula of Sinai. The easternmost of these is that of Akabah or Ailah, called by the Greeks and Romans *Elanites*; this is only about half the extent of the other, and is rendered very dangerous by shoals and coral-reefs. The westernmost gulf is called the Gulf of Suez, anciently *Heroopolites*: the ancient and modern names of both inlets being from towns that formerly did, or do now, stand at their extremities. It is the latter, the western gulf, which was crossed by the Hebrews. It is about 160 miles in length, with a mean breadth of about thirty miles, narrowing very much at its northern extremity. The mean depth of its water is from nine to fourteen fathoms, with a sandy bottom; and it is of much safer navigation than the other. There are many indications which place it beyond a doubt that the Arabian Gulf



THE RED SEA, VIEWED FROM RAS MOHAMMED.

was formerly much deeper and more extensive than at present. One of the most certain proofs of this is, that cities, which were formerly mentioned as sea-ports, are now considerably inland. This is particularly the case in the Gulf of Suez, where the shore is unusually low. That the sea formerly extended more northward than at present, there is much reason to conclude, from the marine appearances of the now dry soil. There is certainly nothing in the appearance of the soil about the isthmus of Suez to render it impossible that the Red Sea was formerly no other than a strait uniting the Mediterranean with the Indian Ocean; and that the isthmus which is now inter-

posed between the Red Sea and the Mediterranean was formed by drifts of sand from the adjoining deserts. This, however, is an hypothesis; but there is nothing hypothetical in the statement that the gulf once extended more to the north than at present, at least to the limits of the present salt marsh; and this fact is of importance, because it enables us to see that nothing less than a miraculous interposition of the Divine Power could have enabled the Israelites to cross the bay, even at the highest of the points which has been selected by those who perhaps have been influenced by the wish to diminish the force of the miracle or to account for it on natural principles. [APPENDIX, No. 3.]



ETHAN.—ADJEROU.

20. '*Etham, in the edge of the wilderness.*'—The second day's march brought the Israelites to this place, upon the border of the desert. Encampments of caravans have in every age been regulated by the situation of watering-places; and if we may suppose that these watering-places have remained the same from remote ages, then we may as well agree with Niebuhr and others, who have found Etham in the modern Adjeroud (rather Ajrud), where

there is now a square fortress with a well of bitter water two hundred and fifty feet deep, built for the accommodation and protection of the pilgrims on their way to and from Mecca. It is a curious circumstance that the two very different routes eastward from near On and southward from Heroöpolis, equally admit of Adjeroud being the Etham of our text. It is about twelve miles north-west from Suez, and is literally in the edge of the desert.

## CHAPTER XIV.

1 *God instructeth the Israelites in their journey.* 5 *Pharaoh pursueth after them.* 10 *The Israelites murmur.* 13 *Moses comforteth them.* 15 *God instructeth Moses.* 19 *The cloud removeth behind the camp.* 21 *The Israelites pass through the Red sea,* 23 *which drowneth the Egyptians.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they turn and encamp before 'Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, 'They are entangled in the land, the wilderness hath shut them in.

4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so.

5 ¶ And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

9 But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.

11 And they said unto Moses, Because

there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 <sup>3</sup>Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: 'for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14 The LORD shall fight for you, and ye shall hold your peace.

15 ¶ And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

21 ¶ And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and

<sup>1</sup> Num. 33. 7.

<sup>2</sup> Josh. 24. 6. 1 Mac. 4. 9.

<sup>3</sup> Chap. 6. 9.

<sup>4</sup> Or, for whereas ye have seen the Egyptians to day, &c.

made the sea dry *land*, and the waters were 'divided.

22 And 'the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left.

23 ¶ And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot wheels, 'that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

26 ¶ And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians,

upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD 'overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as 'one of them.

29 But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

31 And Israel saw that great 'work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

<sup>5</sup> Josh. 4. 23. Psal. 114. 3.

<sup>7</sup> Or, and made them to go heavily.

<sup>8</sup> Heb. shook off.

<sup>9</sup> Psal. 78. 13. 1 Cor. 10. 1. Heb. 11. 29.

<sup>10</sup> Psal. 106. 11.

<sup>11</sup> Heb. hand.

Verse 2. 'Turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon.'—The following verses 3, 4, clearly indicate the nature and object of this movement; and if these are sufficient to account for it as a movement, we have no need, and scarcely any right, to seek other designs. It is important to keep this declared design distinctly in view, because it has necessarily much influence upon all the considerations which bear upon the circumstances connected with the passage of the Red Sea, especially as regards the question, at what point that passage took place. The avowed object, then, was to place the Israelites in a position of so much, and apparently insuperable, difficulty and danger, as should beget a false confidence in the Egyptian king, and lead him into a snare, where his punishment, and the deliverance wrought for the Israelites might produce the greatest moral effect, and where the miracle by which the Lord purposed to obtain reverence for his own great name, would be most signal and impressive. The moral effect would be two-fold—that of teaching the disheartened Israelites, who had not yet learned to trust their Almighty Guide, the extent and sufficiency of that power which was exerted for their protection; and of inspiring the surrounding tribes and nations with such salutary awe, as might prevent them from venturing to molest the Israelites in their march, and as might facilitate their final conquest of Canaan. All these objects were accomplished by this course, which must at first have seemed so unaccountable; and human ingenuity has not yet been able to devise any other by which the same results might be realized. The miracles in Egypt, great and striking as they were, had not been sufficient for these effects, though they had sufficed to procure the release of the Israelites from 'the house of bondage.' Under the influence of such considerations, we may see that the predetermined results would be imperfectly subserved, unless the position into which they were brought by this movement was one of peril and great difficulty—unless that position left them no means of escape but by a miraculous passage being opened for them

through the Red Sea—and unless that passage through the sea took place at a point where there was nothing in the occasionally fordable character of the place, nothing in the conditions of the ebb or flow, to raise a question whether the passage of the Israelites, and the ensuing destruction of the Egyptians, might not be something less than a miracle, or in any way a less signal miracle than the Scripture declares it to have been, or than it was felt to be by the neighbouring tribes and nations.

These conditions are not met by the position near Suez, where many writers have, since the time of Niebuhr, been disposed to place it; and nothing which has transpired since, in the first edition of this work, we declared the grounds of that conviction, has in any degree tended to alter the view we were then led to take of this most difficult question. It is true that Dr. Robinson has since been on the spot, and has declared in favour of the passage at Suez. But he had long before written—more fully than in his *Researches*—in advocacy of the same view, in the *American Biblical Repository* for 1832; and his more recent testimony as a traveller does therefore add nothing more to the weight of authority on that side than previously existed, except that his impressions in viewing the place corresponded with his pre-conceived opinion. Had this view come before us first in his *Researches* as the conclusion of a mind not pre-occupied, it would have been of more original value than can now be assigned to it. We said this in substance before, in a work we were publishing (*Pictorial History of Palestine*, p. 187-190), when the report of this learned traveller's principal conclusions was given to the world in the *Journal of the Royal Geographical Society* for 1840. This remark having been seen by Dr. Robinson at Berlin, he took occasion, when subsequently in England, to remonstrate with us thereupon; and now, therefore, we gladly avail ourselves of this opportunity of explaining that, in originally making, and in now reiterating this remark, we meant nothing incompatible with the highest respect for his rare ability and great industry of research as a traveller, to whom the public



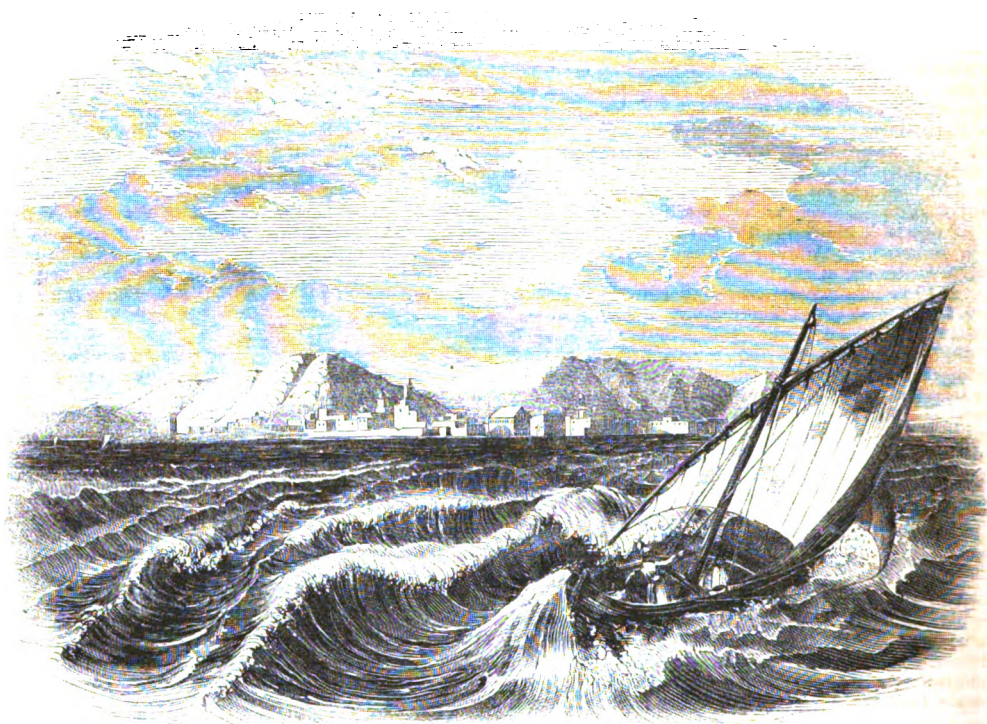
is infinitely more indebted than to any one who has written on the topography of Palestine since Ireland. But we did, and do, mean to say, that a mind previously made up on the subject, and committed to a particular view by the published results of an elaborate investigation, could not possibly come to the examination of the question, on the spot, with that entire freedom from bias which alone could give it weight as a traveller's conclusion. His view as a scholar stood on record, and its facts and arguments were diligently collected and skilfully arranged. We gave them very careful consideration, and it was in presence of them that we reached a different conclusion. His subsequent testimony in the same direction as a traveller, appears to add little or nothing to the value of his previous testimony, as no new fact or argument is produced; and he merely corroborates his former opinion, as was to be expected, when no absolutely *constraining* evidence on the other side of the question could be produced. We feel bound to point this out, because there are many who will be apt to regard Dr. Robinson's testimony as final on such a question; and it is therefore important to bear in mind that the just respect to which his deliberately formed opinion on this or any other kindred subject is entitled, must not blind us to the fact that this opinion is essentially rather one of those very 'theories and hypotheses of learned speculation,' which, he says, are far outweighed by 'accurate inspection and scientific investigation.' We must confess, however, that in a matter avowedly miraculous, we do not see what 'ocular inspection and scientific investigation' is to prove. The object of all this scientific investigation, from Niebuhr downward, has been to find some place where the ebb of the tide, assisted by a wind, might bring the water so low as to afford the Israelites a safe passage: and hence a place has been fixed upon near Suez, where the ebb alone now leaves a narrow arm of the bay fordable. Since so accomplished a traveller as Niebuhr advanced this view, ordinary travellers, taking no particular interest in the question, have usually assented to his conclusion; but of those who have examined the matter as an interesting point of Scripture history, Dr. Robinson is almost the only one who has concurred in Niebuhr's view. The Abbé Sicard, who explored the whole district for the express purpose of elucidating the questions connected with the Exode, is very decided against it; so is the Rev. T. Lieder, one of the German missionaries of the Church Missionary Society in Egypt—a most competent observer, intimately acquainted with the Arabic language—who devoted much attention to the question, and after spending several days in the locality, concluded that the miraculous passage did not take place at Suez, but did take place eighteen miles farther down, at the place where the mouth of the valley of Beda, or Tawrah, opens upon the shore of the Red Sea. It is indeed a remarkable fact, that of the travellers who have been in this quarter since the publication of the *Biblical Researches*, nearly all have expressed views of the subject opposed to those which the learned author advocates, and in accordance with those which have always seemed to us more compatible with the Scripture narrative. We may instance Mr. Borrer, who, in his *Journey from Naples to Jerusalem*, examines the question in some detail, and produces reasons not easily answered against the ground taken by Dr. Robinson, and those who agree with him. Even the lively but not unobservant author of *Eöthen*, has a well-considered page or two on the same side. In reference to the view from which we dissent, he says—"One among many objections to this supposition is, that the time of a single ebb would not have been sufficient for the passage of that vast multitude of men and beasts, or even for a small fraction of it. Moreover, the creek to the north of this point can be compassed in an hour; and in two hours you can make the circuit of the salt marsh over which the sea may have extended in former times. If therefore the Israelites crossed so high up as Suez, the Egyptians, unless infatuated by divine interference, might easily have recovered their goods from the encumbered fugitives by making a slight detour." With reference to

a still less tenable hypothesis, this writer remarks:—"The Cambridge mathematicians seem to think that the Israelites were enabled to pass over dry land by adopting a route not usually subject to the influx of the sea. This notion is plausible in a merely hydrostatical point of view . . . but it is difficult to reconcile this theory with the account given in Exodus, unless we can suppose that the words "sea" and "waters" are there used in a sense implying "dry land." Of greater importance are the remarks of Dr. Olin, an American divine and traveller, who obviously had in view, when writing, both the facts and arguments of Dr. Robinson and those of the *Pictorial Bible*, withholds his assent from the former, and re-produces the latter, with the valuable corroboration of his own observation and experience. For this reason we shall quote the substance of his statement, as it will afford at once both our own previous arguments and the corroboration they have since received.

'In contending for the upper passage at Suez, Niebuhr and others who adopt the same opinion, appear to be a good deal influenced by the fact that "the miracle would be less if they crossed there than near Beda." At this point the bay, or narrow part of the gulf, is about two-thirds of a mile wide. Opposite to the ancient site of Kolsun, less than half a mile above the town, are some small islands, where, at low water, persons sometimes ford the bay, and with little difficulty if it is not agitated by the wind. A short distance below Suez there is also a shoal, which prevents the passage of all but very small vessels at low tide, and may sometimes be forded by men on foot, though with more difficulty. It is at this narrow pass, and between or upon these shoals, that the passage is presumed to have been made. It is reasonable to believe that a strong wind, concurring with the ebbing of the sea, would lay this shallow channel bare, and allow an easy passage to the Israelites.

'The obvious objection to this hypothesis, arising from the shallowness of the water, which is inconsistent, it might be thought, with the Scripture narrative, is a good deal diminished by the presumed fact, sustained by present appearances, that the channel has been partly filled up, as well as diminished in width, by the encroachments of the sand. The ancient canal, which was certainly connected with the head of the bay four or five miles south of Suez, does not now approach to the water. Without regarding these changes, and supposing the natural features of this locality to have been the same as at present, it must still have been very difficult, if not impossible, for the army of Israel, encumbered with infants and aged people, as well as with flocks, to pass over in the face of their enemies; and the adoption of this theory is not necessarily to be considered as a negation of the miracle. Still it will be admitted that the circumstances here enumerated must have had a tendency to disguise its character and impair its effect. To the Israelites the miracle had been announced beforehand, and they would be likely to perceive and acknowledge the Divine interposition. Not so the pagan Egyptians, who would not so readily recognise anything beyond natural agencies. A lower ebb and a stronger wind than usual were quite enough to drive back the water, and allow armies to pass where camels and footmen could wade through in ordinary times. If, however, the channel was laid bare by the wind acting with the tide, as this opinion presumes, what becomes of the "wall of water on the right hand and on the left?" There might have been water on the right hand below, though hardly "a wall" of water; but how could these agents, acting naturally, produce another "wall" or bulwark of water on the left hand above? We are hardly at liberty to consider this as merely figurative language, meaning only that while the channel was left free to the passage of the Israelites, some water remaining in the upper parts of it near its head protected them against their enemies in that direction. Language much stronger and savouring much more of the miraculous, is used in the song of Moses, in the fifteenth chapter of Exodus. "With the blast of thy nostrils the waters were gathered





SUEZ, VIEWED FROM THE NORTH-EAST.

together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea." "He made the waters stand as an heap." Ps. lxxviii.

It should be observed that none but a northerly wind could co-operate with the tide in clearing the channel of water in the manner supposed, as the gulf stretches nearly from south to north. "A strong east wind" was employed as the miraculous agent, which would act nearly at right angles with the movement of the tide, and directly across the strait. This seems not to have been an ordinary or periodical, which does not blow from the east, but a special agency called up for the occasion. According to the obvious import of verses 21 to 29, Moses advanced with the hosts of Israel to the sea, and stretched out his rod over the waters in their sight, upon which a strong east wind descended, and formed a channel, into which the Israelites immediately entered. This passage, which was made by a wall of water "on the right hand and on the left," was kept open during the whole night by the continued action of the same agent. The Egyptians followed the Israelites "to the midst of the sea," where Moses again stretched forth his hand, "and the sea returned to his strength when the morning appeared." The entire night seems to have been consumed in the passage. The Israelites had reached the shore in safety; but the Egyptians who went in after him had only reached the middle of the sea on the return of day, when God again "blew with his wind, and the sea covered them." It is hardly credible that so much time should have been consumed in crossing the narrow arm or strait near Suez, to accomplish which one or two hours would have been sufficient, making due allowance for the tardy movement of multitudes. Nor is it conceivable that the large army of the Egyptians, composed of chariots and horsemen as well as other troops, and forming, as they naturally would on a march, a very long train, should have been at once within the banks of so narrow a channel. The more advanced troops would

naturally have reached the opposite shore before the rear had entered the sea; and yet we know that all Pharaoh's chariots and horsemen followed to the *midst* of the sea, and, together with all the host that came into the sea after them, were covered with the returning waves.

The several considerations which I have enumerated seem to me to form a very strong—I incline to regard it an insuperable—objection to the theory that fixes upon the narrow arm of the gulf at Suez as the place where the passage was made. I am not able to perceive that the transit from the valley south of Ras Attaka is liable to objections as numerous and grave.

The sea or gulf, at the place in question, is perhaps ten or twelve miles wide. The valley here expands into a considerable plain, bounded by lofty precipitous mountains on the right and left, and by the sea in front, and is sufficiently ample to accommodate the vast number of human beings who composed the two armies. The opposite shore is a part of the great wilderness of Etham, consisting here of an extensive plain, covered at present with a sandy incrustation, and white in many places with an efflorescence of salt. An east wind would act almost directly across the gulf. It would therefore be unable to co-operate with an ebb tide in removing the waters—no objection, certainly, if we admit the exercise of God's miraculous agency in this transaction. The channel is wide enough to allow of the movements described in the account by Moses, and the time, which embraced an entire night, was sufficient for the convenient march of a large army over such a distance of twelve miles.

Other travellers, not feeling the same degree of interest in the scriptural narrative, have nevertheless expressed strong opinions against Niebuhr's conclusion. Thus Turner, a very competent traveller, who had Niebuhr's book with him, and compared his plan on the spot, speaking of the celebrated 'arm of the Red Sea' which has been so often mentioned, says 'Niebuhr brings this arm, in his

map, round to the north-west, whereas it is strictly confined to the north.' On this let us remark that Professor Robinson in his first tractate on this subject, argued upon the basis which this faulty plan of Niebuhr afforded. The east wind of Scripture he first makes a 'north-east' wind, and then shews that, from the peculiar form of the arm of the sea (as represented in Niebuhr), such a wind would drive back the waters, etc. What is more extraordinary is, that after having been on the spot, he uses the same argument, with the same reference to Niebuhr's plan. 'Now it will be obvious from the inspection of any good map of the gulf,' (and here is a foot reference, 'especially Niebuhr's') 'that a strong north-east wind, acting here upon the ebb tide, would necessarily have the effect of driving out the waters from the small arm of the sea,' etc. Now, in point of fact, it appears from any good map that a north wind only could have that effect; and although Scripture might perhaps call a north-east wind an 'east wind,' it certainly would not call a north wind an east wind. Again, Turner says:—'Those who reduce the passage of the Israelites to a mere manoeuvre of Moses, contend that the army passed over this arm at the beginning of the flow of the tide, which, so well had he timed it, overwhelmed the ignorant or incautious Egyptians. The theory is improbable, if not impossible, for the following reasons: It cannot be supposed 'that Moses knew the ebb and flow of the sea here better than the Egyptians, or that the Egyptians would have been so imprudent as to incur the risk of drowning by following him through the water, when (having over his timid and fugitive companions the advantage of horses and chariots), they could so easily have overtaken them by going only six miles round. The Mohammedans and Greeks in these quarters believe that Moses passed near Suez, but do not do away the miracle by placing the passage over this arm of the sea. Puisse pour cela. Their authority is not very decisive.' *Journal of a Tour in the Levant*, ii. 411. To the last remark we may add, that the Moslems and Greeks along this eastern gulf of the Red Sea fix the point of transit at several other places; every one being disposed to assign it the locality nearest to his own abode. The weight of their evidence, and even of their traditions, would fix it at Birket el-Faroun (Pharaoh's Bay), which is much further down than we should ourselves like to place it. The intermediate tradition, which fixes the passage as from near Ras Attaka (Deliverance) across to Ayn Mousa (Fountains of Moses), better deserves attention, not only as having a double tradition in its favour, embodied in long-standing names on both sides the gulf; but as being free from the objections applicable to any place further down or higher up; and where all the conditions of the Scripture narrative are met. Lower down it could not be, because on the other side of the valley of Bedea the rocks stand out towards the sea, and the beach narrows in such a manner, as to block up the further progress of a large host in that direction, so that they were literally, when they had come so far, 'shut in by the land,' not only on the right flank (by the Attaka mountains) but in front. Higher up it might be. We are not disposed to contend dogmatically for any particular point. Our argument is, that it was not among the shoals and ebbs at Suez; but we do not say where it was: and our complaint is against those who venture so positively to fix this uncertain site to a spot open, both on religious and historical grounds, to so much objection.

A great deal has been made of the statement of Eusebius, that the transit took place at Clysmā, which has been usually identified with the above-mentioned Kolsum, above Suez. If this were really the case, and if we received this as a tradition of the time, it is not clear that a tradition two thousand years after the event, fixed by no writings or monuments, is entitled to much more credit than the identical Arab tradition which exists at the present day.

But it may further be observed that the identity of Kolsum with Clysmā, or at least with the Clysmā of Eusebius, is exceedingly doubtful. The site of the ancient

Clysmā has been fixed in so many (at least four) different places as to render it probable that the name was not a proper but a generic denomination applied to different towns, or else that there were at least two different, perhaps successive, towns called Clysmā, one the parent of the other. Part of this remark applies to the Kolsum, in which the ancient Clysmā is supposed to be found. The different Arabian geographers speak of *Kolsum* in such a way, however, as to shew that there were two towns of that name, one at the extremity of the gulf, near Suez, and the other more than a degree south of Suez, at the foot of a mountain which continues to bear the name to this day. M. Gosselin cites one geographer who expressly says that there were two towns called Kolsum; and, when the traditions speak of a passage as having taken place in the neighbourhood of Kolsum, it is clear that they mean the latter place, from the fact that the bay on the opposite coast has its name (Birket-el-Faroun) from the drowning of the Egyptians, and that this part is more generally pointed out than any other as the place where the Israelites crossed the gulf.

If the reader reverts to the text placed at the head of this note, he will notice that there is scarcely so minute a specification of locality in the whole Bible as that which it affords. One might almost think that the site was thus carefully pointed out in order to render it manifest that the passage of the gulf could not at that spot have been effected by less than a miracle; or, in other words, to preclude such attempts to account for the facts on natural grounds as have actually resulted from our being no longer able to recognise, by the given names, the spot they were intended to indicate. No trace of these names now exists in the locality, but some inferences may be built upon the signification of the names. With respect to *הַיַּרְדִּית* *pi ha-Hiroth*, it is to be observed that the word *פִּי* *pi*, mouth, is separate in the original, and the *הַ* *ha* is the definite article. Now as proper names carry no articles in the Hebrew, *הַיַּרְדִּית* *hiroth*, or rather *chiroth*, must be regarded not as a proper name, but as a substantive: and we must search for its meaning accordingly. It indicates 'something cutting deep into the land;' hence a valley, defile, or pass: hence also, mouth of a river, a bay of the sea. Thus we reach the signification 'before the mouth of the pass,' or 'of the bay;' both of which senses suit admirably the expansion by which the important pass of Bedea (which extends from the valley of the Nile to the Red Sea), opens upon the latter. We are not unaware that some regard the word as Egyptian. But the other names are not Egyptian; and there is no reason why this alone should be so. We have made it a rule to ourselves not to regard any word or name as foreign, which affords a sufficient and satisfactory sense in Hebrew; and in this place the words do not seem to form a proper name at all. *Migdol* indicates a fortress or citadel; and where was there more likely to be a fortress than near the mouth of this important pass which led into the very heart of Egypt? As to Baal-Zephon, 'over against' which they were to encamp, it seems likely that it was some marked site or object (not necessarily a town) on the other side, that is the eastern side of the gulf, so that encamping on the western shore, they had Baal-Zephon on the other side in front of them. The text will, however, equally allow that Baal-Zephon should have been upon the ridge of hills which wall in the mouth of the valley of Bedea on the south, and which would have been 'before,' or in front of, the Israelites as they came down from the north. We do not however build upon this explanation of names, though it is interesting to observe their agreement with the view we have indicated.

The final result would be that the Israelites turned off at right angles to their former course, and marched hence along the western shore, between Mount Attaka and the sea, till they came to the valley of Bedea, where they could proceed no further without going through the sea, unless they returned to Egypt through the valley. Well might Pharaoh exult when he found them in such a situation, where it seemed quite in his choice to slay them by



EGYPTIAN WAR-CHARIOTS.

the sword, or to drive them into the sea, or back through the valley into Egypt.

4. *'He shall follow after them.'*—The facility with which Pharaoh received information from his scouts of the movements of the Israelites, agrees with the circumstances enumerated in reference to the position of his court in the note to ch. xii. 37, and the rapidity with which his forces were collected for the pursuit is remarkably in agreement with other circumstances which remain to be indicated. Great part of the military force of Egypt was in fact concentrated in this region, as the weakest and most exposed frontier of the land. This we learn from Herodotus (ii. 158), who has expressly named the Egyptian nomes in which the military force was quartered. The military tribe or caste was separated into two divisions, the Hermotymbi and the Calasiri, the distinction between which is not known. The former were in the time of Herodotus 160,000 strong, and the latter 250,000. As their increase or decrease was that of a tribe, not of a profession, these numbers imply nothing as to the number in the time of Moses; and are mentioned merely to fix other particulars. These are, that four nomes and a half were possessed by the Hermotymbi within the Delta, and twelve others by the Calasiri; while each of them had only one single nome in all Middle and Upper Egypt, namely, the districts of Chemmis and Thebes. 'In the Mosaic times,' says Heeren, 'the warrior caste first appears in Lower Egypt. The rapidity with which the Pharaoh there mentioned could assemble the army with which he pursued the fugitive Israelites evinces clearly enough that the Egyptian warriors of that epoch must have been quartered in just the same district in which Herodotus places them. *Historical Researches*, v. 134, 135.

7. *'Six hundred chosen chariots, and all the chariots of Egypt.'*—Whenever armies are represented on the monuments of Egypt, they are represented as composed of troops of infantry armed with bow or lance, and of ranks of chariots drawn by two horses. Chariots also appear in Homer as the principal strength of the Egyptian army. Upon the monuments neither a king nor any other person of consequence is represented in any other way than on

foot, in a chariot, upon a throne, or in a litter. The few figures which appear on horses almost all belong to foreigners. In fact war-chariots formed the cavalry of Egypt, and cavalry in our sense of the term cannot be said to have had existence in that country. We have to see what relation the declarations in the present chapter bear to this result. Were the common view, under which riding on horses is superadded to chariots of war in this and the following chapter, the right one, some suspicion against the credibility of the narrative might be created. But a more accurate examination will shew that the sacred writer does not mention Egyptian cavalry at all; that according to him the Egyptian army was composed only of chariots of war; and that he agrees in a wonderful manner with the native Egyptian monuments. And this agreement is the more minute, since the second division of the army could not, in the circumstances of the narrative, take part in the pursuit.

The first and principal passage is that in the present text, in which Pharaoh's preparations for war are fully described. It consists first of chariots, and secondly of chariot warriors. Cavalry are no more mentioned than infantry. This passage, which is so plain, explains the second, in v. 9, where the arrival of the same army in sight of the Israelites is plainly and graphically described. The word rendered 'horsemen' is literally 'riders,' and should, according to the connection of v. 7, mean riders in the chariots, not riders on horses. If riders on horses were meant, where would be the chariot-warriors? They would not be omitted since the description is studiously minute, and since it is evidently intended to accumulate circumstances as much as possible. Again, in v. 17, the 'riders' (translated as before 'horsemen') correspond to the chariot-warriors of v. 7. If there were then chariot-warriors and riders, how strange it is that they are never spoken of together. In v. 23, the three constituent parts of the Egyptian warlike army are fully designated—'all the horses of Pharaoh, his chariots, and his riders.' If riders were here to be understood in the common way of horsemen, it would be surprising that horses and chariots are named, and that chariot-warriors, who are most important, are left out. Finally, the meaning of the pas-





EGYPTIAN SOLDIERS OF DIFFERENT CORPS.

sage, xv. 1, 'Horse and rider hath he thrown into the sea,' is clear from v. 4 of the same chapter, where only the overwhelming of the chariots and chariot-warriors is spoken of.

The number of the 'chosen chariots' is limited in the present text to six hundred. If we compare this with other declarations of the strength of the Egyptian hosts, we shall be better prepared to appreciate this moderate statement, so inappropriate to a legendary or mythic narrative. Josephus adds, from his own resources, to these 600 chariots which Pharaoh brought into the field, 50,000 horsemen and 200,000 footmen, and Diodorus gives to Sesostris 600,000 footmen, 24,000 horsemen, and 27,000 chariots of war. It is indeed true that the 600 are not the whole force with which Pharaoh pursued the Israelites. Besides the 600 chosen chariots there were also 'the chariots of Egypt'; but the number of the latter must needs be fixed according to the analogy of the former. The chosen chariots evidently composed the guard of the king. The existence of such a guard is stated by Herodotus, and is proved by the monuments.

10. 'They were sore afraid.'—It may perhaps appear remarkable that the Israelites, notwithstanding their great numbers, at the appearance of the seemingly not very numerous Egyptian hosts of war, considered themselves as absolutely lost, and that the thought of withstanding them did not even occur to them. A remark in Wilkinson (*Ant. Egyptians*, i. 347) assists in explaining this fact. 'The civilised state of Egyptian society required the absence of all arms, except when they were on service.' If the Israelites were entirely unarmed when they departed, they could not think of making resistance.

21. 'The Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.' 22. And the children of Israel went

into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.'—We have quoted this text at length, in order to mark the distinctness with which every circumstance is enumerated to demonstrate the miraculous character of this event, and to preclude any attempt to account for it on natural grounds. The terms seem purposely intended to guard against any possible natural hypothesis, which might be or has been adduced. The natural operation of any wind could only have driven back the water from the extremity of the gulf, and even this could not be effected by an east wind, which, however, was the best calculated, under the Divine direction, to strike a passage *through* the gulf; but no wind, not even an east wind, could do this in the terms described, without an extraordinary exhibition of the Divine power. And that the waters were not simply driven back from the head of the gulf, either by a wind, or by an extraordinary fall of the tide, is shown by this—that the waters could not then be *divided*, but only driven back, nor could then the waters have been a wall to them on the right hand *and on the left*, but only on the right. And that they did not pass merely at a ford—that is, on a shallow place, or ledge of rocks—as some conjecture, is evinced as well by the express statement that they passed 'on dry land,' as from the difficulty of supposing that, encumbered as they were with children, flocks, and herds, with a hostile army on their rear, they could have got through even a small depth of water. We have examined the whole subject with great attention, and our decided conviction is, that there is no possibility of accounting for the circumstance on any natural cause which is commonly assigned, without either explaining away the force and obvious meaning of this and the other passages of Scripture which refer to the same event, or else rejecting the testimony of Scripture altogether. There really does

not appear any other alternative. It seems to us that there is no Old Testament miracle more independent of natural causes than this. It is true that the natural agency of an east wind was employed; but it is obvious that the *natural* operation alone of any wind could not have produced this result; and if it could, the miracle remains—the wind being made to come at the moment, and to blow as long as it was wanted, and to cease at the critical time when its cessation involved the Egyptian host in destruction. And with reference to this wind, about which so much has been said, let it be observed that but for the interposition of an Almighty power, the wind which divided the waters must have continued to blow in order to keep them divided; but how could the Israelites make way through the opened passage in the face of a wind strong enough to produce such effect? And then as to the effect which a wind might produce near Suez in concurrence with the tide, the only wind which could produce such effect is a north wind. Now that wind does not begin to blow at Suez till a long while after the time of the passage of the Israelites. During the months of May, June, and July there blows always a high wind from the north (Turner, ii. 412). The effect of this wind is not to 'drive back the waters,' etc.—in fact, no travellers who have been there during its prevalence mention it as in any way affecting the flux or reflux of the tide—but to bring down clouds of sand from the desert. If any winds blow with violence in the spring months—March and April—when the Israelites passed, they are the *kamsins*, which are by no means regular in their direction, but blow sometimes from the east, sometimes from the south, and sometimes from the west; but never from the north or north-east. This fact is of great importance in connection with the

considerations stated in the note to ch. xiv. 2, for it shews that at the time of the transit no such wind could have blown as that by the aid of which neological writers and sceptical travellers try to save God the trouble of working a miracle for his people. If a man credits the Scriptural account to be true, he must also believe that it was a great and signal miracle: if he does not believe this, it is better to say so outright, than to undermine the credit of the sacred writer by plausible *explanations*, the effect of which is to shew that no miracle was really needed, although they sometimes condescend to cover the nakedness of the implication with the rag of a miracle, unworthy of the occasion, and unequal to the effect intended to be produced. Even supposing that the Israelites, in the warmth of their feelings, saw all the transaction through a magnifying medium, this could not be the case with the neighbouring tribes and nations, as the manner in which they were affected by it shews. That the event altogether had no resemblance to any phenomenon which the Red Sea exhibited at other times, is evinced by the incidental but unequivocal acknowledgment of the neighbouring nations (see the texts referred to in the note to chap. xiii. 20), and by the astonishment and alarm which it inspired. Its effect upon the Hebrews themselves equally proves the miraculous character of the transaction. When they saw the 'great work' which the Lord had done to seal their redemption from Egypt, 'they believed in him;' and in after times its stupendous and undoubted character, occasioned their successive historians, prophets, poets, and didactic writers, more frequently to refer to this miracle than to any other of the extraordinary manifestations of Divine power which the Old Testament records.

## CHAPTER XV.

1 *Moses' song.* 22 *The people want water.* 23 *The waters at Marah are bitter.* 25 *A tree sweeteneth them.* 27 *At Elim are twelve wells, and seventy palm trees.*

THEN sang 'Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

3 The LORD is a man of war: the LORD is his name.

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as a stone.

6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall 'destroy them.

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who is like unto thee, O LORD, among the 'gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

14 'The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

16 'Fear and dread shall fall upon them; by the greatness of thine arm they shall be as

1 *Wisd. 10. 20.*2 *Or, repossess.*3 *Or, mighty ones.*4 *Deut. 2. 25. Josh. 2. 9.*5 *Deut. 2. 25. Josh. 2. 9.*

still as a stone; till thy people pass over, O LORD, till the people pass over, *which* thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, *which* thou hast made for thee to dwell in, in the Sanctuary, O LORD, *which* thy hands have established.

18 The LORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

20 ¶ And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

22 ¶ So Moses brought Israel from the Red sea, and they went out into the wilderness of

Shur; and they went three days in the wilderness, and found no water.

23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called 'Marah.

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the LORD; and the LORD shewed him a 'tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

27 ¶ And they came to Elim, where *were* twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

<sup>6</sup> That is, bitterness.

<sup>7</sup> Eccles. 38. 9.

<sup>8</sup> Num. 33. 9.

Verse 10. 'Lead.'—The specific gravity of lead being somewhat more than 11, that is, eleven times heavier than water, its rapid descent when thrown into that fluid is pointed at in this sublime poem as representing the unchecked impetus with which the host of Pharaoh sank at the return of the waters. It is probable that a piece of lead was fastened to the end of the sounding-line in the time of Moses, as it is at this day, whence the comparison becomes more striking and natural.

19. 'For the horse of Pharaoh,' etc.—The sublime poem of Moses appears to end with the rapturous burst of exultation in the preceding verse. But if the present verse is to be taken as a part of the song, it must be regarded as containing what the Greeks call the *epiphonema*, which includes the whole subject of the piece, like the first chorus. But we have no doubt that the triumphal hymn really terminates with the eighteenth verse; and that this is to be joined to the two following verses as a brief recapitulation, in simple prosaic narrative, of the great event which gave occasion to the song.

20. 'Miriam the Prophetess.'—The Hebrew מִרְיָם Miriam, the Greek Μιράμη, the Latin Maria, and the English Mary, are all different forms of the same name. It does not at first sight appear in what sense Miriam is called 'a prophetess,' but it is probable from the fact that she in common with Moses and Aaron, and like Deborah, Huldah, and Anna, was made in some degree the organ of divine communications. See Num. xii. 1; Micah vi. 4. But some, who feel unwilling to assign this degree to Miriam, remind us that the word 'prophesy' in Scripture, often means no more than the act of playing upon musical instruments, and urge that 'prophetess' can here signify no more than a woman eminently skilled in music. And this interpretation derives some sanction from the fact that Miriam is so designated only upon this particular occasion, when leading the responsive choir of female musicians.

— 'All the women went out after her with timbrels and with dances.'—The Hebrew word תִּמְבֵּלִים *tiph* occurs about

twenty times in Scripture, in half of which it is rendered 'timbrel,' and in the other half 'tabret,' a variety of rendering not unusual in the authorized version, but which tends to breed unnecessary confusion. We have noticed this instrument under Gen. xxxi. 27; and have here to call attention to it chiefly in its Egyptian connections. There is much room to think that a people freshly come from Egypt, employed the instruments of this kind which were used in that country, especially as, from the different shapes which the tabrets of that country bear in the ancient paintings, it is evident that the Egyptians had paid much attention to its construction, and could offer it under varieties of form and corresponding modifications of sound to a people abiding among them, who had been probably acquainted before with but one form of the instrument. The Egyptian forms of the tambourine are shown in the cut which we introduce from a mural painting at Thebes. They are of three shapes: one was circular, another square or oblong, and the other consisted of two squares separated by a bar. They were all beaten by the hand, and often used as an accompaniment to the harp and other musical instruments. The tambourine was usually played by females, who are represented as dancing to its sound without the accompaniment of any other instruments. The imperfect manner of the representation does not allow us to discover whether these Egyptian instruments had such moveable pieces of metal let into the frame as we find in the Eastern and European tambourines of the present day; but from the manner in which the tambourine is held up after being struck, their presence may be inferred; and we know that the ancient Greek instruments, which were confessedly derived from the East, had balls of metal attached by short thongs to the circular rim; and there are even examples in the paintings at Herculaneum of tambourines in which, as in our own, circular pieces of moveable metal are let into the frame itself; and this is not now unusual in the east.

Among the Hebrews, it was particularly the instrument



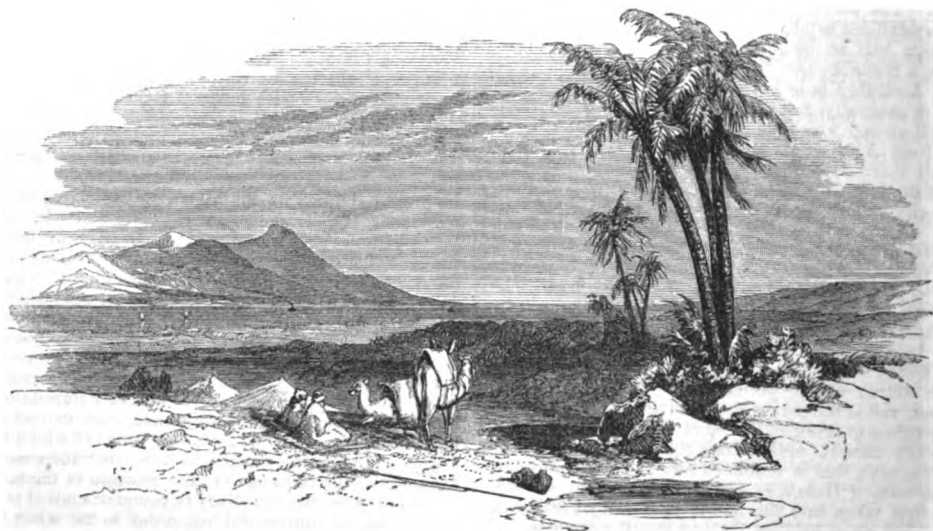


DANCE OF EGYPTIAN FEMALES WITH TIMBERELA.

of the women; was often accompanied by dancing, was used in religious and civil festivals, and was silent in wars and desolations (comp. Gen. xxxi. 27; 2 Sam. vi. 5; Ps. lxxviii. 25; Isa. xxiv. 8); all which particulars are entirely conformable to those which the Egyptian paintings and sculpture exemplify; and are indeed similar to the existing practices of the East.

22. *'They went out into the wilderness of Shur.'*—This is called the desert of Etham in Num. xxxiii. 8. We have shewn in the note on Gen. xvi. 17, that the name of the Desert of Shur was applied to the whole of the desert between and bordering on Palestine and Egypt. We should probably not be far wrong in fixing the point of egress

at or not far below Ayun Musa, the Fountains of Moses, where the host probably obtained water. So large a body, passing in a time comparatively short, must have passed in considerable breadth—probably of a mile or two—and as the fountain is more to the north than the valley of Bedea upon the opposite side, it may be quite sufficient to suppose that the upper side of the opening, and consequently the upper, or left flank of the emerging host, touched upon, or was not far below, Ayun Musa. A number of green shrubs, springing from numerous hillocks, mark the landward approach to this place. Here are also a number of neglected palm-trees grown thick and bushy for want of pruning. The springs which here rise out of the



AYUN MUSA.—FOUNTAINS OF MOSES.

ground in various places, and give name to the spot, are soon lost in the sands. The water is of a brackish quality, in consequence, probably, of the springs being so near the sea; but it is, nevertheless, cool and refreshing, and in these waterless deserts affords a desirable resting-place. The view from this place, looking westward, is very beautiful, and most interesting from its association with the wonderful events which it has been our duty to relate. The mountain chains of Attaka, each running into a long promontory, stretch along the shore of Africa; and nearly opposite our station we view the opening—the Pi-ha-hiroth—the ‘mouth of the pass,’ formed by the valley in the mouth of which the Hebrews were encamped before they crossed the sea. On the side where we stand, the access to the shore from the bed of the gulf would have been easy. And it deserves to be mentioned, that not only do the springs bear the name of Moses, but the projecting headland below them, towards the sea, bears the name of Ras Musa. Thus do the Cape of Moses and the Cape of Deliverance look towards each other from the opposite shores of the Arabian Gulf, and unite their abiding and unshaken testimony to the judgments and wonders of that day in which the right hand of Jehovah was so abundantly ‘glorified in might.’

23. ‘*Marah*.’—The Hebrews probably made some stay at or near Ayun Musa before they proceeded on their journey. They then travelled for three days without finding any water, and then came to Marah, where the water they did find was too bitter for use. During the first portion of this journey the Hebrews travelled over a wild uneven region, having on their left hand the deep blue waters of the Red Sea, and away to the right, at the distance of ten or twelve miles from the shore, their view was bounded by the mountain range called Jebel er-Raha. At about nine miles below Ayun Musa they passed a low range of hills, which brought them into another plain of great extent, called El Ahta, less uneven than the former, and still bounded on the east by the mountains, and on the west by the sea. This plain takes the name of Waradan, after the wady of that name has been passed. For several miles it is composed chiefly of sand, with an intermixture of pebbles and loose stones, and then the route leads over a range of low hills into another plain less extensive and more undulating, whose surface is composed for the most part of loose rock. The western mountains here approach nearer to the sea, in very broken, irregular masses. The plain is gradually lost in a succession of low, bare sandhills, among which occasionally appear some ledges of rock, of no great extent. The narrow vallies between them are refulgent with crystallised sulphate of lime, which covers the sand in layers half an inch thick. At length they came to Marah, a reminiscence of which name exists in the present Wady Amarah, a mile beyond which is the Ain Hawarah, which is generally, and with sufficient reason, regarded as the well around which the Israelites encamped. The distance from Ayun Musa to this is thirty-six miles, which is a full three days’ journey for a host so encumbered as that of the Israelites. The fountain of Hawarah is situated in a rocky valley, two or three miles in diameter. It is near the centre of this valley, and springs out of the top of a mound which has the form of a flattened hemisphere, and an elevation of perhaps thirty or forty feet above the general level of the valley. The water rises into a basin, which is formed by the deposit of a hard shiny substance, and may be from eight to ten feet long, by a breadth somewhat less. In depth it is about five or six feet, and contains three feet of water. The taste of the water answers to that of the Marah of the present text. It is extremely unpleasant, and is the only water near the Red Sea which the Arabs refuse to drink, except in cases of extreme necessity; and even camels, unless very thirsty, abstain from it. Dr. Olin says, that it reminded him of a weak solution of Epsom salts. (*Travels*, i. 359.) Lord Lindsay states that when first taken into the mouth it is insipid rather than bitter; but when held in the mouth a few seconds, it becomes extremely nauseous (*Letters*, ii. 263). See also Borrer’s *Journey*, p. 303; Burckhardt remarks: ‘The com-

plaints of the bitterness of the water by the children of Israel, who had been accustomed to the sweet water of the Nile, are such as may be daily heard from the Egyptian peasants and servants who travel in Arabia. Accustomed from their youth to the excellent water of the Nile, there is nothing they so much regret in countries distant from Egypt; nor is there any eastern people who feel so keenly the want of good water as the present natives of Egypt.’

25. ‘*The LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet.*’—The use of certain plants and vegetable juices in correcting the bad qualities of water, admits of ample illustration. It is understood that the original inducement of the Chinese to the use of tea was for the purpose of correcting the bad qualities of their water; and our early colonists in America infused in the water, for the same purpose, the branches of sassafras. (Burder’s *Oriental Literature*, vol. i. p. 146.) Niebuhr also, speaking of the Nile, observes, ‘The water is always somewhat muddy; but by rubbing with bitter almonds, prepared in a particular manner, the earthen jars in which it is kept, this water is rendered clear, light, and salutary.’ Mr. Roberts, in his *Oriental Illustrations*, has some interesting observations concerning the practices of the Hindoos with reference to this subject. He informs us that the brackish water in the neighbourhood of the salt pans or of the sea, is often corrected by the natives throwing into it the wood called *Perru-Nelli* (*Phyllanthus emblica*); and should the water be very bad, the well is lined with planks cut out of this tree. He adds: ‘In swampy grounds, or where there has not been rain for a long time, the water is often muddy and very unwholesome. But Providence has again been bountiful by giving to the people the *Teatta Maram* (*Strychnos potatorum*). All who live in the neighbourhood of such water, or who have to travel where it is, always carry a supply of the nuts of this tree. They grind one or two of them on the side of an earthen vessel: the water is then poured in and the impurities soon subside.’

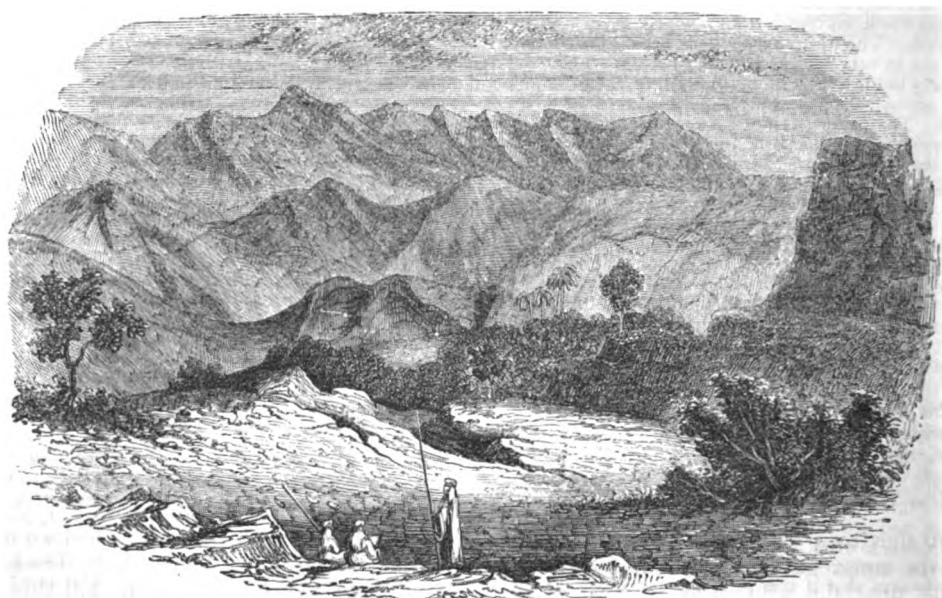
With particular reference to Marah, Burckhardt remarks that he had frequently inquired among the Bedouins in different parts of Arabia, whether they possessed any means of effecting such a change by throwing wood into it, or by any other process: but he could never learn that such an art was known. This is important, because such a tree and process of rectification being locally unknown, the necessity for the divine indication of such a tree, and, possibly, of giving to it curative qualities for the occasion, becomes apparent. It shews that such trees do not exist as a common or obvious resource, or else surely their useful properties would be known to the Arabs, to whom they would be of incalculable value. These considerations neutralize the subsequent observations of Burckhardt, who, when he comes a few miles further down to the Wady Gharendel, observes that it (the Wady) contains among other trees and shrubs the thorny shrub Gharkad, the *Peganum retusum* of Forskal, which is extremely common in this peninsula, and is also met with in the sands of the Delta, on the coasts of the Mediterranean. ‘Its small red berry, of the size of the grain of the pomegranate, is very juicy and refreshing, much resembling a ripe gooseberry in taste, but not so sweet. The Arabs are very fond of it, and I was told that when the shrub produces large crops they make a conserve of the berries. The gharkad delights in a sandy soil, and reaches its maturity in the height of summer when the ground is parched up, exciting an agreeable surprise in the traveller, at finding so juicy a berry produced in the driest soil and season.’ In a note to this, he asks, ‘Might not the berries of this shrub have been used to sweeten the waters of Marah?’ After quoting the authorized version of the text, he proceeds:—‘The Arabic translation of this passage gives a different, and perhaps more correct reading: “And the Lord guided him to a tree, of which he threw something into the water, which then became sweet.” I do not remember to have seen any gharkad in the neighbourhood of Hawarah, but Wady Gharendel is full of this shrub. As these conjectures did not occur to me when I was on the spot, I did not inquire of the Bedouins whether they ever sweetened water with the juice of the berries, which

would probably effect this change, in the same manner as the juice of pomegranate grains expressed into it.' This is scarcely consistent with what he says before, that he had asked them whether they had *any* means for effecting such a change, and they answered in the negative. We have no hesitation in rejecting his supposition; because it would not have been necessary for the Lord to have shewn Moses so common a plant; nor, being so common, is it likely that Moses, who had lived so long in the desert, would be unacquainted with the curative property of the berries, if they had any such property at all; but, above all, the Israelites were at Marah in April, when the gharkad could have had no berries, as, according to Burckhardt's own account, the fruit does not attain maturity till the middle of summer.

27. '*They came to Elim, where were twelve wells and three-score and ten palm-trees.*'—This station is usually identified with the Wady Gharendel, about eight or nine miles south by east of Hawarah. This is the largest of the wadys on the west side of the peninsula. It is not like those which the Israelites had previously passed, a mere depression in the plain, but a valley enclosed by high hills. It is about a mile broad, and stretches far away to the north-east. So agreeable is a little verdure to the eyes after the dreary scenes which have been passed, that the Wady Gharendel is usually described in somewhat glowing colours, as highly fertile, and filled with palm-trees, shrubs, and verdure. But, in truth, the valley has no soil but drifting sand, and the vegetation is very scanty, ninety-nine parts in a hundred of the entire surface being perfectly bare. Tamarisks, and a few other shrubs on which camels browse, are scattered thinly over the surface, and a few acacias may be seen. Eight or ten stunted palm-trees are scattered along the road for a mile or more, and are of interest in connection with the intimation in the text of the presence of twelve palm-trees at Elim. Of the twelve wells, one only remains, of which the water is hardly drinkable. The others have been probably filled with drift sand, and might easily be restored. In all the fountains of the desert, wells are of little depth, and if neglected

for a short time become choked with sand, and perhaps lost. This place is on the great road along which the Israelites would naturally march; it is within a practicable distance from Marah, their last station; and it unites the indispensable advantages of water, and an ample plain, suitable for the encampment of so large a host as that of the Israelites—which are not to be found any where else in the neighbourhood. In fact, the identity of Wady Gharendel with Elim may now be taken as a settled point of this route. It is true that Dr. Shaw, and others before him, but hardly any since, place Elim at a place near Tor, where there are a number of palm-trees around a well which the people of Tor call 'Hummam Musa,' the bath of Moses, and which they hold in veneration on the ground that the tent of Moses was pitched near it. But this is obviously connected with the untenable position that the passage of the Red Sea took place at Tor; for the spot would be forty or fifty miles out of the way of a party coming from the north to Mount Sinai, by a route never taken by any persons or caravans visiting the mountain.

— '*Palm-trees.*'—The Date-palm (*Phœnix dactylifera*) is one of the noblest trees that adorn the solitary waste, and the most useful that man has converted to the purposes of nutriment and comfort. In the forest the eye recognises the lofty palm, while the remainder of the vegetable creation lose their individuality in the confusion of varied tints and forms. The presence of the palm is an unerring sign of water; hence the weary Israelites found water where they found palm-trees. The cut we have given represents a specimen of the palm-tree which Laborde found, growing wild in one of the valleys of Sinai. With reference to it, he observes:—'We always represent the trunk of a palm-tree shooting up to some distance, and then suffering its curved branches to spring forth, from which gracefully hang the dates, as brilliant as corals; never reflecting that all this elegance is the effect of art. The opposite wood-cut exhibits a palm-tree, such as it may be found in a wild state, growing larger from year to year, making for itself a rampart of its decayed branches, and rising, as it were, perpetually from its own ruins.'



WADY GHARENDEL.—ELIM.



WILD DATE-PALM, FOUND IN THE SINAI MOUNTAINS.

## CHAPTER XVI.

1 *The Israelites come to Sin.* 2 *They murmur for want of bread.* 4 *God promiseth them bread from heaven.* 11 *Quails are sent,* 14 *and manna.* 16 *The ordering of manna.* 25 *It was not to be found on the sabbath.* 32 *An omer of it is preserved.*

AND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness :

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, *and* when we did eat bread to the full ; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 ¶ Then said the LORD unto Moses, Behold, I will rain bread from heaven for you ;



and the people shall go out and gather <sup>a</sup>a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what *are* we, that ye murmur against us?

8 And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him; and what *are* we? your murmurings *are* not against us, but against the LORD.

9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD <sup>a</sup>appeared in the cloud.

11 ¶ And the LORD spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God.

13 ¶ And it came to pass, that at even <sup>a</sup>the quails came up, and covered the camp: and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* <sup>a</sup>a small round thing, as small as the hoar frost on the ground.

15 And when the children of Israel saw it, they said one to another, *'It is manna:* for they wist not what it *was*. And Moses said unto them, *'This is the bread which the LORD hath given you to eat.*

16 ¶ *This is the thing which the LORD hath commanded, Gather of it every man ac-*

*cording to his eating, an omer* <sup>a</sup>*for every man, according to the number of your* <sup>a</sup>*persons; take ye every man for them which are in his tents.*

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, <sup>a</sup>he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moses.

23 And he said unto them, *This is that* which the LORD hath said, To morrow *is* the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that to day; for to day *is* a sabbath unto the LORD: to day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

27 ¶ And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the

<sup>a</sup> Heb. the portion of a day in his day.

<sup>a</sup> Or, *What is this?* or, *It is a portion.*

<sup>a</sup> Heb. souls.

<sup>a</sup> Chap. 13. 21.

<sup>a</sup> Num. 11. 31.

<sup>a</sup> John 6. 31. 1 Cor. 10. 3.

<sup>a</sup> 2 Cor. 8. 18.

<sup>a</sup> Num. 11. 7. Psal. 78. 24. Wisd. 16. 30.

<sup>a</sup> Heb. by the poll, or, head.

name thereof Manna: and it *was* like coriander seed, white; and the taste of it *was* like wafers *made* with honey.

32 ¶ And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein,

and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

35 And the children of Israel did eat manna forty years, <sup>10</sup>until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer is the tenth *part* of an ephah.

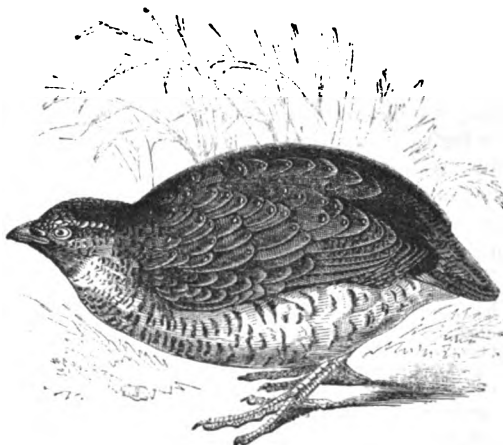
<sup>10</sup> Josh. 5. 12. Nehem. 9. 15.

Verse 1. 'Came unto the wilderness of Sin, which is between Elim and Sinai.'—The object of the present narrative is manifestly historical, not topographical, and hence several stations are omitted at which nothing remarkable occurred. In Numb. xxxiii. the names of the stations omitted here are preserved. From v. 10 it appears that between Elim and the wilderness of Sin, there was an encampment 'by the sea.' In passing southward from Gharendel, the Israelites soon ceased to have the sea open on their right hand, as they had to pass *inside* a mountain called Jebel Hummam, which is lofty and precipitous, extending in several peaks along the shore, and, without doubt, the 'encampment by the sea' was where they again came out upon the sea, by the present wady Taiyibeh, and encamped at its mouth. The fact that they encamped by the sea at all is important, as shewing that they did not pursue their course to Sinai by the upper road, which travellers now usually take; but advanced along the shore into the great plain which, beginning near el Murkhah, extends with greater or less breadth almost to the extremity of the peninsula. This plain, in its broadest part, north of Tor, is called el-Kaa. This desert plain is doubtless the wilderness of Sin, which forms the next station mentioned in the text. Had they not come down into this plain, they would not, after passing Jebel Hummam, have turned down to the sea, but would have gone off to the central region, in quite an opposite direction. From this plain—the desert of Sin—they could enter the mountains at various points, either by the nearer routes through Wady Shellal and Mukutteh, or perhaps by the mouth of the Wady Feiran itself. The reader, on consulting a good map, will be aware that the two former wadys lead into Wady Feiran, and the only question seems to be, whether they thus entered that wady, or through its own proper mouth further down. The question is immaterial, as both routes concur in favour of a passage through Wady Feiran to the mountains. In Num. xxxiii. 12, 13, two stations, intermediate between the wilderness of Sin and Rephidim, are given, namely Dophkah and Alush; but they are mentioned so indefinitely, that no hope remains of their ever being identified.

13. 'Quails.'—<sup>11</sup>selav. Quails (*Coturnix dactylisomans*) are remarkable for their migratory habits. These birds remove in prodigious flocks from place to place, having previously remained solitary during the period of incubation. They are often seen crossing the Mediterranean in their passage to and from Africa, and it is said that on some occasions more than a hundred thousand have been killed about Naples at one time. There can be no doubt that this bird of passage of the Levant is the *selav* of the sacred writer; and though quails might settle in countless swarms around the tents of the Israelites without a miracle, yet nothing but the fiat of the Almighty could have sent them thither at an appointed time.

15. 'They said one to another, It is manna; for they wist not what it was.'—This passage in our translation is incor-

rect and contradictory; for how could the Hebrews be ignorant what it was, if they at once declared it to be manna? Josephus says expressly, that *man* is a particle of interrogation; and so the Septuagint understands it. Hence we may consistently and properly render the clause, 'They said one to another, What is it? [*man-hu*?] for they knew not what it was.'



QUAIL.

We shall abstain from perplexing our readers with a statement of the various attempts which have been made to identify this manna with the natural condensed juices or gums from certain shrubs or trees, to which the name has been applied: for the manna of Scripture has been sought not merely in the produce of one gum-exuding plant, but of many. The strongest claim to identity applies to the substance, still called by the Arabs *mann*, which is produced in the peninsula of Sinai; but we have already stated, that Arah identifications, whether of sites or products, or any thing else, are not of the least value, unless supported by other and strong corroborations. We take this, however, because if it be not the manna of Scripture, no other natural product can pretend to the distinction. The best and most complete account of it is given by Burckhardt. Speaking of the Wady es-Sheikh, to the north of Mount Serbal, he says, 'In many parts it was thickly overgrown with the tamarisk or *tarfa*; it is the only valley in the peninsula where this tree grows, at present, in any great quantity, though some small bushes are here and there met with in other parts. It is from the *tarfa* that the manna is obtained; and it is very strange that the fact should have remained unknown in Europe till M. Seetzen mentioned it in a brief notice of his tour to Sinai, published



in the *Mines de l'Orient*. This substance is called by the Arabs *mann*, and accurately resembles the description of the manna given in Scripture. In the month of June it drops from the thorns of the tamarisk upon the fallen twigs, leaves and thorns, which always cover the ground beneath the tree in the natural state: the manna is collected before sunrise, when it is coagulated, but it dissolves as soon as the sun shines upon it. The Arabs clean away the leaves, dirt, etc. which adhere to it, boil it, strain it through a coarse piece of cloth, and put it into leathern skins; in this way they preserve it till the following year, and use it, as they do honey, to pour over their unleavened bread, or to dip their bread into. I could not learn that they ever made it into cakes or loaves. The manna is found only in

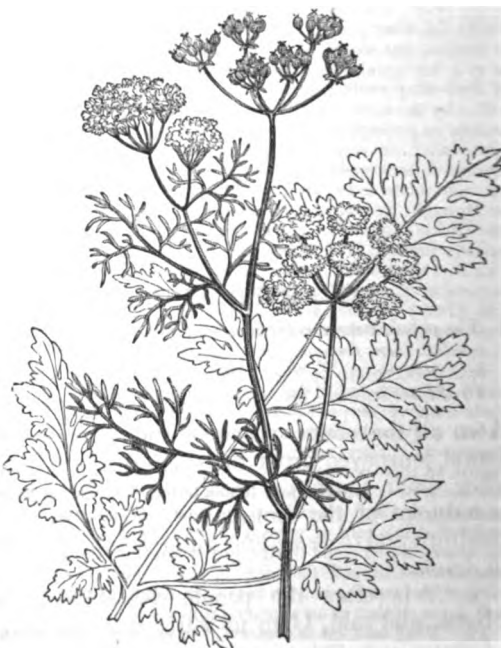
TAMARISK (*Tamarix Gallica*).

years when copious rains have fallen; sometimes it is not produced at all. I saw none of it among the Arabs, but I obtained a piece of last year's produce at the convent; where, having been kept in the cool shade and moderate temperature of that place, it had become quite solid, and formed a small cake: it became soft when kept some time in the hand, if placed in the sun for five minutes, but when restored to a cool place it became solid again in a quarter of an hour. In the season at which the Arabs gather it, it never acquires that degree of hardness which will allow of its being pounded, as the Israelites are said to have done, in Num. xi. 8. Its colour is dirty yellow, and the piece which I saw was still mixed with bits of tamarisk leaves; its taste is agreeable, somewhat aromatic, and as sweet as honey. If eaten in any considerable quantity, it is said to be slightly purgative. The quantity of manna collected at present, even in seasons when the most copious rains fall, is very trifling, perhaps not amounting to more than five or six hundred pounds. It is entirely consumed among the Bedouins, who consider it the greatest dainty which their country affords. The harvest is usually in June, and lasts six weeks; sometimes it begins in July. (*Tour in the Peninsula of Mount Sinai*.) Ehrenberg has examined and described this shrub, which he calls *Tamarix mannifera*, but which seems to be only a variety of *T. Gallica*. The gummy exudation he considers to result from the puncture of an insect which he found upon it, and which he calls *Coccus manniparus*; and others have been of the same opinion. Both the plant and the insect are figured in his great work, *Symbola Physica*. Lieutenant Wellstead confirms Burckhardt's statement; but adds, that the whole product is not consumed in the Peninsula—a part being taken to Cairo, and a considerable portion sold to the Sinai monks, who retail it (as manna?) to the Russian pilgrims. He was assured by the Bedouins that the produce of a fruitful season did not exceed 150 noja (about 700 pounds), and that it was usually disposed of at the rate of

60 dollars the noja, equal to nearly three pounds sterling per lb.

If, for a moment, we allow this to be the manna of Scripture, let us see to what extent a miracle is still required to account for the phenomena recorded there. This *mann* is only yielded six weeks in the year; but the manna of Scripture was supplied at all times of the year during forty years, and a double supply came regularly every Friday, to compensate for its being intermitted on Saturday. It fell also in the Hebrew encampment, wherever it happened to be, in all the country between Sinai and Palestine. The *mann* of Sinai may be kept from one year to another; but the manna, if kept till the day after that on which it was gathered, bred maggots, became noisome, and was unfit for use—except once a week, when its freshness was preserved for two days; and except also in the instance of the vessel full of it, which was directed to be preserved as a standing memorial of this wonderful provision. The *mann* is found, under the shrubs which produce it, in adhesive particles, whereas the manna was showered down around the Hebrew encampment. When, therefore, so many miraculous circumstances must in any case be allowed—if the identity of the *mann* and manna be conceded, we really do not see how the believer can do other than consider the supply as altogether miraculous; or how the unbeliever can do better than reject the account altogether. There is no middle path. In attempting to account for the matter on natural principles, so much that is miraculous must be admitted, that it cannot be worth while to contend about the remainder.

As to the substance itself, the identity, or even resemblance, does not seem to us so well established as Burckhardt conceives. Besides the differences, involving a miracle, to which we have alluded, its appearance and colour do not correspond with the description of manna, as 'a small round thing, as small as the hoarfrost . . . like coriander seed, and its colour like a pearl.' Besides, the *mann* dissolves in heat, after it has been kept for a long time in a solid state; but the manna was found in a solid state; and although it dissolved in the sun if not gathered early in the morning, yet if collected it might be pounded into meal, and baked as bread. Burckhardt's manna could not be powdered into meal, and would melt in the attempt

CORIANDER (*Coriandrum sativum*).

to bake it. Moreover, if it was a natural or common product, how is it that the Israelites did not know what it was? (v. 15, and Deut. viii. 16); and how, in that case, could it have been worth while, after the supply had ceased, to preserve a quantity of the manna in the tabernacle and temple as an evidence of the miracle to future generations? See further on this subject in the author's *Physical History of Palestine*, i. 275—278.

Since this note was first written in 1835, much attention has been given to the subject by travellers and others; but we have nothing to add, as no new fact has been produced or fresh conclusion exhibited.

31. '*Coriander*.'—It is generally agreed that the Hebrew word *קִי* *gad*, does really represent the coriander. This, the *Coriandrum sativum* of botanists, is an umbelliferous plant akin to the parsley in family characteristics. The flowers grow in an umbel, and are individually small and white. The leaves are much divided, and smooth. The seeds are employed, from their aromatic nature, in culinary purposes, and hence their round and finished shape is well known. In the umbelliferous plants the fruit uniformly separates into two similar halves, which are the seeds; but in the coriander they continue united after they are ripe. If we examine the seed we shall perceive very readily that it is compounded of two, while a reference to the parsley, or any other example of the umbelliferous family, will illustrate the peculiarity of the coriandrum in this respect. The word *κόριον*, employed by the Septuagint, is evidently

the parent of *kopiarion* of Theophrastus, whence the Latin *coriandrum*. It is diffused over all the regions of the old world, hence the simile is intelligible to the inhabitants of the greater portion of the globe.

33. '*Take a pot, and put an omer full of manna therein.*'—There have been very different opinions as to the material and form of this vessel. The Rabbins disagree among themselves on the subject, some describing it as of earthenware; while others think it was glass, and others still contend for brass or copper. But the Septuagint says it was of gold; and St. Paul, whose authority is final, states the same (Heb. ix. 4). As to its form, it is generally understood as of an urn-like figure. Reland thinks that it had a lid or cover like the pots in which wine was kept, and corroborates his conclusions on the subject generally by giving figures of the manna-pot, as represented on some Samaritan medals, which must be allowed to furnish the best authority on the subject that we are now able to obtain. These medals represent it as having two long handles or ears; and Reland shows that vessels of this form were called '*asses*,' both by the Greeks and Romans; perhaps on account of the ears; and he very ingeniously traces to this circumstance the origin of a calumny, which Josephus confutes without explaining how it arose:—this was, that when Antiochus plundered the Temple, he found there the figure of an ass's head, all of gold, which was worshipped by the Jews. Others, however, account for this scandalous charge in a different way.



SAMARITAN COINS, SHOWING THE ALLEGED FORM OF THE GOLDEN POT OF MANNA.

## CHAPTER XVII.

- 1 *The people murmur for water at Rephidim.* 6 *God sendeth them for water to the rock in Horeb.* 8 *Amalek is overcome by the holding up of Moses' hands.* 15 *Moses buildeth the altar JEHOVAH-nissi.*

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

2 'Wherefore the people did chide with Moses, and said, Give us water that we may

drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the

elders of Israel; and thy rod, wherewith <sup>2</sup>thou smotest the river, take in thine hand, and go.

6 <sup>3</sup>Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place 'Massah, and 'Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

8 ¶ <sup>4</sup>Then came Amalek, and fought with Israel in Rephidim.

9 And Moses said unto 'Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

12 But Moses' hands *were* heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 ¶ And the LORD said unto Moses, Write this *for* a memorial in a book, and rehearse it in the ears of Joshua: for <sup>5</sup>I will utterly put out the remembrance of Amalek from under heaven.

15 And Moses built an altar, and called the name of it 'JEHOVAH-nissi:

16 For he said, <sup>6</sup>'Because <sup>7</sup>the LORD hath sworn *that* the LORD *will* have war with Amalek from generation to generation.

<sup>2</sup> Chap. 7. 20. <sup>3</sup> Num. 20. 9. <sup>4</sup> Psal. 78. 15, and 105. 41. <sup>5</sup> Wisd. 11. 4. <sup>6</sup> 1 Cor. 10. 4. <sup>7</sup> That is, *temptation*.  
<sup>8</sup> That is, *chiding, or, strife*. <sup>9</sup> Deut. 25. 17. <sup>10</sup> Wisd. 11. 3. <sup>11</sup> Called *Jesus*, Acts 7. 45.  
<sup>12</sup> Num. 24. 20. <sup>13</sup> 1 Sam. 15. 3. <sup>14</sup> That is, *the LORD my banner*. <sup>15</sup> Or, *Because the hand of Amalek is against the throne of the LORD*, therefore, &c. <sup>16</sup> Heb. *the hand upon the throne of the LORD*.

Verse 1. '*Rephidim*.'—In the note on xvi. 1, we have brought the Israelites into Wady Feiran; and we have now to state that this valley appears to us to be the Rephidim of the text. The words '*in Rephidim*,' which occur again in v. 8, indicate rather a valley or district than a particular spot; though we may admit that the name may have described rather a part than the whole of the valley. If we regarded Mount Serbal as Sinai, we should be inclined to place the camp of Israel towards the nearer or western extremity of the valley, but if Sinai be the mount indicated by tradition (Jebel Musa), then at the further or eastern end—for it is clear that, after leaving Rephidim, the host had one day's journey before arriving at the mount before which they so long remained encamped. The difference is of little consequence: but it is of much consequence that Rephidim should be sought in or near this valley; and all the reconsideration we have been able to bestow on the subject confirms rather than weakens the conclusion we ventured to advance when the materials for a correct judgment were much less copious than they have since become. Till we expressed this conviction, it had been the custom of travellers to accept without examination the tradition of the monks, and from them of the Arabs, who indicate the Rephidim of the text in the upper and central region of the mountains. In rejecting this position, we feel we are not only illustrating the consistency and truth of the narrative, but are also assisting to obviate a doubt which has been cast upon the miracle performed at Rephidim. If we take the place commonly indicated, at the very foot of Mount St. Catherine, as the true scene of the miracle, how happens it that, after leaving Rephidim, the Israelites made a further stage to Sinai, when the place locally indicated is at Sinai? and besides, here, in the higher regions of the mountains, water naturally abounds in every direction, and the miracle would not have been necessary; whereas, near the spot we indicate, no water is to be found; and the Hebrew host must have suffered so much in crossing the desert of Sin, as to account for their urgent need

of water and their clamour for it. Where we fix Rephidim, they must have wanted water; but where it is commonly fixed, they would have had ample opportunity to quench their thirst, not only on their arrival, but before coming thither. It is indeed certain that water was at no great distance before them, even at the Rephidim we have chosen; and it may be asked why they were not directed to advance, instead of being supplied by miracle. This question certainly conveys a less forcible objection, than to ask why they were supplied by miracle in a place where water was naturally abundant. The answer to the former question, however, might be that the Hebrews were at the last extremity of thirst, and too much exhausted by their journey through the desert to proceed further. But we have a still stronger answer, which to our minds is conclusive in favour of the position we have assigned, and which is also of importance for the incidental elucidation it affords of the attack of the Amalekites, which has hitherto only formed the foundation for random conjectures. The fact is, that their progress from the region of drought to that of water was cut off by the Amalekites, who occupied the outskirts of the watered region at Wady Feiran. We gather this fact from a passage, quoted for another purpose, from the Arabian geographer Makrizi, by Burckhardt, who does not himself seem to have perceived its important bearing on the present subject. Makrizi, in speaking of the town of Feiran here, in the valley of the same name, says it was *one of the towns of the Amalekites*. The ruins of this and other towns, with towers, aqueducts, and sepulchral excavations, still appear in the valley and the mountains on each side. The valley was evidently 'then' once occupied by a settled people; and, as the sacred text mentions an attack from the Amalekites at Rephidim, it is satisfactory and reasonable to conclude that Makrizi is right in saying that the valley was occupied by this people; and it is safe to infer that they did not care to admit the further progress of the Hebrews, and perhaps, having also their cupidity excited by the rich spoils which the Israelites had gathered from the Egypt





WADY FHIRAN.

tians, ventured to attack them, probably promising themselves an easy victory over such an undisciplined and mixed multitude.

The valley now called el Leja, which is usually indicated as the Rephidim of the text, occurs in the very highest region of the Sinai group, between the two peaks which respectively bear the name of Mount Musa, regarded as the Sinai of Scripture, and Mount St. Catherine, which is identified with Horeb. It is therefore so elevated a valley that it would be indeed miraculous were there no water in or near it. This valley is very narrow, and exceedingly stony, many large blocks having rolled down

from the mountains which overhang it. Upon the whole, there is not in the entire neighbourhood of the mountains a spot more unlikely to have been the scene of the miracle. However, in a place where the valley is about two hundred yards broad, there is an insulated block of red granite, about twelve feet high, and of an irregular shape, approaching to a cube, which the monks in the neighbouring convent concur with the Arabs in pointing out as the rock which Moses struck with his rod, and from which the water gushed forth. Down its front in an oblique line from top to bottom runs a seam of a finer texture, having in it several irregular horizontal crevices, some-



ROCK OF MOSES.

what resembling the human mouth, one above another. These are said to be twelve in number, but Dr. Robinson could only make out ten. The holes did not appear to him to be artificial, as Burckhardt and others allege: they belong rather to the nature of the seam in which they are found; but it is possible that some of them have been enlarged by artificial means. The seam extends quite through the block, and is seen at the back, where also there are similar crevices, although not quite so large. The

rock is a singular one, and doubtless was selected on account of that singularity, as the scene of the miracle, without regard to the historical probabilities of the case. There are some apertures upon its surface from which the water is said to have issued; they are about ten in number, and lie nearly in a straight line around the three sides of the stone, and are for the most part ten or twelve inches long, two or three inches broad, and from one to two inches deep; but a few are as deep as four inches.

## CHAPTER XVIII.

1 *Jethro bringeth to Moses his wife and two sons.*  
7 *Moses entertaineth him.* 13 *Jethro's counsel is accepted.* 27 *Jethro departeth.*

WHEN 'Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt;

2 Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back,

3 And her two sons; of which the 'name of the one *was* 'Gershom; for he said, I have been an alien in a strange land:

4 And the name of the other *was* 'Eliezer; for the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh:

5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:

6 And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

7 ¶ And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of *their* 'welfare; and they came into the tent.

8 And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had 'come upon them by the way, and *how* the LORD delivered them.

9 ¶ And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, Blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD *is* greater

than all gods: 'for in the thing wherein they dealt proudly *he was* above them.

12 And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.

13 ¶ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses' father in law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father in law, Because the people come unto me to enquire of God:

16 When they have a matter, they come unto me; and I judge between 'one and another, and I do make *them* know the statutes of God, and his laws.

17 And Moses' father in law said unto him, The thing that thou doest *is* not good.

18 'Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; 'thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:

20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people at all seasons: and it shall be, *that* every great

<sup>1</sup> Chap. 2. 16.  
<sup>2</sup> Heb. peace.

<sup>3</sup> Chap. 2. 22.  
<sup>4</sup> Heb. found them.

<sup>5</sup> Chap. 1. 10. 16. 22, and 5. 7, and 14. 18.  
<sup>6</sup> Heb. Fading thou wilt fade.

<sup>7</sup> That is, a stranger there.

<sup>8</sup> Deut. 1. 9.

<sup>9</sup> That is, my God is an help.  
<sup>10</sup> Heb. a man and his fellow.

matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace.

24 So Moses hearkened to the voice of his father in law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 ¶ And Moses let his father in law depart; and he went his way into his own land.

Verse 2. '*After he had sent her back.*'—We do not read in Exod. iv. of Moses sending back his wife and sons to Midian. He certainly took them with him when he set out for Egypt. It is concluded that he sent them back after the transaction, on the road which the fourth chapter records; but some of the Rabbins say that he took this course by the advice of his brother Aaron, when the latter came out to meet him on his approach to Egypt. Jarchi even gives the conversation that is pretended to have taken place on the occasion. The fact probably is, that he sent them back when he found that their safety might be endangered if they went with him, or from feeling that his care for them would, for the time, interfere too much with the due discharge of the great duty he had undertaken.

25. '*And Moses chose able men,*' etc.—Many writers think that, notwithstanding the subsequent appointment of the great council of seventy elders (Num. xi. 16.), the constitution here established continued to operate not only during the forty years' wanderings, but after the settlement in Canaan. In Egypt, the Israelites were probably subject to the Egyptian judges, and hence, no rules for the administration of justice being in operation among them when they left Egypt, Moses necessarily remained the sole judge of the nation, until the present very judicious plan was adopted. The institution is on a peculiar arithmetical principle, associated, apparently, with the military division of a host into thousands, hundreds, and tens. This was a model proper for them when encamping and marching in military array; but, if it continued to exist, it must have undergone considerable modification when

they came to settle in irregular masses in the land of their possession. It seems that the judges of tens decided small matters, but referred causes that could not be decided by them, or in which their decision was appealed from, to the judges of hundreds, and these again to the judges of thousands: Moses himself remaining the last resource. This arrangement is not in its principle unlike our own old Saxon constitution of sheriffs in counties; hundredors, or centgraves in hundreds; and decinors, or tythingmen, in tythings: and it probably affords the idea on which the latter institution was formed. Alfred, its author, was well acquainted with the Bible. In his institution the centgrave was subordinate to the sheriff, and the tythingman to the centgrave; and that the case was the same among the Hebrew judges is an obvious conjecture. Alfred's plan applied the principle to the state of a settled country, and furnishes an illustration of the manner in which it might have been, if it was not, applied when the Hebrews had obtained possession of Canaan. The Saxon plan made a territorial division into counties, hundreds, and tythings, corresponding to the division of jurisdiction; and this indeed seems an essential feature in the application of the principle to the state of a settled country. There must have been in the host of Israel sixty thousand judges of tens; and, as Michaelis observes, it is by no means probable that, in the public deliberative assemblies, they all had seats and voices. It is more probable that only those of hundreds, or even thousands, are to be understood when mention is made of judges in the great councils of Israel.

## CHAPTER XIX.

1 *The people come to Sinai.* 3 *God's message by Moses unto the people out of the mount.* 8 *The people's answer returned again.* 10 *The people are prepared against the third day.* 12 *The mountain must not be touched.* 16 *The fearful presence of God upon the mount.*

In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.

2 For they were departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

3 ¶ And 'Moses went up unto God, and the LORD called unto him out of the mountain,

saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 'Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself.

5 Now 'therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for 'all the earth *is* mine:

6 And ye shall be unto me a 'kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.



8 And 'all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

10 ¶ And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,

11 And be ready against the third day : for the third day the LORD will come down in the sight of all the people upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye go not up* into the mount, or touch the border of it : 'whosoever toucheth the mount shall be surely put to death :

13 There shall not an hand touch it, but he shall surely be stoned, or shot through ; whether *it be* beast or man, it shall not live : when the 'trumpet soundeth long, they shall come up to the mount.

14 ¶ And Moses went down from the mount unto the people, and sanctified the people ; and they washed their clothes.

15 And he said unto the people, Be ready against the third day : come not at *your wives*.

16 ¶ And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud ;

so that all the people that *was* in the camp trembled.

17 And Moses brought forth the people out of the camp to meet with God ; and they stood at the nether part of the mount.

18 And 'mount Sinai was altogether on a smoke, because the LORD descended upon it in fire : and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount : and the LORD called Moses *up* to the top of the mount ; and Moses went up.

21 And the LORD said unto Moses, Go down, 'charge the people, lest they break through unto the LORD to gaze, and many of them perish.

22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai : for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee : but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

\* Chap. 24. 3. 7. Deut. 5. 27, and 26. 17.

7 Heb. 12. 30.

\* Or, *cornet*.

\* Deut. 4. 11.

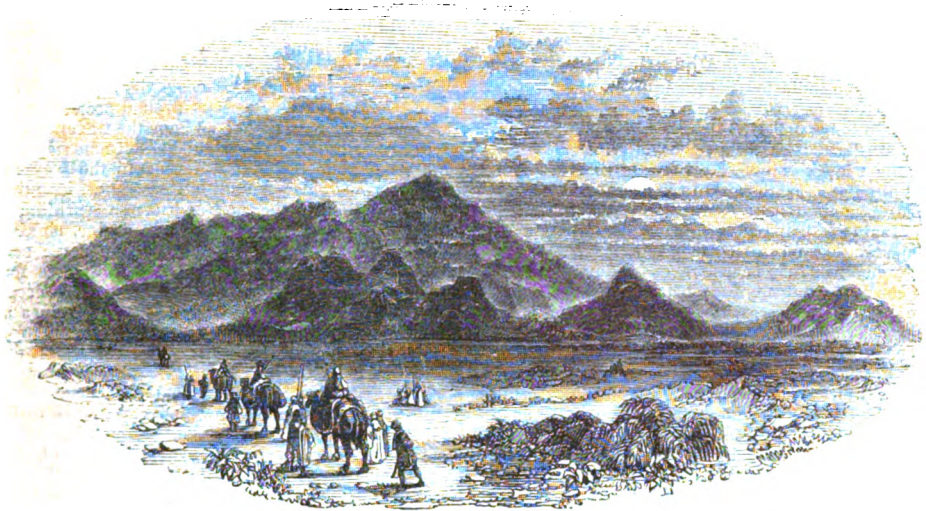
10 Heb. *contest*.

Verse 2. '*They were come to the desert of Sinai, and had pitched in the wilderness, and there Israel camped before the mount.*'—When the first edition of this work was published, the only satisfactory account of this region had been furnished by Burckhardt ; and the task which then devolved upon us was to digest his scattered information, and apply it to the illustration of that portion of Scripture which relates to the encampment of the Israelites in this wilderness, and before the mounts from which the law was afterwards delivered to them. Since then the region has been visited by numerous travellers, American, German, English, and French, some of whom, particularly Dr. Robinson and Dr. Olin, have given much attention to the connection of the Scripture history with the geography of this region. From such sources we shall now be able to correct and improve our previous statements and reasonings, which, although necessarily produced under comparatively defective information, has proved substantially correct.

The breadth of the peninsula of Sinai is intersected by the chain of mountains called et-Tih, which runs from east to west, and cuts off a triangular portion of the peninsula ; and to this portion, forming the region to the south of the et-Tih chain, we shall, to avoid circumlocutory distinctions in our further statement restrict the term

'peninsula,' for it is to this part of the whole that our statement must exclusively refer. In the very centre of the peninsular region thus restricted, occurs the most elevated group of mountains, in which we are to look for the Mount Sinai of the Bible. This upper mountainous region, with its various vallies and ravines of different dimensions, may be described as being comprehended within a diameter of about forty miles. This central group is not connected with the intersecting chain of et-Tih ; but is separated therefrom, not only by wide sandy plains and vallies, but by an intermediate and unconnected range of inferior mountains called Zebir. To the east, however, and to the south, the country between the central group and the gulf is more or less occupied by inferior eminences ; while to the west—that is towards the Gulf of Suez—the upper group has an abrupt appearance, and no inferior mountains intervene, so that the country is left open from thence to the coast, where a low chain of calcareous mountains, called Jebel Heman, fronts the shore. The intermediate country between this ridge and the Upper Sinai is occupied by a wide gravelly plain or desert called el-Kaa, and which is regarded as the desert of Sin by those who place Elim near Tor. Thus much for the general physical features of the peninsula.

The two most elevated and conspicuous summits or



GENERAL VIEW OF SINAI.

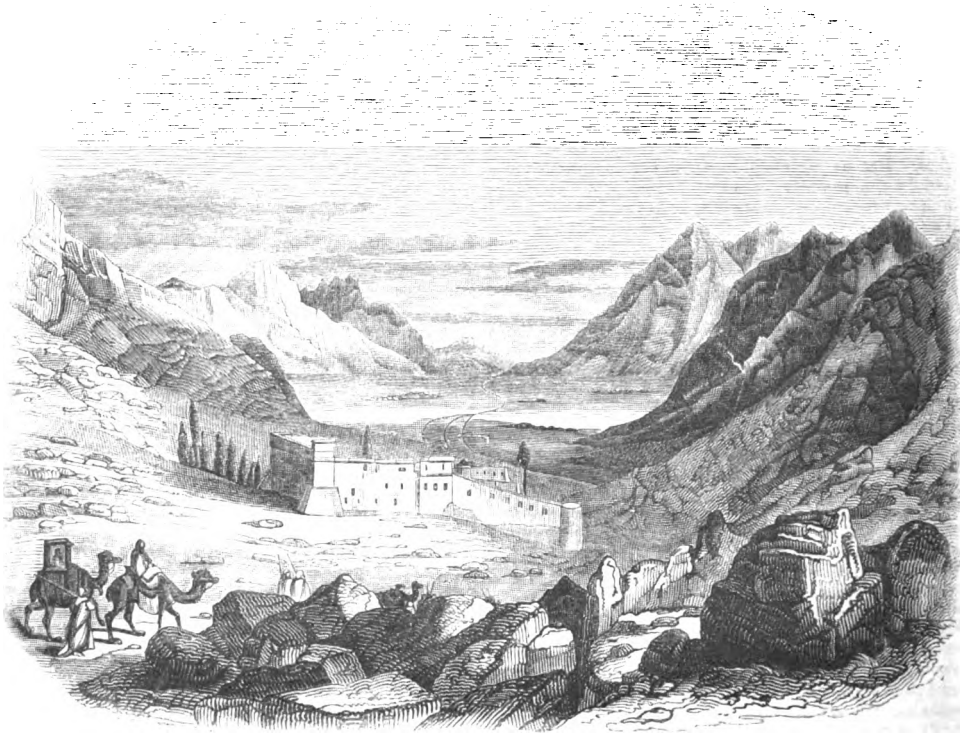
peaks of the central group adjoin each other, and are respectively distinguished by the names of Jebel Katerin (Mount Catherine) and Jebel Musa (Mount Moses). The latter is regarded by tradition as the Sinai of Scripture. But besides these mountains there are two others very conspicuous, which, although they stand somewhat apart, and unconnected with the upper cluster, must in a general view be considered as belonging to it. These are Om Shomar, which fronts the upper cluster on the south-west, and is nearest towards the extremity of the peninsula and to the port of Tor; the other is Jebel Serbal, which fronts the upper group to the north-west, and is nearest to those who come from Suez, or any where in the north-west, to Sinai. It is certain, on every theory, that this Mount Serbal must have been the first of the Sinai mountains which the Israelites saw: and as Burckhardt's statements render it probable that pilgrims once looked upon it as the Sinai or Horeb of Scripture, it must be regarded as having some claims to attention which cannot be safely overlooked. But as we shall in such considerations be perplexed by the manner in which 'Sinai' and 'Horeb' seem to be mentioned in Scripture as convertible names, it will be well, in the first place, to obtain a distinct understanding on this point. In some passages of the Pentateuch the Law is described as having been delivered from Mount Horeb, and in others from Mount Sinai, and this is one of the apparent contradictions, of which scepticism has availed itself to throw doubt on the verity of the narrative, or at least to question that the books in which these seeming discrepancies occur were written by the same person. The answer to this has been by a reference to Jebel Musa, and its adjoining summit, Jebel Sufsafeh, as distinct but adjoining peaks of the same ridge of mountains; and it was doubtless under this view of the subject that the summits which now pass for Sinai and Horeb obtained the distinction they now bear. But it does not appear to us how this answers the objection we have stated, because if Sinai and Horeb are only distinct summits of the same range, how could the same transaction take place in both at once, any more than if they were perfectly distinct mountains? From a careful examination of the various passages in which the names of 'Horeb' and 'Sinai' occur, we think it might be easy to shew that these names are different denominations of the same mountain. But it seems to us that it is susceptible of being still more distinctly shewn that 'Horeb' is the name of the whole mountainous region generally, while 'Sinai' is the name of the particular summit. We

find that Horeb is usually spoken of as a region, the common form of expression being generally '*in Horeb*,' and that where spoken of as a mountain, it is in the same general way as when we speak of *Mount Caucasus*, meaning thereby an extensive range of mountains. But 'Sinai' is usually named as a distinct mountain; 'on,' or 'upon Sinai,' being the most common mode of expression, as we should speak of a particular mountain or peak in a mountainous or any other region. We believe there is no instance in which the name of Horeb occurs so as to convey the idea of ascent, descent, or standing upon it, as a particular mountain, whereas these are invariably the ideas with which the name of Sinai is associated. It is true that there are two passages which appear to militate against this view, but when carefully considered, they do in fact confirm it. Thus in Exod. iii. 1, 'Moses . . . came to the mountain of God, even to Horeb;' and in 1 Kings xix. 8, Elijah goes 'unto Horeb, the mount of God.' In both these places it would be most obvious to understand that Horeb denotes the whole, and the 'mount of God' the part; which will be the more evident when it is recollected that the term 'mount of God' would be no distinction at all, unless the region were also mentioned: for this distinction is not peculiar to the mountain on which the Law was delivered; and although we believe that when the expression is applied to a mountain in the peninsula of Sinai, it does denote that particular mountain, it is right to state that it may, in the texts just quoted, only denote the eminency of the Horeb mountains, or of some particular mountain in the group; and might therefore be read 'Horeb, the great mountain,' or 'the great mountain in Horeb.' The Hebrew language has no proper superlatives, and therefore the words 'of God,' or 'of the Lord,' are added to denote greatness or superior excellence. Thus the expression 'mountains of God' means 'great mountains.' Our translation very properly retains the Hebraism where Mount Sinai, or the Mount Moriah of Jerusalem, on which the temple was built, are intended, but in other cases renders it by 'high' or 'great mountains' (as in Ps. xxxvi. 6). In Ezek. xlv. 15, the term 'mountain of God' is applied to what our translation rightly renders 'altar.' The reader who wishes to verify the view we have taken, will moreover find further confirmation by observing that actions are mentioned as having been done in 'Horeb,' which were certainly not done upon any particular mountain, but in the surrounding vallies or plains. Thus the Israelites are said to have 'made a calf in Horeb,' (Ps. cvi. 19)—certainly not in a

mountain, but in the wilderness of Sinai while Moses was in the mountain. The rock smitten by Moses for water is called the 'rock in Horeb' (Exod. xvii. 6), which, according to the view we take, is compatible with the situation we have indicated for Rephidim; whereas those who regard Horeb as a particular mountain, and determine that mountain to be Jebel Katerin, have been necessarily obliged to fix the smitten rock in a wholly unsuitable situation, in the narrow valley of el-Leja at the foot of that peak. It also deserves to be noticed, that Josephus does not notice any mount called Horeb. He speaks exclusively of Mount Sinai, and after noticing the transaction at Rephidim, says that, on leaving that station, the Israelites went on gradually till they came to Sinai. [APPENDIX, No. 5.]

These considerations simplify our task, for now we have only one mountain to seek as the 'Mount Sinai' of the Bible; and as it is possible that a mistaken view of the subject occasioned Mounts Musa and Sufsafeh to be regarded as the Sinai and Horeb of the Scriptures, we feel quite at liberty to deal freely with their claims. It is to be noted that the two highest summits of these upper mountains, Jebel Katerin and Jebel Musa, do not belong to the same ridge, but to two adjoining ridges; but that Jebel Musa and Jebel Sufsafeh are the two summits of the same ridge. The ridge of which Jebel Musa is the summit lies east of the other, and in the valley east of itself is the convent from which all travellers commence their ascent of the mountains. The ascent from the convent to Jebel Musa comprises all the points of traditional interest, and must therefore be briefly described.—Passing through the convent garden, the traveller comes to the narrow rocky slope that lies between the convent and the mountain. Then proceeding southward about a quarter of an hour, he comes to the ravine which leads up towards the top of Sinai. The ascent is difficult and laborious, though masses of granite have been arranged into a kind of stairs a great part of the way. The steps have been very variously

reckoned; but so many of them have been displaced that it would be difficult to count them accurately. The ravine is choked up in many places by rolling stones and many large masses of rock, which have been arrested in their descent from the higher regions of the mountain. Frequent detours are necessary to pass around projecting points of rock, so that at the end of an hour the traveller finds himself not more than half way up the toilsome steep. Several objects of interest however occur in the way to invite repose, and lighten the toil of the ascent. Beautiful fountains burst out of the rock and form a sparkling torrent, which runs along the bottom of the ravine, sinking sometimes under the shelving rocks and immense accumulations, and again re-appearing. One of these fountains, which tradition endues with many virtues, occurs at a short distance up the ascent, and which springs up in a deep grot formed by an overhanging mass of granite. About half an hour further on is a small chapel dedicated to the Blessed Virgin. It is built of unhewn stones, and wholly destitute of elegance and ornament. Some short distance higher is a narrow gateway in the rock, where pilgrims used formerly to confess, and having obtained absolution from the priests, passed on with lightened hearts singing: 'Who shall ascend up into the hill of the Lord, or who shall rise up in his holy place? Even he that hath clean hands and a pure heart, and that hath not lifted his mind up unto vanity.' These devotees, it is said, first received the sacrament at the chapel below, and leaving at this portal a ticket to that effect, were given another in exchange, which they left in like manner at another portal a slight distance above. This other portal admits the traveller into the small plain or valley which lies between the two summits now called Sinai (Jebel Musa) and Horeb (Jebel Sufsafeh). A tall but decaying cypress tree rises in the centre near a pool of water; and a small chapel dedicated to Elijah, is nigh at hand beneath a beetling precipice. Tradition indicates this as the spot



VALLEY AND CONVENT OF SINAI.—FROM LABORDE.





ASCENT TO JEBEL MUSA.—FROM LABORDA.

where the word of God came unto that prophet saying, 'Go forth and stand upon the mount before the Lord;' and, 'a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord' (1 Kings xix. 11). Here also they shew the cave in which the man of God lodged; for 'he came thither unto a cave, and lodged there; and the mighty fragments of rent and torn masses of rock which are strewn about here in all directions, are regarded as illustrating both the rending of the mountains and the breaking in pieces of the rocks before the Lord.

The top of the mountain still rises high above the traveller: but the increasing sublimity of the view compensates for the toil of the ascent; and in about two hours or two hours and a quarter from his outset (without including stoppages) he stands upon the top of Sinai. The remaining two small buildings nearly cover the level in which the mountain terminates; the one is a Christian chapel and the other a mosque. The first is affirmed to cover the spot where the tables of the law were delivered to Moses. Below the mosque is a cave, down to which are steps; and here Moses is said to have dwelt when 'he was there with the Lord forty days and forty nights, and did neither eat bread nor drink water.' Large stones lie scattered on the summit; and one of them of very great size, and, apparently once forming a part of one of the walls of the chapel, presents at its base a large hole by which one

may get beneath it; and this is gravely pointed out as the rock in whose cleft Moses was hidden while 'the glory of the Lord' passed by, and whence he was permitted to behold so much of that glory as mortal man might view. The height of this summit above the level of the sea is given by Rüppell as 7035 Paris feet, and that of the neighbouring summit of Jebel Katerin as 8063 Paris feet, as results of simultaneous barometrical observations made at Tor, and therefore having more claim to accuracy than any other estimates that have yet been offered.

The view from the summit of the alleged Sinai is of course less extensive than from Jebel Katerin. But it embraces all the points of interest in the upper region, and has been excellently described by Dr. Olin, in such a way as to give the reader a clearer idea of it than any other we have met with. He says:—'The region through which our route had lain for several days, was spread out like a map before the eye, and the long ranges of limestone mountains, with the sandy vallies between them, formed striking objects. The view towards the west and north-west is less extensive. The higher summit of St. Catherine conceals the Red Sea and Suez, which are visible from its top. These remote objects, however, are not those in which I was most deeply interested. My face was fixed upon a field of perhaps thirty or forty miles in diameter, filled with mountains very similar, in their structure and

appearance, to Sinai, and embraced under that general name. I have seen nothing like them elsewhere, and I quite despair of giving an adequate idea of them by description. The pencil in a skilful hand might be more successful. There is nothing deserving the name of a chain or range of mountains. No one appears to be more than five to eight miles in length, and nearly all of them are much shorter. With a general and remarkable similarity in form and aspect, they are independent and distinct masses, separated by deep narrow valleys, which are sometimes visible, but generally concealed from the eye of the spectator on the top of Sinai. This circumstance often gives a cluster of separate mountains the appearance of one vast pile, surmounted by a number of lofty pinnacles. These summits, observed more carefully, or from other positions, are discovered to be the combs of short but distinct ridges, divided into a number of tall, slender peaks by deep ravines, which are formed by the dissolution of perpendicular strata of porphyry interposed between the more solid masses of granite. They remind one of the slender lofty towers that rise at intervals upon the walls of a Saracenic fortress.

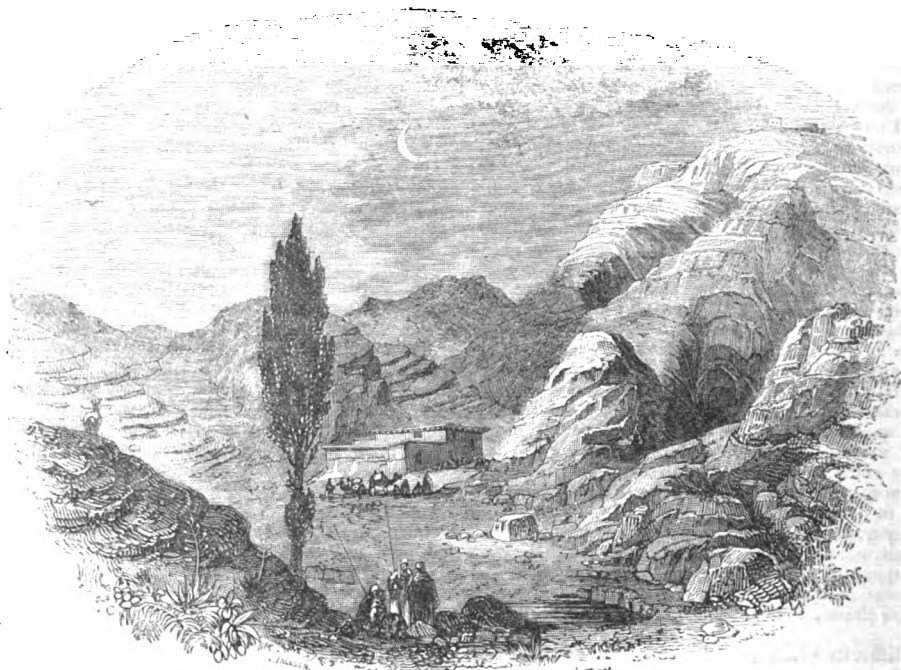
These mountains are not wholly destitute of verdure. Stunted trees and a few shrubs are occasionally found in deep vallies, where springs or rain supply the requisite moisture. But they are wholly unobserved in the general view, and lend not a single tint to the general aspect. Upon the lower sides of these mountains, and less frequently near their summits, are many immense masses of rock which occasionally present a smooth and unbroken surface. For the most part, however, the slopes of the mountain are full of shelves and cavities, formed by the dissolution of the less solid portions of the rock, which has the appearance of being a mere shell. The tall and slender masses which shoot up above the main body of the mountain, sometimes present a columnar appearance, and they occasionally remind one of the clustered ornaments of some old Gothic tower.

The colour of these mountains, although very various, is uniformly dark and sombre. In some of the less ele-

vated masses the green-stone formation prevails, which being easily decomposed and diffused by the rains, tinges the whole region below with a dull yellowish green. Where porphyry predominates, it imparts its own hue to the higher portions of the mountains, and a number of considerable tracts have their surface of a brick-red colour; but by far the largest part of this singular collection of mountains is composed of red granite, whose bright and beautiful hues time and the elements have converted into a dull reddish brown. Other shades may prevail in particular localities; but these are such as predominate, and control the aspect of the whole. All is dark and gloomy in hue, and sublimely magnificent in altitude and form.

Of the summit at the other extremity of the same ridge, to which the monks give the name of Horeb, and which the Arabs call Jebel Sufsafeh, we shall speak in connection with the question respecting the identity of Sinai.

Jebel Katerin, the highest summit of the neighbouring ridge and of the whole region, derives its name, as the convent does also, from its connection with the legend of St. Catherine of Alexandria, who, it is stated, first fled to Sinai, and whose body, after martyrdom at Alexandria, is said to have been removed by angels to the top of the mountain, where it was afterwards discovered, and removed to the convent. The ascent to this mountain is by way of the narrow valley which lies between the ridge of which it is the highest summit, and the neighbouring ridge of Sinai. It bears the name of el-Leja; and is remarkable chiefly as containing the rock which the monks affirm to be the one which Moses smote for water. This we have already considered in the note to ch. xvii. 1. This valley also contains an old forsaken convent called El Arbaya, or 'The Forty,' from the circumstance that the Arabs once took it by surprise and slew the forty monks by whom it was occupied. Ruppell fixes the height of this convent at 5366 Paris feet above the sea, which he says is 400 feet higher than the great convent in the valley on the other side of the Sinai ridge. Passing through the garden of this convent the traveller soon reaches the base of Jebel



SUMMIT OF JEBEL MUSA.—FROM THE VALLEY OF ELNAH.





MOUNT SERBAL.

Katerin, and commences his ascent. He may rest on the way by a beautiful fountain, to which a superstitious legend is annexed; and at length reaching the top he finds a ruined chapel marking the spot where the body of St. Catherine was found. The view from the top is similar in kind with that from Jebel Musa, but is more extensive. It is indeed a most commanding height, being above a thousand feet more lofty than that of the peak of Jebel Musa and the highest point of Horeb. The gulf of Suez and the mountains of Africa alone bound the vision on the south-west, while upon the east the sight embraces the gulf of Akabah and its stern mountain coast. 'It is,' says Mr. Borrer, 'a view of wild and magnificent grandeur; a sea of rocky heights, of such savage sterility no other point of the world can surely command. It is, indeed, a great and terrible wilderness.'

The question, Which of all these summits was the particular mountain which Moses so often ascended, and on which the Law was delivered? is one of great interest, and has of late years been much discussed. The claims of Jebel Musa, Jebel Sufsafch, Jebel Katerin, and Jebel Serbal, have respectively been warmly advocated. We have had, and still retain, a disposition to look favourably upon the claims of the last named mountain, which appears at one time, from various inscriptions and other circumstances, to have been regarded as the Sinai of Scripture—certainly as a place of pilgrimage; and it is difficult to see on what grounds any mountain of Sinai should have been a place of Christian pilgrimage, but from its connection with the transactions recorded in the Pentateuch. That it stands so much apart, in solitary magnificence, from the central group of mountains, and in the more open region, where space for encampment for the numerous hosts of Israel should more naturally be found, are also circumstances strongly in its favour. But still, as it lies out of the ordinary route, our information concerning this mountain and its surrounding vallies is so defective, and it has been so little regarded with reference to the essential conditions of this question, that we must be content for the present to reserve its claims, and confine our attention to the central summits.

The difficulty which has been most strongly felt has been to find room at all in the vallies of this upper region

for the millions of Israel with their flocks and herds. If a place could be found where they could encamp, then the mountain which should be in face of the camp, and overlooking it, so that what took place on it should be manifest to the people, would be naturally fixed upon as that on which the law was delivered; and we should be the more certain of this if the ascent of the mountain were immediately from the place of encampment. These conditions are demonstrable from the following texts, which we abstain from inserting at length, but which should be carefully considered, Exod. xix. 2, 11, 24; xx. 18; xxiv. 4, 7, 17; xxxiii. 18, 25, 31. A place thus suitable for encampment, Dr. Robinson seems to have discovered, and, with his usual skill, has applied it to the illustration of the question. But to apprehend the matter clearly, it is necessary to remind the reader of the relative position of the peaks which we have already named. The general character of the region has been already described. One of the ridges of which this upper region of mountains is formed, extends about three miles north and south; and it is in the valley on the east side of this ridge that the convent is situated. The ridge as a whole is now called by the monks Sinai; the high peak in which it terminates southward is Jebel Musa (Mount Moses), and is that which subsisting traditions point out as 'the mount of God'; the peak at the other extremity of this ridge, to the north, is now called by the Christians Horeb, and by the natives Jebel Sufsafch. We have already shewn that these are incorrect applications of the names Horeb and Sinai—the former belonging to the whole upper region, and the latter to the particular mount from which the law was delivered; but we here point out these names for topographical distinction. Jebel Katerin (Mount Catherine) is not of the same ridge, but is the highest summit of the next adjoining or parallel ridge, which lies on the west of the Sinai ridge. It extends more southward than the Sinai ridge, and its distinguishing summit of Jebel Katerin rises loftily to the south-west of the Jebel Musa, the southernmost and loftiest summit of the Sinai ridge. These data being realized, it remains to state that the two southern summits of the adjoining ridges, namely, Jebel Katerin and Jebel Musa, being the high central summits of the whole region, do not afford around their bases any



place of encampments such as we have stated the scriptural accounts to require. But the case is different with regard to that other northern peak of the Sinai ridge which bears the names of Horeb and Sufsafeh; for it overlooks an ample plain, the discovery of which is due to Dr. Robinson, while the mountain itself seems to answer very completely to the conditions required for the Sinai of Moses. It happened that this plain attracted his attention before he explored the summits, and he was hence qualified to consider their respective relations to it. It was on their first approach by the upper road to the convent that this valley, gradually expanding into a plain, was traversed by them. As they advanced up this valley, the dark and frowning front of Horeb (Sufsafeh) began to appear. 'We were still gradually ascending, and the valley gradually opening; but as yet all was a naked desert. Afterwards a few shrubs were sprinkled round about, and a small encampment of black tents was seen on our right, with camels and goats browsing, and a few donkeys belonging to the convent. . . . As we advanced, the valley still opened wider and wider with a gentle ascent, and became full of shrubs and tufts of herbs, shut in on each side by lofty granite ridges, with ragged shattered peaks a thousand feet high, while the face of Horeb rose directly before us. Both my companion and myself involuntarily exclaimed, "Here is room enough for a large encampment!" Reaching the top of the ascent or water-shed, a fine large plain lay before us, sloping down gently towards the S.S.E., enclosed by rugged and venerable mountains of dark granite, naked, splintered peaks and ridges, and terminated at the distance of more than a mile by stern and awful summits, rising perpendicularly, in frowning majesty, from twelve to fifteen hundred feet in height. It was a scene of solemn grandeur, wholly unexpected, and such as we had never seen; and the associations which at the moment rushed upon our minds were almost overwhelming.' Next day the travellers returned from the convent to examine this plain, which is called er-Rahah, more exactly. It proved to be about two miles long, and varying in breadth from one-third to two-thirds of a mile; or equivalent to a surface of at least one square mile. This space is nearly doubled by a recess in the west, and by the broad and level area of Wady Sheikh on the east, which issues at right angles to the plain, and is equally in view of the front and summit of the present Horeb. This examination convinced them 'that here there was space enough to satisfy all the conditions of the scriptural narrative, so far as relates to the assembling of the congregation to receive the law. Here, too, one sees the fitness of the injunction to set bounds around the mount, that neither man nor beast might approach too near (Exod. xix. 12, 37). The encampment before the mount might probably include only the head-quarters of Moses and the elders, and a portion of the people, while the remainder with their flocks, were scattered among the adjacent valleys.' The view thus taken has been more or less confirmed by later travellers, for however else they differ, they agree that the plain of er-Rahah must have been at least the principal place of assemblage and encampment to the Israelites, if they were at all encamped and the law delivered in this upper region.

It only remains to see how the mountains which have respectively been indicated as 'the mount of God' are suited to this farther point in the condition of the question. We have seen the grounds on which the mount called Horeb—Jebel Sufsafeh—claims the preference, although no historical traditions are at this day connected with it. Dr. Olin, who had independently arrived at the same conclusion as Dr. Robinson, describes this mount as rising from a

broad and spreading base into several high and almost perpendicular peaks. 'It has an aspect of awful and imposing grandeur, and though inferior to the neighbouring summit in elevation, far surpasses it in effect.' It perfectly overlooks the plain. The summit, which as seen from the plain of er-Rahah seems but a point, spreads out into an area of considerable extent, composed of dark gray sun-burnt granite. The view from it is little less extensive than that from the other summit of Jebel Musa; and it commands the place most completely; and every object of sufficient magnitude and every transaction upon its summit must have been distinctly visible to the Israelites encamped below, in the only place where an encampment of a large host is possible. It is indeed most surprising that tradition, which accepts this as the place of encampment, as it could not but do, passes by this mount and goes on to another more remote, and infinitely less suitable. 'There is not the slightest reason,' says Dr. Robinson, 'to suppose that Moses had anything to do with the summit which now bears his name. It is three miles distant from the plain in which the Israelites must have stood, and hidden from it by the intervening peak of the modern Horeb. No part of the plain is visible from the summit; nor are the bottoms of the adjacent valleys; nor is any spot to be seen around it where the people could have been assembled' (*Researches*, i. 154). Against this position, and in behalf of a 'tradition of fifteen hundred years standing,' a vigorous stand has lately been made by Mr. Borrer, in his *Journey from Naples to Jerusalem*, pp. 333-336. He says that the assertion contained in the last sentence 'may surely be doubted by any one who has stood upon that summit, upon the brink of a tremendous precipice, and gazed down upon the panoramic view of surpassing sublimity, embracing nigh at hand three extensive wadys, and in the distance innumerable smaller ones, intersecting the mountains below in all directions. Among these narrow wadys, shaded from the scorching sun, the multitude of Israel would find for their flocks and herds more vegetation than upon an open plain exposed to the burning heat. Again, among these inferior mountains, covered with loose piles of granite, and traversed by numerous ravines, they would be better enabled to seek for herbage, more likely to discover springs, than among the perpendicular precipices walling in the barren plain of er-Rahah.' True: but all this is admitted. Doubtless, the host of Israel were scattered with their tents, their flocks, and their herds, throughout these wadys including also the plain of er-Rahah. It is only alleged that er-Rahah was the head-quarters of the camp, and the spot to which the people converged from the valleys round to enter into covenant with Jehovah and witness the delivery of his law.

But the objector proceeds: 'From the Scripture narrative may it not be inferred that the camp, or at all events part of it, was not within sight of the top of the mount on which the Lord appeared, for Moses brought forth the people out of the camp to meet God, and they stood at the nether part of the mount?' Most of this is, however, compatible with the other hypothesis, which the writer supposes himself disproving; and the text cited means, that all the people came from all their various places of encampment, and stood at the nether or lower part of the mount, beyond or outside the limits fixed by Moses.

As to Jebel Katerin, it suffices to say that the objections which have been urged against the claims of the traditional Sinai, apply to it in a still stronger degree; and as no tradition applies to it, there is no probability that it would have been ever named, but for the fact of its being the highest summit among these mountains. [APPENDIX, No. 6.]

## CHAPTER XX.

1 *The ten commandments.* 18 *The people are afraid.*  
20 *Moses comforteth them.* 22 *Idolatry is forbidden.* 24 *Of what sort the altar should be.*

AND God spake all these words, saying,

2 'I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of *'bondage*.

3 ¶ Thou shalt have no other gods before me.

4 'Thou shalt not make unto thee any graven image, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

7 'Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath day, to keep it holy.

9 'Six days shalt thou labour, and do all thy work:

10 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:

11 For *'in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

12 ¶ 'Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

13 'Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 'Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

18 ¶ And *'all* the people saw the thundings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.

19 And they said unto Moses, 'Speak thou with us, and we will hear: but let not God speak with us, lest we die.

20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

25 And *'if* thou wilt make me an altar of stone, thou shalt not *'build* it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

<sup>1</sup> Deut. 5. 6. Psal. 81. 10.

<sup>2</sup> Heb. *servants*.

<sup>3</sup> Levit. 26. 1. Psal. 97. 7.

<sup>4</sup> Levit. 19. 12. Deut. 5. 11. Matth. 5. 23.

<sup>5</sup> Chap. 23. 12. Ezek. 20. 12. Luke 13. 14.

<sup>6</sup> Gen. 2. 2.

<sup>7</sup> Deut. 5. 16. Matth. 15. 4. Ephes. 6. 2.

<sup>8</sup> Matth. 5. 21.

<sup>9</sup> Rom. 7. 7.

<sup>10</sup> Heb. 12. 18.

<sup>11</sup> Deut. 5. 27, and 18. 16.

<sup>12</sup> Deut. 27. 5. Josh. 8. 31.

<sup>13</sup> Heb. *build them with hewing*.

Verses 24-26. 'Altar of earth,' etc.—The building of altars by the patriarchs is frequently mentioned, but no particular account is given of their form or materials. From such incidental notices as do occur it is safe to infer, that the altars here enjoined are intended as a return to the patriarchal simplicity in such erections, and which had probably been forgotten in Egypt; and, at the same time, to keep up in the Hebrew mind a marked distinction between Jehovah and the gods of Egypt, while the forms of Egyptian idolatry were still fresh in recollection.

These rude altars were suited to inculcate the idea that elaborate and figured altars were not necessary in the sacrifices to Jehovah, as they were in sacrifices to most of the heathen gods; and they precluded the occasion for idolatry which such altars were likely to afford. The patriarchal altars could scarcely have been more simple than those here directed to be built; of unhewn stones, or of earth where stone could not well be obtained in the desert. The altar on which Jacob poured his offering of oil at Bethel was only the rude stone which had served

for his pillow during the night (Gen. xxviii. 18). The injunction in the text against hewn stones was most probably designed as a restriction operating to the exclusion of sculptured figures. How intimately altars were identified with the worship of the god to whom they were dedicated, will appear from the strict injunction laid upon the Israelites to overthrow the altars of the lands they subdued (Exod. xxxiv. 13), and also from the fact that, when they apostatized from their faith and worshipped Baal, they overthrew the altars of the Lord, and built others in their stead (1 Kings xix. 10). The reason for the former injunction would appear to have been, not merely that such altars had been polluted by sacrifices to

idols, but lest the people should be seduced to appropriate or imitate them, and with them the worship to which they were consecrated; and this, at times, they actually did. And that when they turned away to new gods, they erected new, and doubtless more adorned, altars, was probably not merely because a new god required a new altar, but because the simple altars of Jehovah then appeared to their corrupt minds as unsuitable for sacrifices to other gods, as the adorned ones connected with idol-worship were declared by God himself to be unsuitable for sacrifices offered to *Him*. Respecting the prohibition of tools, see the note on Deut. xxvii. 5.

## CHAPTER XXI.

1 *Laws for menservants.* 5 *For the servant whose ear is bored.* 7 *For womenservants.* 12 *For manslaughter.* 16 *For stealers of men.* 17 *For cursers of parents.* 18 *For smiters.* 22 *For an hurt by chance.* 28 *For an ox that goreth.* 33 *For him that is an occasion of harm.*

Now these are the judgments which thou shalt set before them.

2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

3 If he came in <sup>1</sup>by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

5 And if the servant <sup>2</sup>shall plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.

7 ¶ And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do.

8 If she <sup>3</sup>please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money.

12 ¶ <sup>4</sup>He that smiteth a man, so that he die, shall be surely put to death.

13 And if a man lie not in wait, but God deliver *him* into his hand; then <sup>5</sup>I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

15 ¶ And he that smiteth his father, or his mother, shall be surely put to death.

16 ¶ And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

17 ¶ And <sup>6</sup>he that <sup>7</sup>curseth his father, or his mother, shall surely be put to death.

18 ¶ And if men strive together, and one smite <sup>8</sup>another with a stone, or with *his* fist, and he die not, but keepeth *his* bed:

19 If he rise again, and walk abroad upon his staff, then shall he that smote *him* be quit: only he shall pay for <sup>9</sup>the loss of his time, and shall cause *him* to be thoroughly healed.

20 ¶ And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely <sup>10</sup>punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for he *is* his money.

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges *determine*.

23 And if *any* mischief follow, then thou shalt give life for life,

24 <sup>11</sup>Eye for eye, tooth for tooth, hand for hand, foot for foot,

<sup>1</sup> Levit. 25. 39. Deut. 15. 12. Jer. 34. 14.

<sup>4</sup> Heb. *be evil in the eyes of, &c.* <sup>5</sup> Levit. 24. 17. <sup>6</sup> Deut. 19. 3. <sup>7</sup> Levit. 20. 9. Prov. 20. 20. Matth. 15. 4. Mark 7. 10.

<sup>8</sup> Or, *revileth.*

<sup>9</sup> Or, *his neighbour.*

<sup>10</sup> Heb. *his ceasing.*

<sup>11</sup> Heb. *with his body.*

<sup>12</sup> Heb. *saying shall say.*

<sup>13</sup> Heb. *avenged.*

<sup>14</sup> Levit. 24. 20. Deut. 19. 21. Matth. 5. 38.

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

28 ¶ If an ox gore a man or a woman, that they die: then <sup>13</sup>the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be quit*.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a manservant or maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make *it* good, *and* give money unto the owner of them; and the dead *beast* shall be his.

35 ¶ And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

<sup>13</sup> Gen. 9. 5.

Verses 23, 24. '*Life for life, eye for eye,*' etc.—This is the natural law of equity, and it is probable that it was introduced into the law of Moses in conformity with the practice of more ancient times. This law of direct retaliation was also authorized by the legislature of Greece and Rome (Pausan. i. 28; A. Gellius, xx. 1). It is still observed with much exactness among various savage nations. In Guinea (Whidah), for instance, murder is punished with death, the destruction of a limb with the same, incendiaries are burned, etc. The strict and invariable application of such a law must, however, in many supposable cases prove inconvenient, and in others impossible; for which reason particular punishments, and even compensations by way of reparation to the injured party, were introduced. Of this we find some examples in the law itself (Exod. xxi. 22; xxii. 3, 6); and the prevalence of compensation, as now among the Arabs, is evinced by the rarity, in the subsequent Jewish history, of examples of the actual application of the *lex talionis*. The most marked example is afforded in the excision of the thumbs and great toes of Adonibezek, who had himself thus barbarously treated seventy kings—the captives of his wars (Jud. i. 6, 7).

30. '*He shall give for the ransom of his life whatsoever is laid upon him.*'—This is the only place in which compensation, in lieu of capital punishment, is expressly permitted; but that it was allowed in other cases, where the law denounced capital or corporal punishment, may be inferred from different passages. Thus in Num. xxxv. 31, 32, such compensation is expressly forbidden in cases of murder, or for enabling the homicide to leave the city of refuge; but the interdiction is not applied to any other offence of man against man. For a statement on the subject of what the Arabs call '*the price of blood,*' see the note on the passage referred to. The practice among

the Bedouins may serve in some degree to illustrate this subject, as well as the nice balancing which the law of retaliation operates in producing. In case of murder, the friends of the murdered may, at their option, either retaliate or accept a heavy blood fine. But no other offence is, in practice, liable to capital or corporal punishment. Pecuniary fines are awarded for every offence, and as they are generally heavy, in comparison with the delinquency, the dread of incurring them tends much to keep the wild natives of the desert in order; the nature and amount of the fines which immemorial usage has assigned to particular offences being well known to the Arabs. Burckhardt says, 'All insulting expressions, all acts of violence, a blow however slight (and a blow may differ in degree of insult according to the part struck), and the infliction of a wound, from which even a single drop of blood flows, all have their respective fines ascertained.' The kadi's sentence is sometimes to this effect:—

'Bokhyt called Djolan "a dog." Djolan returned the insult by a blow upon Bokhyt's arm; then Bokhyt cut Djolan's with a knife. Bokhyt therefore owes to Djolan—

For the insulting expression . . . 1 sheep  
For wounding him in the shoulder . . 3 camels  
Djolan owes to Bokhyt—  
For the blow on his arm . . . 1 camel  
Remain due to Djolan 2 camels and 1 sheep.'

Other affairs are arranged on the same principle. It is observable that in case of theft in the home camp, or in that of a friendly tribe (for robbery and theft are not, in other cases, considered crimes), the criminal is condemned by an ancient law to the loss of his right hand, but custom allows him to redeem his hand on payment of five she camels to the person he purposed to rob.

## CHAPTER XXII.

1 *Of theft.* 5 *Of damage.* 7 *Of trespasses.* 14 *Of borrowing.* 16 *Of fornication.* 18 *Of witchcraft.* 19 *Of bestiality.* 20 *Of idolatry.* 21 *Of strangers, widows, and fatherless.* 25 *Of usury.* 26 *Of pledges.* 28 *Of reverence to magistrates.* 29 *Of the firstfruits.*

IF a man shall steal an ox, or a 'sheep, and kill it, or sell it; he shall restore five oxen for an ox, and 'four sheep for a sheep.

2 If a thief be found breaking up, and be smitten that he die, *there shall* no blood be *shed* for him.

3 If the sun be risen upon him, *there shall* be blood *shed* for him; *for* he should make full restitution; if he have nothing, then he shall be sold for his theft.

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall surely make restitution.

7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbour's goods.

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing *it*:

11 *Then* shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make *it* good.

12 And *'if* it be stolen from him, he shall make restitution unto the owner thereof.

13 If it be torn in pieces, *then* let him bring it *for* witness, *and* he shall not make good that which was torn.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make *it* good.

15 *But* if the owner thereof *be* with it, he shall not make *it* good: if it *be* an hired *thing*, it came for his hire.

16 ¶ And *'if* a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

17 If her father utterly refuse to give her unto him, he shall *'pay* money according to the dowry of virgins.

18 ¶ Thou shalt not suffer a witch to live.

19 ¶ Whosoever lieth with a beast shall surely be put to death.

20 ¶ *'He* that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

21 ¶ *'Thou* shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

22 *'Ye* shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

25 ¶ *'If* thou lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

26 ¶ If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I *am* gracious.

28 ¶ *'Thou* shalt not revile the *'gods*, nor curse the ruler of thy people.

29 ¶ Thou shalt not delay *to offer* *'the* first of thy ripe fruits, and of thy *'liquors*: *'the* firstborn of thy sons shalt thou give unto me.

30 Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

31 ¶ And ye shall be holy men unto me: *'neither* shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

1 Or, goat.

2 2 Sam. 12. 6.

3 Gen. 31. 39.

4 Deut. 22. 28.

5 Heb. weigh.

6 Deut. 13. 13, 14, 15. 1 Macc. 2. 24.

7 Levit. 19. 33.

8 Zech. 7. 10.

9 Levit. 25. 36, 37.

10 Deut. 23. 19.

11 Or, judges.

12 Or, judges.

13 Heb. thy fulness.

14 Heb. tear.

15 Chap. 13. 2. 12, and 34. 19.

16 Levit. 22. 8. Ezech. 44. 31.



Verse 6. 'If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith,' etc.—This doubtless alludes to the common practice in the East of setting fire to the dry herbage, before the commencement of the autumnal rains, under the very correct impression that this operation is favourable to the next crop. The herbage is so perfectly dry by the long summer droughts, that the fire when kindled often spreads to a great extent, and cannot be checked while it finds any aliment. The operation is attended with great danger, and requires to be performed with a careful reference to the direction in which the wind blows, and to local circumstances, that nothing valuable may be consumed in the course given to the destructive element. Such a fire, kindled accidentally or wilfully, is sometimes attended with most calamitous consequences, destroying trees, shrubs, and standing crops, and placing in considerable danger persons who happen to be abroad. Such accidents sometimes happen through the carelessness of travellers in neglecting, when they leave their stations, to extinguish the fires they have used during the night. The dry herbage towards the end of summer is so very combustible, that a slight cause is sufficient to set it in a blaze. The writer of this note can himself recollect, that when, one chilly night, he assisted in kindling a fire, for warmth, on the western bank of the Tigris, so much alarm was exhibited by the Arabs lest the flames should catch the tamarisks and other shrubs and bushes which skirt the river, that the party was induced to forego the enjoyment which the fire afforded. He has often witnessed such fires, and the appearance which they present, particularly at night, was always very striking. The height of the flame depends upon the thickness and strength of its aliment; and its immediate activity, upon the force of the wind. When there is little or no wind, the fire has no other food than the common herbage of the desert or steppe; the flame seldom exceeds three feet in height, and advances slowly and steadily like a vast tide of fire, backed by the smoke of the smouldering embers, and casting a strong light for a considerable height into the air, sometimes also throwing up a taller mass of flame, when it meets with clumps of bushes, or shrubs, which afford more substantial aliment. This taller mass lingers behind to complete its work, after the general body of flame has continued its destructive and conquering march. A high wind throws the flames forward with great fury, while, if the ground happens to be thickly set with clumps of bushes, the tall columns of flame which start up in the advancing fiery tide, give increased intensity to the grand and appalling effect of one of the most remarkable scenes which it falls to the lot of a traveller to witness. In the steppes of southern Russia the writer has passed over tracts of ground, the surface of which had, for fifty miles or more, been swept and blackened by the flames.

27. 'It is his raiment for his skin: wherein shall he sleep?'—This passage, which describes a poor man as sleeping at night in his outer garment, exhibits one of the many unchanging customs of the East. The Orientals generally, of whatever rank, do not undress at night. They merely throw off their outer and looser robes, unwind their turbans and vast waist-cloth, sleeping in their caps, shirt, drawers, waistcoat, and gown. The poorer people very often do not sleep at all in what we should call a bed. The details of their management of course depend much on the particular costume of their country; but, speaking generally, a poor man is quite content to make his cloak and waist-cloth serve for a bed, lying on one of the two and covering himself with the other, or else making the cloak or the girdle alone serve all his purposes. A mat, rug, or piece of carpet is all he desires to render his bed more luxurious. These observations particularly apply to the Bedouin Arabs, although true also of other Asiatics. The custom is not, indeed, peculiar to Asia; for, while travelling in Russia, we have often, on passing through towns and villages, at night or early in



COMMON DRESS, WITH AND WITHOUT THE OUTER ROBE.

the morning, seen great numbers of men lying about on the ground wrapped up in their sheep-skin cloaks. The poor desert Arab, whose dress is little more than a shirt and a woollen mantle, is content to use the latter for his bed and bed-clothes when he has nothing better. Drawing it over his head—for an Arab always covers his head whether he sleeps by day or night—and gathering up his feet, he sleeps with as much apparent ease and comfort as on a down-bed, his tough frame seeming quite unconscious of the hardness of the ground and the asperities of its surface. There is no people of the East whose costume seems to have remained with so little alteration from the most ancient times as that of the inhabitants of the Arabian deserts; or which is so susceptible of being, in most cases, identified with the dress worn by the ancient Jews. We should therefore, perhaps, not be much mistaken in considering the garment of the text as nearly resembling the simple woollen mantle of the present Arabs. It is nearly square, reaching from the shoulders to the calf of the leg, or even to the ankles, and is about as wide as long. A square sack—having in front a slit from top to bottom, a hole at the top for the neck, and a slit on each side for the arms—would give a good idea of this shapeless but useful article of dress. Garments of the kind indicated are of various qualities and texture. Some are very light and fine, with embroidery in silk, silver or gold, on the breast and between the shoulders; but the



common sort are coarse and heavy, commonly with alternate stripes a foot wide, of blue and white, or brown and white, but frequently all black or brown. This robe, called an *abba*, is commonly worn loosely on the shoulders, as the Irish peasantry wear their great coats; but when active exertion is required, it is either thrown aside, or

is drawn close around the body and fastened by a girdle, the arms being then necessarily thrust through the arm-holes. This article of dress is certainly as indispensable to a poor Arab, as the garment of the text could be to a poor Jew, or to an Egyptian or Syrian peasant.

## CHAPTER XXIII.

1 *Of slander and false witness.* 3, 6 *Of justice.*  
4 *Of charitableness.* 10 *Of the year of rest.*  
12 *Of the sabbath.* 13 *Of idolatry.* 14 *Of the three feasts.* 18 *Of the blood and the fat of the sacrifice.* 20 *An angel is promised, with a blessing, if they obey him.*

THOU shalt not 'raise a false report: put not thine hand with the wicked to be an unrighteous witness.

2 Thou shalt not follow a multitude to do evil; neither shalt thou 'speak in a cause to decline after many to wrest judgment:

3 Neither shalt thou countenance a poor man in his cause.

4 ¶ If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 'If thou see the ass of him that hateth thee lying under his burden, 'and wouldest forbear to help him, thou shalt surely help with him.

6 ¶ Thou shalt not wrest the judgment of thy poor in his cause.

7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

8 ¶ And 'thou shalt take no gift: for the gift blindeth 'the wise, and perverteth the words of the righteous.

9 ¶ Also thou shalt not oppress a stranger: for ye know the 'heart of a stranger, seeing ye were strangers in the land of Egypt.

10 ¶ And 'six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy 'olive-yard.

12 ¶ 'Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy

handmaid, and the stranger, may be refreshed.

13 ¶ And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 ¶ 'Three times thou shalt keep a feast unto me in the year.

15 'Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: 'and none shall appear before me empty:)

16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in thy field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

17 Three times in the year all thy males shall appear before the LORD God.

18 ¶ Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my 'sacrifice remain until the morning.

19 'The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. 'Thou shalt not seethe a kid in his mother's milk.

20 ¶ 'Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and 'an adversary unto thine adversaries.

23 'For mine Angel shall go before thee, and 'bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

24 Thou shalt not bow down to their gods,

1 Or, receive. 2 Heb. answer. 3 Deut. 22. 4 Or, wilt thou cease to help him? or, and wouldest cease to leave thy business for him; thou shalt surely leave it to join with him. 5 Deut. 16. 19. Ecclus. 20. 29. 6 Heb. the seeing. 7 Heb. soul.  
8 Levit. 25. 3. 9 Or, olive trees. 10 Chap. 20. 8. Deut. 5. 13. Luke 13. 14. 11 Deut. 16. 16. 12 Chap. 13. 3, and 34. 13.  
13 Deut. 16. 16. Ecclus. 35. 4. 14 Or, feast. 15 Chap. 34. 26. 16 Deut. 14. 21. 17 Chap. 33. 2.  
18 Or, I will afflict them that afflict thee. 19 Chap. 33. 2. 20 Josh. 24. 11.

nor serve them, nor do after their works: <sup>21</sup>but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

26 <sup>22</sup>There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their <sup>23</sup>backs unto thee.

28 And <sup>24</sup>I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will not drive them out from before

thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

32 <sup>25</sup>Thou shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, <sup>26</sup>it will surely be a snare unto thee.

<sup>21</sup> Deut. 7. 25.

<sup>22</sup> Deut. 7. 14.

<sup>23</sup> Heb. *nech.*

<sup>24</sup> Deut. 7. 16. Josh. 23. 13. Judg. 8. 3.

<sup>25</sup> Josh. 24. 12.

<sup>26</sup> Chap. 34. 15. Deut. 7. 2.

Verse 14. '*Three times shalt thou keep a feast unto me in the year.*'—These three feasts were Passover, the feast of Pentecost, and the feast of Tabernacles, each of which continued for a week. These were the 'Great Festivals' of the Jews. Every male was then obliged to repair to the place more pre-eminently consecrated to the worship of Jehovah—at first to the tabernacle, and afterwards to the temple at Jerusalem. The women, although not required to go, frequently attended at the Passover, but seldom at the other feasts. We read of Samuel's mother going with her husband, and our Saviour's mother in after-times did the same. The design of this concourse was apparently to unite the Hebrews among themselves, and to counteract the tendency to separation, which the division into distinctly marked tribes was calculated to produce. On those occasions, notwithstanding their petty differences, they must have been led to feel that they were indeed brethren and fellow-citizens; and that this was really the case, appears from the fact, that after the separation of the tribes into two kingdoms, the founder of the new kingdom (Jeroboam) became so alarmed on viewing the probable moral effect of the continued resort of his subjects to Jerusalem, the capital of the elder kingdom, that he set up golden calves in Dan and Bethel with the principal view, it would seem, of inducing the people to hold their annual meetings at places within his own dominions (1 Kings xii. 25-33). It is also not unlikely that these meetings of different tribes, three times a year in the same place, tended very much to promote internal commerce among the Jews, enabling the different tribes to interchange their several commodities with each other, by which these frequent journeys would be rather a profit than an expense to them. Such a procedure was at least obvious, and is at this day exemplified in the case of the Mohammedan pilgrims to Mecca.

Some objections have been made with reference to these frequent concourses of all the male inhabitants in one place. The first is the unreasonableness of leaving their families and homes unprotected, and exposed to the incursions of the hostile people on their borders. The answer is, that they were not unprotected. They had the very best protection. It was expressly promised by God that 'no man should desire their land' during their absence (ch. xxxiv. 24); that is, that their homes should be secure from any hostile invasion. And, in fact, their enemies never did avail themselves of the apparent advantages

which such occasions seemed to offer; and long experience of the efficacy of the Divine Protection ultimately taught the Jews to repair to the appointed place, without the least apprehension for the safety of their homes.

The other objection is, how such vast multitudes could find provisions and accommodation in the town where they congregated. The best answer will be found by a reference to the existing practice of the Mohammedans who annually repair to Mecca. The account is derived from our countryman Pitt, who was there towards the end of the seventeenth century; but the statement, in its general features, is equally applicable at present. After describing Mecca as a mean and inconsiderable town, he observes that four caravans arrive there every year, with great numbers of people in each. The Mohammedans say that not fewer than 70,000 persons meet at Mecca on such occasions; and although he did not think the number when he was there, so large as this, it was still very great. Now the question recurs, how this vast multitude could find food and accommodation at so small and poor a place as Mecca? The following, from our author, is a sufficient answer:—'As for house-room, the inhabitants do straiten themselves very much, in order at this time to make their market. As for such as come last after the town is filled, they pitch their tents without the town, and there abide until they remove towards home. As for provision, they all bring sufficient with them, except it be of flesh, which they may have at Mecca; but all other provisions, as butter, honey, oil, olives, rice, biscuit, etc., they bring with them as much as will last through the wilderness, forward and backward, as well as the time they stay at Mecca; and so for their camels they bring store of provender, etc., with them.' Ali Bey confirms this account. He says, indeed, that the pilgrims often bring to Mecca rather more food than they are likely to need, and when there, they compute how much they shall want during their stay and on their return, and, reserving that, sell the remainder to great advantage. He adds, 'Every *hadgi* (pilgrim) carries his provisions, water, bedding, etc., with him, and usually three or four diet together, and sometimes discharge a poor man's expenses the whole journey for his attendance upon them.'

17. '*Three times in the year all thy males shall appear before the Lord God.*'—That is, they should three times a year—at the Passover, Pentecost, and Feast of Tabernacles, repair to the place of the tabernacle (afterwards the

Temple) to render their personal homage to the Divine King, the symbols of whose presence abode there; and to form the habit of obedience, and cultivate the feeling of dependance upon Him. All experience teaches that such habits and sentiments are best maintained by personal attendance upon a superior. This must be added to the considerations stated in the preceding note. Examples are not wanting in which human kings have required the same kind of personal attendance from at least certain classes of their subjects at particular seasons of the year, generally at religious festivals. In our own country ancient custom

required the great men of the land to pay their attendance on the king at the three great festivals of Christmas, Easter, and Whitsuntide, as well to honour his person and adorn his court, as to consult about the affairs of the kingdom. At these times the kings were wont to appear unarmed, and with all the insignia of majesty, till the time of Henry II., who, in the year 1158, keeping his Christmas then at Worcester, took the crown off his head, and laid it upon the altar; after which the crown was no more worn on such occasions. (See Hody's *English Councils*, 57, 140.)

## CHAPTER XXIV.

1 *Moses is called up into the mountain.* 3 *The people promise obedience.* 4 *Moses buildeth an altar, and twelve pillars.* 6 *He sprinkleth the blood of the covenant.* 9 *The glory of God appeareth.* 14 *Aaron and Hur have the charge of the people.* 15 *Moses goeth into the mountain, where he continueth forty days and forty nights.*

AND he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 ¶ And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, 'All the words which the LORD hath said will we do.

4 ¶ And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

6 And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, 'All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and sprinkled it on the people, and said, Behold 'the blood

of the covenant, which the LORD hath made with you concerning all these words.

9 ¶ Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10 And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

12 ¶ And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them.

15 ¶ And Moses went up into the mount, and a cloud covered the mount.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and 'Moses was in the mount forty days and forty nights.

1 Verse 7. Chap. 19. 8. Deut. 5. 27.

2 Verse 3.

3 1 Pet. 1. 2. Heb. 9. 20.

4 Chap. 34. 28. Deut. 9. 9.

Verse 10. 'Sapphire' סַפִּיר, *sappir*. The Greek and Latin names are obviously derived from the Hebrew, *סַפִּיר*, *sapphirus*. Next after the diamond it is the most valuable of the gems, exceeding all others in lustre and hardness.

ness. The oriental sapphire is of a sky-blue, or fine azure colour, whence the prophets described the throne of God as being of the colour of sapphire (Ezek. i. 26, and x. 2). Pliny says, that in his time the best sapphires came from Media.

## CHAPTER XXV.

1 *What the Israelites must offer for the making of the tabernacle.* 10 *The form of the ark.* 17 *The mercy seat, with the cherubims.* 23 *The table, with the furniture thereof.* 31 *The candlestick, with the instruments thereof.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they 'bring me an 'offering: 'of every man that giveth it willingly with his heart ye shall take my offering.

3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,

4 And blue, and purple, and scarlet, and 'fine linen, and goats' hair,

5 And rams' skins dyed red, and badgers' skins, and shittim wood,

6 Oil for the light, spices for anointing oil, and for sweet incense,

7 Onyx stones, and stones to be set in the 'ephod, and in the 'breastplate.

8 And let them make me a sanctuary; that I may dwell among them.

9 According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

10 ¶ 'And they shall make an ark of shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves of shittim wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15 The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the ark the testimony which I shall give thee.

17 ¶ And thou shalt make a mercy seat of pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims of

gold, of beaten work shalt thou make them, in the two ends of the mercy seat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* 'of the mercy seat shall ye make the cherubims on the two ends thereof.

20 And the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be.

21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from 'between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

23 ¶ 'Thou shalt also make a table of shittim wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border shall the rings be for places of the staves to bear the table.

28 And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, <sup>11</sup>to cover withal: of pure gold shalt thou make them.

30 And thou shalt set upon the table shew-bread before me alway.

31 ¶ 'And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

<sup>1</sup> Heb. take for me.

<sup>2</sup> Or, leave offering.

<sup>3</sup> Chap. 36. 5.

<sup>4</sup> Or, silk.

<sup>5</sup> Chap. 28. 4.

<sup>6</sup> Chap. 28. 15.

<sup>7</sup> Chap. 37. 1.

<sup>8</sup> Or, of the matter of the mercy seat.

<sup>9</sup> Num. 7. 39.

<sup>10</sup> Chap. 37. 10.

<sup>11</sup> Or, to pour out withal.

<sup>12</sup> Chap. 37. 17.

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all of it *shall be* one beaten work of pure gold.

37 And thou shalt make the seven lamps thereof: and they shall <sup>13</sup>light the lamps thereof, that they may give light ~~over~~ against <sup>14</sup>it.

38 And the tongs thereof, and the snuffdishes thereof, *shall be* of pure gold.

39 *Of* a talent of pure gold shall he make it, with all these vessels.

40 And <sup>15</sup>look that thou make *them* after their pattern, <sup>16</sup>which was shewed thee in the mount.

<sup>13</sup> Or, cause to ascend.

<sup>14</sup> Heb. the face of it.

<sup>15</sup> Acts 7. 44. Heb. 8. 5.

<sup>16</sup> Heb. which thou wast caused to see.

Verse 2. '*Speak unto the children of Israel,*' etc.—As we are now to enter upon the illustration of the ritual institutions which the Lord judged suitable for the Hebrew people, our attention is called to a preliminary question of considerable interest, and by which much discussion has been first and last provoked, that is, to what extent the ceremonial observances, and especially the forms and apparatus of divine worship, were similar to those of the Egyptians; and, if a similarity existed, whether the imitation was with the Hebrews or the Egyptians?

The view which, after much anxious consideration, the present writer was led to take of this interesting question, was put forth in 1839 in the chapter, 'the Law,' in the *Pictorial History of Palestine*. Since then several authors of great credit in this country and abroad have signified more or less distinctly their adhesion to similar interpretations. And as the evidence rests on facts, capable of being manifested to the eye, and therefore difficult for any unprejudiced mind to resist, it may be confidently expected that this which was a few years since the exceptional opinion, will ere long become, if it be not already, the current interpretation, and will be received as an important addition to the resources for scriptural illustration which have in our own time been opened up. As it is necessary that the reader should possess the clue to the Egyptian illustration, which it is our intention to introduce; we shall here produce it in some remarks taken, with slight alteration, from the work to which we have referred.

That a degree of similarity did exist, in some particulars, was early discovered by those scholars who had made themselves acquainted with as much as could formerly be known (through the reports of Greek and Latin writers) of the Egyptian rites and institutions. Maimonides, although a Jew, and an ardent advocate of the divine origin and anti-idolatrous object of the Mosaic system, notices this similarity, and attributes a designed imitation to that system on grounds which he explains and justifies. The same view has been ably elaborated and sustained by various writers, among which are Sir John Marsham, and, above all, the eminently learned Spencer, in his great work *De Legibus Hebræorum*; and after him by Moses Lowman and others. Another class of Biblical scholars seemed to start with pain at the idea of such an imitation, and consider it a point of religious duty to contend for the originality of every pin of the tabernacle, and of every thread in the dress of the high-priest. They have argued either that there was no such similarity in the opposite party alleged; or that, although some similarities might be found, they must be accounted for by the supposition that the Egyptians borrowed from the Hebrews; or that, all the analogies which can be discovered were ori-

ginally derived from patriarchal usages or tradition. On this side occur such names as those of Witsius, Meyer, and, more lately, of Dr. Woodward and Dr. Wait: and it may be observed that until very recently the views of the great majority of writers who have occasion to notice the question take this direction.

Now this question has until recently continued to be argued entirely upon its original grounds. The advocates of the alleged imitation have gone on illustrating the arguments of Spencer, or adducing further proofs from eminent writers; and their opponents have proceeded copying Witsius, or following his line of argument and evidence,—both parties appearing to be utterly unconscious of the new sources of evidence which have been opened within the present century, and by which the state of the question has been entirely altered, from one of argument to one of fact. These sources are found in the ancient paintings and sculptures of Egypt, which exhibit, with great minuteness of detail, not only the military and civil usages of that extraordinary nation, but portray all the rites and ceremonies of their religion, with all the acts which were performed, all the utensils which were employed, and all the dresses and ornaments which were worn by the Egyptian priesthood, in the services of their gods. Now, with reference to this last class of subjects, it is clear that they must afford ample materials for settling the question as to similarity at least. For one who has made himself acquainted with the minute descriptions of the tabernacle, the utensils of worship, and the priestly attire, which are given in the books of Moses, will easily be able to recognise the resemblances or differences which the Egyptian monuments offer. The result will set the question at rest by establishing, beyond all further dispute, that very important similarities do exist, and which can be denied by no one without betraying great ignorance of plain matters of fact.

A selection of the facts by which this similarity is established will presently be offered: and meanwhile the question arises, 'How this similarity was produced?' We see not, ourselves, how to avoid the conclusion that some Egyptian practices were admitted into the Hebrew ritual.

In the first place, the points in which analogies have been found are too numerous and too peculiar to have been the result of accidental coincidence.

They could not have had a common origin in patriarchal practice, for that practice had no ritual from which such analogous usages could be transmitted.

Those who suppose that the Egyptians copied the similar practices from the Hebrews, fix upon the time of Joseph's power and popularity, as that when such imitation was most likely to have taken place. But it is forgotten that the Hebrews had then none of those ritual



observances for the Egyptians to imitate, nor, indeed, until after they had left Egypt. It would be difficult to assign any subsequent date to the imitation. The Hebrew ritual, as exhibited in the wilderness, was not likely to be well known to the Egyptians; or, if known, was it at all probable that this proud and highly-civilized people would imitate the ritual of their escaped bondmen, against whom their minds were probably in a state of high exasperation? And, after the Israelites had entered the Promised Land, it was not until the time of Solomon that the Hebrew ritual exhibited a sufficiently imposing appearance to attract the attention of the Egyptians. The intercourse which then existed between the two countries, and the marriage of the Hebrew king to an Egyptian princess, would point to this reign as by far the most favourable date for such an imitation. But then—the sculptures and paintings from which we obtain the knowledge that analogies did actually exist, date much earlier than the time of Solomon—some of them, even earlier than the departure of the Israelites from Egypt. This, as we take it, is conclusive against any imitation of the Hebrew ritual by the Egyptians.

Such an imitation would indeed be most improbable on almost every ground on which it could be considered. The Egyptians were an old nation, organized in all its institutions, including—we have not the least reason to doubt—its religious institutions and ceremonies, long before the Israelites received their ritual system; and since, their hatred and absolute prohibition of innovation and change in all that they had organised, has been in all time notorious, the supposed imitation would, *a priori*, be most unlikely, even were their relations with the Israelites equal and amicable, which they certainly were not.

As only visible things were capable of being so represented as to furnish that positive proof of similarity to which we have adverted, we shall not insist upon similarities which do not admit of this degree of proof; although, certainly, since the existence of these establishes the general principle of accommodation, the existence of other instances, not susceptible of the same kind of proof, becomes the more probable, when properly supported by other considerations.

We have now only to state the considerations which may be presumed to have determined that degree of accommodation to Egyptian usages which we shall presently endeavour to substantiate by ocular proof. And, in the first instance, it may be well to hear Maimonides:—“As at that time the universal practice and the mode of worship in which all were educated was, that various kinds of animals should be offered in the temples in which their idols were placed, and before whom their worshippers were to prostrate themselves and to burn incense; and as there were also certain persons set apart for the service of those temples (which, as has been already shown, were erected in honour of the sun and moon, and other planetary bodies), therefore that divine wisdom and providence of God, which so eminently shines forth in all his creatures, did not ordain the abandonment or abolition of all such worship. For it is the well-known disposition of the human heart to cleave to that to which it has been habituated, even in things to which it is not naturally inclined. To have decreed the entire abolition of all such worship would, therefore, have been the same as if a prophet should come and say, ‘It is the command of God, that in the day of trouble ye shall not pray, nor fast, nor publicly seek him; but your worship shall be purely mental, and shall consist in meditation, not in action.’ On these accounts the Creator retained those modes of worship, but transferred the veneration from created things and shadows to his OWN NAME, and commanded us to direct our religious services to HIMSELF.” This learned Jew then goes on to illustrate by examples the view he takes; and this view seems just in itself, while it is amply confirmed by evidence which did not exist, or rather had not been brought to light, at the time he wrote.

That, during their sojourn in Egypt, the Israelites had departed very widely from the patriarchal faith, and that the pomps, processions, and imposing ordinances of that

country had usurped a powerful influence over their minds, is not only likely in itself, but is demonstrated by the sad affair of the golden calf, and by subsequent manifestations of a tendency towards the idolatries of Egypt. Then the worship of Egypt was full of rites, ceremonies, and apparatus, which, while they were considered as in themselves suitable, were also made symbolical of hidden mysteries, as was the case with the rites of all pagan systems. Now, the symbolical or typical nature of the Hebrew ritual is allowed on all hands, and is in the fullest sense admitted by the present writer. Yet we know not that any one has alleged that the heathen borrowed their *symbolizations* from the Jews, although the similarity is as great in this as in any other matter.

Thus the Hebrews, in their defection to the religion of the Egyptians, had necessarily become habituated to a highly ceremonial and symbolical worship, whereby their minds may well be supposed to have been incapacitated from wholly returning to the plain and simple system of their fathers. The apostle Paul manifestly assigns the origin of the law to some defection of this nature. ‘Wherefore, then, serveth the law?’ he asks; and answers, ‘*It was added because of transgressions.*’ (Gal. iii. 19.)

In this state of the case, and after the people had unequivocally evinced their tendencies by the feast of the golden calf, it seems natural and probable that a ceremonial and symbolical form of worship should be conceded to them—as like as might be, in its mere external forms, to that which they were predisposed to follow—but directed to wholly different objects, and carefully purified from all that might, even in remote tendency, lead to idolatrous or unholy associations and practices. Such a course was in unison with those accommodations to the ideas and prejudices of the people, of which other examples might be produced. We may the less hesitate about this, when we reflect that the ritual law, as a whole, was only intended for a particular people, and for temporary purposes; and we have only a right to expect to find that it was good and suitable for its immediate objects. This made it the best under all the circumstances; and a system better *absolutely*—as having larger objects, and as being adapted to all times and all people—would have been unsuitable and bad for the limited purpose of the Mosaic Law.

Then, under these considerations, regarding the ritual law as an accommodation to the prejudices and dangers of the Hebrews who, as a people, were obviously not prepared to receive moral precepts and religious doctrines apart from the ceremonial observances and symbolical appendages in which the greater part of the world had then agreed to envelope them, we shall see occasion to admire the wisdom with which the system founded on this concession was adapted to their condition and capacities, and was moulded into a safeguard against idolatry, and made an instrument of assisting that separation of this people from all others, which was one of the essential conditions of their existence as the chosen race. The manner in which its circumstances were framed to shadow forth the more broad and spiritual dispensation which was to follow, invested it in some degree with a spiritual character, which we shall hereafter have occasion to notice. And then, in order to keep the nature of the community constantly in view, all the ceremonial institutions had reference to God, not only as the sovereign of the universe, but as the King of the nation. The Israelites were taught to feel that the tabernacle was not only the temple of JEHOVAH, but the palace of their KING; that the table supplied with wine and shew-bread was the royal table; that the altar was the place where the provisions of the monarch were prepared; that the priests were the royal servants, and were bound to attend not only to sacred but also to secular affairs, and were to receive, as their reward, the first tithes, which the people, as subjects, were led to consider as part of the revenue which was due to God, their immediate sovereign. Other things, of a less prominent and important nature, had reference to the same great end. (Exod. xxv. 8, 9; Lev. xxi. 6, 8, 17; Num.

xxviii. 2; Deut. xxiii. 4; compare Ezek. xlv. 7; and see Jahn's *Biblical Archaeology*, sect. 214.)

3. 'This is the offering.'—The particulars of this offering are more fully detailed in ch. xxxv., and the amount of the whole is summed up in xxxviii. 21, etc. From these different passages it appears that half a shekel of silver was levied on every man above twenty years of age; besides which, every one who was so inclined made voluntary offerings. Moses assembled the congregation (xxxv. 4), and mentioned what classes of articles would be required for the work of the tabernacle; and those persons who possessed any of the articles needed, offered so liberally that more than enough was soon obtained, and Moses then forbade anything further to be brought (xxxvi. 5-7). The articles required were so various in character and value, that there was room for almost every person to testify his zeal by some offering or other. The wealthy could bring precious stones and gold, while the poorer sort might furnish the skins and spun hair of goats. The women, it appears (xxxv. 26), exerted themselves in spinning the goats' hair for the tent coverings, as women do to this day in the encampments of the Bedouin Arabs.

The statement in chap. xxxviii. 24-31, is very important, as enabling us to form some idea of the expense of this costly fabric. It is there said that the gold weighed 29 talents and 730 shekels; the silver, raised by a poll-tax of half a shekel, was 100 talents and 1775 shekels; and the brass (more probably copper), 70 talents and 2400 shekels. This enables us to form the following calculation, estimating the talent of 3000 shekels at 125 lbs. troy weight:—

	£	s.	d.
Gold, at 4 <i>l.</i> per ounce . . .	175,460	0	0
Silver, at 5 <i>s.</i> per ounce . . .	37,721	17	6
Brass (or copper), at 1 <i>s.</i> 3 <i>d.</i> per lb. avoirdupois . . .	138	6	0

Total . . . £213,320 3 6

Now we have to consider that this is the value of only the raw material of the metals employed in the structure of the tabernacle; and when we add the value of the wood, the curtains, the dress of the high-priest with its breastplate of precious stones, the dresses of the common priests, and the workmanship of the whole—it must be considered a moderate estimate if we regard the total expense of this fabric as not less than 250,000*l.*, however much more it may have been. This mode of estimating value is, however, very fallacious, on account of the difference in the real value of the precious metals in different times and countries. There are no very accurate data on which we might be enabled to estimate the actual value of those metals to the Israelites themselves. In Western Asia, at present, the precious metals have a much higher actual value than in Europe; and, judging from existing and past analogies, we might infer that the tabernacle was much more costly at the time of its erection, than it would even appear under estimates framed with reference to the present value of the precious metals. But, on the other hand, it is not impossible that, in Arabia and Egypt, gold and silver were even of much less value than at the present time. Although it is true that mines of gold or silver are not now known or worked in Arabia, we are not bound to reject the concurrent testimony of the ancient writers, whose statements, after allowing for exaggeration, purport that the precious metals were there more abundant than in any other known country, and were indeed so common as to remind us of things as the Spaniards found them in Mexico and Peru. Diodorus mentions a river in Debe (Hedjaz) that abounded in small lumps of most beautiful gold. Arrian, Strabo, Agatharchides, and others, describe in glowing terms the wealth of the settled Arabians in precious metal. The pillars of their houses were resplendent with gold and silver (like the pillars of the tabernacle); they had vessels and domestic utensils of the same metals; and their persons were profusely adorned with various oriental ornaments, composed of the same substances, and also of precious stones. It is even said

that gold was in such plenty that it was but thrice the value of brass, and only twice that of iron; while silver was regarded as ten times more valuable than gold. If only a small part of this were true, we need not be astonished at the vast quantity of precious metal which the Hebrews seem to have possessed. But this may otherwise be accounted for, by recollecting that the property which the patriarchs left to their posterity was very considerable, and had doubtless been increased during their abode in Egypt; and that, besides this, there were the valuable articles which they demanded of the Egyptians at their departure, the spoil taken from the king and warriors drowned in the Red Sea, and the further spoil which we may suppose to have been obtained from the defeated Amalekites.

5. 'Badgers' skins.'—This is a most unfortunate translation, seeing that the badger is unknown in south-western Asia, and has not yet been found out of Europe. The word translated badger is תַּחַשׁ *tachash*; and never occurs but to indicate this skin covering of the tabernacle, except in Ezek. xvi. 10, where the shoes of women are said to be made of it. The ancient interpreters understand by it a colour given to the leather, Sept. *taxivθiva*; Aquila and Symmachus, *taxivθiva*; Chaldee and Syriac, *rubra*; and these are followed by Bochart. (*Hierozoicon*, i. 989.) But this is mere conjecture, having no support either in the etymology or in the kindred dialects. On the other hand, all the Jewish interpreters state the *tachash* to have been an animal, the skins of which were used for covering the tabernacle, and also for shoes or sandals: and to this conclusion we assent. But it is not easy to arrive at a determination respecting the sort of animal indicated. A large number of interpreters think it was some kind of fish, and Gesenius, with many others, is in favour of the seal, which, he says, we know not why, has much affinity with the badger. If the word has anything to do with badgers, we may as well even take it to indicate the badger itself; but if it does not denote a badger, the seal is not more probably the true animal from having any affinities with a badger, which affinities have, however, no existence but in the mind of the writer. Besides seals, as well as several other aquatic animals in which the *tachash* has been sought, do not exist in the Indian, the Arabian, or the Persian Seas; nor is it probable that in remote ages they frequented the south-eastern extremity of the Mediterranean, where the current sweeps all things northward; and still less that they nestled in the lakes of the Delta, where crocodiles then abounded. Still, a covering of fish-skin might have been very suitable for protecting the rich envelopes of the holy edifice from wet; and Niebuhr mentions a species of dolphin (delphinus) or porpoise known in the Red Sea, and called by the Arabs *tuhash* and *duhash*, which may deserve consideration, seeing that the same people make small round bucklers, and sandal soles of the *hout's* skins, which is a cetaceous animal, perhaps identical with that of Niebuhr, if both do not resolve themselves into that which Ehrenberg first accurately distinguished and described under the name of *Halicora Hemprichii*. The Arabs of Sinai at this day make their sandals of its skin; which, however, is perhaps too thick and clumsy for the female shoes spoken of in Ezek. xvi. 10. If the animal was not an aquatic creature, but a quadruped, the range of indeterminate inquiry is too extensive to bring us to any satisfactory conclusion. It must probably have been a clean animal, of some kind or other, as we can scarcely suppose that the skin of an unclean animal would be used for the sacred coverings. This consideration alone would dispose of the badger, and of many other animals that have been suggested by different interpreters.

5. 'Shittim wood'—שִׁטִּים *shittim*, otherwise שִׁטָּה *shittah* (as in Isa. xli. 19), seems to have been some tree that grew in the desert in which the Israelites were encamped. In the passage of Isaiah, just referred to, it is mentioned as a tree worthy of planting. The proper Hebrew name was probably *shintah*, formed from the Egyptian word *sharet*, the double *t* being substituted for

the *st*, for euphony and easier pronunciation. The Arabs pronounce the Egyptian name as *sont*, and apply it to a species of acacia (*Acacia seyal*), which grows rather abundantly in the valleys of Arabia Petraea. There is little doubt that this was the Hebrew Shittim, unless indeed the word be a general term for acacias in general. We think it likely that it denoted both the *A. seyal* and *A. gummifera*, which are both abundant in this region. These are the species that yield the gum arabic. The *A. seyal* grows to the height of twenty or twenty-five feet, and affords a wood better suited than any other this region yields for the purposes of the Israelites. The Arabs of Sinai peninsula burn it into charcoal, which they take for sale to Egypt, where fuel of every kind is very scarce.

9. 'The tabernacle.'—Temples certainly existed in Egypt, and, very possibly, in Palestine, before the date of the Exode. It is, however, evident that the Israelites were not in a condition to erect a temple until they were settled in the Promised Land; and if, therefore, they were during their sojournings to have any analogous fabric, it must needs be such as they could transfer from one place to another. Such was the tabernacle. Many considerations might be adduced to show the probability that sacred tents or tabernacles were not previously unknown among nomade nations. The opinion as to the absolute originality of this fabric, and of the things which belonged to it, might in former times be safely entertained, but, in the present comparatively advanced state of our information, is no longer tenable. We believe, most truly, that the tabernacle was made according to the model or 'pattern' shown to Moses in the mount. The exhibition of such a model was necessary, that he might learn what parts of analogous fabrics ought to be avoided, and what might safely be adopted; but it does not, therefore, follow that this fabric was to be unlike anything that had been previously seen. We quite relinquish the illustrations of similarity which have been adduced by previous writers—and forego the support which might seem to be offered by Amos, v. 26 and Acts vii. 40, which describe the Israelites as bearing idol tabernacles in the wilderness; because we think that they were not such tabernacles as that to which our attention is now turned, but rather shrines borne about entire, such as we meet with in all idolatrous nations, and which generally contained an image or symbol of the god. It is, however, wrong to say there was nothing like it—and that the tabernacle was the only fabric which had to be taken to pieces, in order to be removed, and the only one which was not merely a tent (allowing these were sacred tents), but a wooden frame-work, covered with skins and cloths. It might easily be shown how natural it was that there should be sacred tents among a nomade people; and even at this day among a people to whom, least of all, any communication with the Jews can be traced, namely, the eastern Tartars, the sacred tabernacles are, like their own dwellings, made of a frame-work of wood, with a covering of felt, the whole being taken to pieces when removed. (*Voyages chez les Peuples Kalmucks et les Tartares*, Berne, 1792; and *Calmuc Tartary*, by H. A. Zwick and J. G. Schill, London, 1831.) Here, then, we have an intimation that such a fabric is proper to a nomade people who support any form of religious service. The tabernacle could not be of Egyptian origin, for the Egyptians already had temples of stone. But this tabernacle had little in common with those in use among the nomades, save in its adaptation for removal, and in its framework of wood, and its coverings. Its general form, and the distribution of its parts, is similar to that of an Egyptian temple.

It will be seen that we are disposed to regard the tabernacle (and afterwards the temple) as like other parts of the ritual—an accommodation, or rather an appropriation to right objects—of ideas which then prevailed in the world, and with which the minds of the Israelites were thoroughly saturated. The heathen boasted of the presence of their gods among them in their temples and tabernacles; and as, perhaps, the Hebrews could not, more than they, take in the idea of God's universal presence, or derive from it the satisfaction which the notion of his peculiar local presence

was calculated to afford, He condescended to give them in the Shekinah, or miraculous light, as a manifest and unquestionable symbol of His presence with them; and since the service rendered to him was to be of a ritual nature, he directed that a suitable abode should be prepared for this Presence. There he would keep the state of a court, as supreme civil magistrate and King of Israel; from thence he would issue his laws and commandments, as from an oracle; and to that place, where their King abode, and where their God manifested his presence, they were, as to their *kebla*, to turn their faces in all their service and their worship. The east, the point of sun-rising, was the *kebla* of those who worshipped the host of heaven; and it is probably for this reason that the front of the tabernacle and temple fronted the east, so that those who worshipped God, in his courts, must needs turn their faces to the west. We have been astonished to see this stated as a difference from Egyptian practice. It is, in fact, an agreement. Most of the temples front the east, like the tabernacle and Solomon's temple. But it may be doubted that the Egyptians had any general *kebla*, as the direction of their temples is not uniform.

For descriptive particulars of the tabernacle, see the note on xxvi. 30. But we may here generally remark that both in the tabernacle and in the Egyptian temple, the area was an oblong square, the front portion of which was occupied by a court or courts, where the worshippers attended, and where sacrifice was offered. The sacred apartments in both were at the remoter extremity, the Most Holy being the smallest and the innermost. Into these sacred chambers, among both the Hebrews and Egyptians, none but priests were admitted, being, as we have shown, not intended for the worship of the people, but for the residence of the god, and for the performance of such services as only his high and chosen servants were entitled to render. The walls of the Egyptian temples were covered within and without with relievo or intaglio sculpture, the former generally painted in brilliant colours. And it seems a singular coincidence that the most splendid hangings of the tabernacle—being the veils and the inner curtain which, within, formed the ceiling, and covered the plated boards outside—were wrought with figures of cherubim. It is possible that, in this and in other instances, the pre-occupation by the figures of cherubim was designed to prevent the introduction of such idolatrous scenes and symbols as the Egyptians were wont to exhibit on the walls of their temples.

We have already exhibited the idea of the tabernacle as partly that of a palace for the King. This will seem perfectly clear to any one who carefully considers the terms in which the tabernacle and even the temple are compared and referred to throughout the Scriptures. We are convinced that this view is essential to the right understanding of these structures and of the things which belonged to them. This has also been the opinion of the Jews themselves, who are certainly not disposed to under-rate or de-secrate those fabrics, the mere memory of which is, to this day, their glory and their pride. It was therefore with surprise and regret that, a few years back, in the heat of a biblical controversy, we saw this idea scouted as a profane thing by some good and useful men, our respect for whom could not prevent us from seeing that they knew not of what they spoke. It is partly for this reason that we have desired to bring more strongly and distinctly before our readers a view which it might otherwise have only seemed necessary to assume or indicate.

Now, then, if the tabernacle were the king's palace, it is reasonable to carry out the analogy, and regard the utensils which belonged to it as the palace furniture, and the priests as its servants and officers. This view is so clearly developed by Rabbi Shem Tob (cited by Outram, *On Sacrifices*, i. 3) in his comment on Maimonides, that we shall take his statement as an introduction to the account we have now to give of the sacred utensils.

God, to whom be praise, commanded a house to be built for him resembling a royal palace. In a royal palace are to be found all the things that we have men-

tioned. There are some persons who guard the palace; others who execute offices belonging to the royal dignity, who furnish the banquets, and do other necessary services for the monarch; others who daily entertain him with music, both vocal and instrumental. In a royal palace there is a place appointed for the preparation of victuals, and another (nearer the Presence) where perfumes are burned.

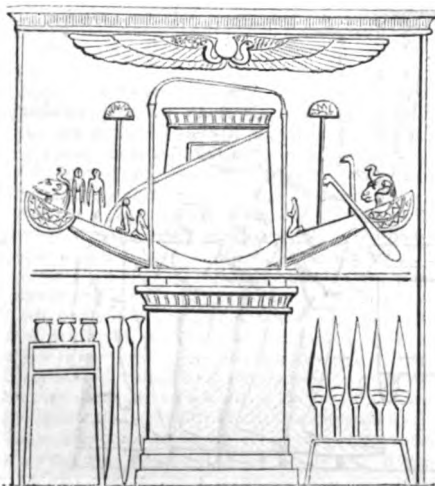
In the palace of a king there is also a table, and an apartment exclusively appropriated to himself, which no one ever enters, except him who is next in authority, or those whom he regards with the greatest affection. In like manner it was the will of God to have all these in his house, that he might not in anything give place to the kings of the earth. For He is a great king, not indeed in want of these things: but hence it is easy to see the reason of the daily provisions given to the priests and Levites, being what every monarch is accustomed to allow his servants. And all these things were intended to instruct the people that the Lord of Hosts was present among us, "For he is a great king, and to be feared by all the nations."

These analogies will be the more apparent when it is remembered that the comparisons are to be referred to an Oriental rather than to a European palace.

We are now prepared to show that the kind of assimilation, which we have described, to the Egyptian forms of the utensils of ritual service, so far as these forms were innocent, or might be rendered useful, was not excluded even from the most sacred parts of the Hebrew ritual—not even from the Holy of Holies. And if not from these, how much less from things of smaller consequence.

In the *adytum*, or small inner chamber of the Egyptian temples—answering to the most holy place of the Hebrew tabernacle—were placed the peculiar symbols, images, or signs of the god to whom the temple was dedicated. In the case of some of the principal of the gods, those which were the most ancient and the most generally worshipped, the contents of the sanctuary were closely similar, if not identical, with those of the most holy place of the tabernacle,—with the omission, in the latter, of the superfluities and idolatrous appendages which the former offered. While, therefore, the sculptures of Egypt, in which some of these ancient sanctuaries are represented, afford the only discoverable materials for making out the outline forms and some of the details of the ark and that which belonged to it, they will at the same time afford not a few intimations of the simplifying and expurgatory process by which these things were fitted for the use of the Hebrew people.

Our further observations must take the form of a commentary on the cuts which we now produce, and on which we rely for the proof of the statements we have offered.



1. SHRINE IN ITS SANCTUARY.

In this very striking engraving (No. 1) the shrine is represented at rest upon the ark in the sanctuary of the temple. The anomalous feature is the boat, which, in this and most of the other examples, rests immediately upon the ark, and supports the covered shrine. To explain this, it should be observed that some of the Egyptian gods were carried across, or up or down, the Nile, in splendid boats, on particular festivals, and were sometimes thus absent several days from their temples. From this circumstance, the shrine of such gods was usually represented as in a boat, and in that form was carried about in land processions. There was nothing of this in the Hebrew tabernacle; and as most of the idolatrous symbols are connected with the boat, we at once see what a great difference this omission must have produced. Having given this dispensing explanation concerning the boat, the reader must *suppose* its omission in this and the subsequent illustrations. Supposing, then, the boat omitted, we have first the ark, or sacred chest, on which, as on a pedestal, the shrine is placed. The Egyptian arks are very similar to one another in their form, which, as nearly as can be imagined, correspond to the description of the Hebrew ark; but their proportions are varied. That in the above engraving has not the proportions of the Hebrew ark, being higher than it is long; but we can show others which more exactly agree.

The diameter of the shrine which is upon the ark, as in the mercy-seat which was upon the tabernacle ark, coincides at its base with that of the ark, but diminishes as it ascends. It happens that we do not know how high the 'covering' of the Hebrew ark rose. Josephus says it was a hand's breadth. We do not suppose it rose like this shrine, because it would have been without purpose in the tabernacle. It contained the image, or some peculiarly sacred symbols of the god, which were thus *enthroned* upon the ark. But in the tabernacle, the ark was the throne of the Shekinah, or radiant symbol of the Divine presence, and an enclosing shrine for that would have been absurd. It is evident that the Shekinah gloriously filled the place in the Hebrew tabernacle upon the ark which an enshrined image occupied in the Egyptian temples. Thus the Hebrews were effectually prevented from placing an image there, and, in fact, they never did; for although, in the end, they went so far as to place idols in the sanctuary, they never dared to place an idol in the place thus miraculously pre-occupied.

The over-shadowing wings, in the Egyptian shrines, afford an accompaniment similar in kind to that of the cherubim in the Hebrew tabernacle. In this case it is a solar symbol; and although we have no precise knowledge of the form of the Hebrew cherubim, it does not appear to us that they resembled *this* in form or position. It is interesting, however, to learn that winged symbolical figures of some kind or other are invariably found in the Egyptian sanctuaries.

Before leaving this engraving the reader will not fail to notice that the poles by which the shrines were carried in processions were left remaining in it when at rest in its place, as was the case with the Hebrew ark. The figures placed beside the ark in this engraving, under the poles, may indicate the manner in which the pot of manna and other articles were 'laid up beside the ark' in the Hebrew sanctuary.

We introduce the cut No. 2 for the sake of shewing that we have rightly interpreted the shrine which we see placed upon the Egyptian arks, as containing an idol. Here the shrine is uncovered, and the god is revealed. From the attitude, the god appears to be Harpocrates. In this instance the shrine is very rich and elegant, and its canopy exhibits a duplication of the winged symbol to which we have already directed attention.

The cut No. 3 exhibits the form of the ark, which seems to us to agree, as nearly as possible, in its shape and proportions, with that which the present chapter describes. Even the staves are similarly placed, and the covering is about a hand's breadth in height or thickness. We disregard, of course, the image upon this ark, symbolizing the Nile, and



2. SHRINE WITH IDOL.



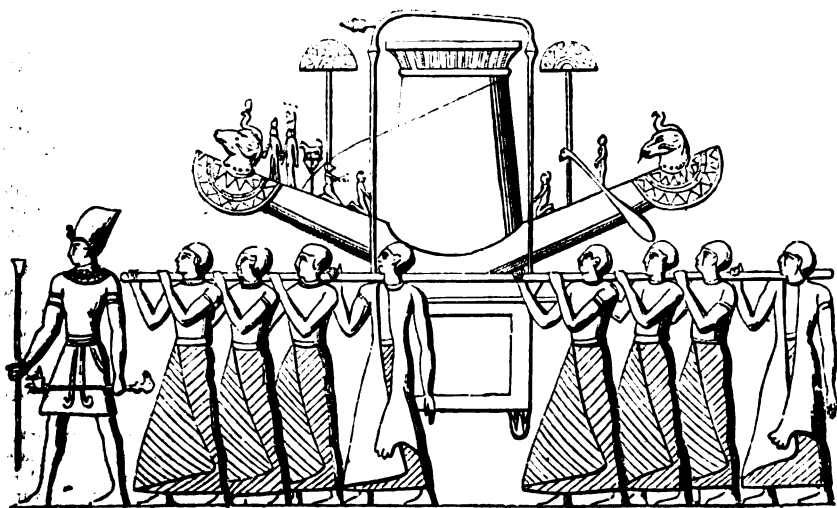
3. ARK BORNE BY PRIESTS.

the hieroglyphics on its side. We must, however, call attention to the two small figures which stand at the opposite extremities of the ark. They occupy the place usually assigned to the cherubim in all the pictures of the Hebrew ark, as indeed seems to be required by the text, 'two cherubim of gold . . . in (or at) the two ends of the mercy-seat' (Exod. v. 18); and the hindmost of them takes the very attitude which the more current pictures and descriptions supply. Their faces, however, are not turned to each other, and they are mere human figures without wings. The value of the illustration is, therefore, in this—that, besides the proper idol, image, or symbol, it was usual among the Egyptians to place small figures upon the ark in significant attitudes.

When the Hebrew ark was removed from its place, it was not taken into parts, but the chest itself, the mercy-seat, and the cherubim were carried together as one piece, precisely as they had stood in the sanctuary. The underneath engraving (No. 4) shews the same practice among the Egyptians. Here we again see small figures in postures of adoration.

The cut No. 5, however, shews that, in some cases,

the shrine was taken off from the ark, and carried separately by the Egyptians. But we have introduced it chiefly on account of the winged figures which it exhibits, and more particularly of those which are represented on the side of the shrine, which certainly offer the most remarkable approximations in form, posture, and place to the Hebrew cherubim that have ever been produced. Let it be observed that the usual representations of the cherubim are taken from the description which Ezekiel (ch. i.) gives of those which he saw in his vision, as compared with the slight intimations supplied by Moses. Now, Ezekiel describes them as having human shapes, with four faces, and four wings. The four faces are those of a man, a lion, an ox, and an eagle (or hawk); but few writers suppose that the ark-cherubim had more than one of these faces, and they generally take that of a man or an ox, seldom choosing the lion or the eagle. In this Egyptian example we have one of the four faces—that of the hawk. The wings are precisely the same as described by Ezekiel. — Their wings were stretched *upward*; two wings of every one were joined one to another, and two covered their bodies. So it is here: each figure is intended to be represented with four wings, two of which fall down and cover the body, while the other two stretch upward, both pairs of wings in each of the figures nearly meeting those of the one opposite. Their position, indeed, with their faces towards each other, is strikingly illustrative.



4. SHRINE AND ARK BORNE BY PRIESTS.



5. SHRINE CARRIED IN PROCESSION.

The two preceding cuts further shew the manner in which the Egyptian shrine was carried by the priests on their shoulders, as the ark was by the Levites. The tabernacle itself was removed in waggons; and, in like manner, although the Egyptians had wheel-carriages in great abundance and variety, the shrine or ark was never removed but on the shoulders of the priests.

10. 'Ark.'—The identity of name, to denote two such different things as the 'ark' of Noah and that of the tabernacle, does not exist in the original. The former is called *תֵּבָה* *tebah*, and the latter *אֲרוֹן* *aron*. The Septuagint rendered both terms by the same Greek word, *κιβωτός*, and has been followed by our own and other versions. The ark, in the present instance, was a coffer or chest of shittim wood overlaid with gold, in which were deposited the tables of the Ten Commandments—not only the entire ones, say the Jews, but also those that were broken—together with Aaron's rod (staff) that budded, and the golden pot of preserved manna. This chest seems to have been of the dimensions of three feet nine inches in length, by two feet three inches in breadth and depth, according to the common cubit of eighteen inches, but larger, if, as we think preferable, we take the Egyptian cubit of twenty-one inches. Around the upper edge there was a rim or cornice (called in the text 'a crown') of pure gold; and on each side were fixed rings of gold to receive the poles of shittim wood, covered with gold, by which the ark was carried from place to place. The staves always remained in the rings, even when the ark was at rest. The ark had at top a lid or cover of solid gold; for such was what the text calls 'the mercy-seat,' and which the Septuagint renders *ἱλαστήριον*, or 'propitiatory,' by which name it is mentioned by St. Paul in Heb. ix. 5, and which was probably so called, because, on the great day of atonement, the blood of the expiatory sacrifice was sprinkled on or before it. Upon the two ends of this lid, and of the same matter with it, that is, solid gold, were placed two figures of cherubim which looked towards each other, and whose outstretched wings, meeting over the centre of the ark, overshadowed it completely. It was here that the Shekinah or Divine Presence more immediately rested, and, both in the tabernacle and temple, was indicated by a cloud, from the midst of which responses were delivered, in an audible voice, whenever the Lord was consulted in behalf of the people. Hence God is sometimes mentioned as He that 'dwelleth' or 'sitteth between the cherubim.' In its re-

movals the ark was covered with a veil (Num. iv. 6), and might only be carried on the shoulders of the priests or Levites. The Rabbins think, with some reason, that it was only carried by the priests on extraordinary occasions, being ordinarily borne by the Levites. No other form of conveyance was allowed, nor were any other persons permitted to interfere with it. David thought, perhaps, to do it honour by putting it on a new cart when he purposed to remove it to Kirjath-jearim: but the result convinced him of the necessity of adhering to the established practice (2 Sam. vi. 3). On that occasion, Uzzah, being an unauthorized person, was struck dead for putting his hand to the ark in order to steady it when shaken by the oxen.

After the Israelites had passed the Jordan, the ark generally occupied its proper place in the tabernacle, and was afterwards placed in the temple built by Solomon. From the direction given by Josiah to the Levites (2 Chron. xxxv. 3) to restore the ark to its place, it would seem to have been previously removed; but it is not known whether this was done by the priests, to preserve it from profanation, or by the idolatrous kings Manasseh or Amon, to make room for their idols. It seems that the ark, with the other precious things of the temple, became the spoil of Nebuchadnezzar, and was taken to Babylon; and it does not appear that it was restored at the end of the captivity, or that any new one was made. What became of the ark after the captivity cannot be ascertained. Some of the Rabbins think that it was concealed, to preserve it from the Chaldeans, and that it could not again be discovered, nor will be till the Messiah comes and reveals it. Others say that it was indeed taken away by the Chaldeans, but was afterwards restored, and occupied its place in the second temple: but the Talmud and some of the Jewish writers confess, that the want of the ark was one of the points in which the second temple was inferior to that of Solomon: to which we may add, that neither Ezra, Nehemiah, the Maccabees, nor Josephus, mention the ark as extant in the second temple; and the last authority expressly says that there was nothing in the sanctuary when the temple was taken by Titus. Its figure certainly does not appear on the arch erected at Rome in honour of that conqueror, and on which the spoils of the temple are displayed; although some writers have attempted to identify it with the table of shewbread, which is there represented.

Sacred chests, bearing much the resemblance in principle to this ark, have been found in different ancient and



modern nations; and expositors have entered into many wearying disquisitions on the question whether this ark, or the ark of Noah, or else some primitive model (the existence of which is inferred from chap. xxxiii. 7, 10), suggested the first idea; while Spencer and others think, as they do in the case of the tabernacle itself, that the Hebrew ark was itself copied from the heathen.

23. 'A table of shittim wood.'—This table, like the ark, was of shittim wood, overlaid with gold; and it seems to have borne as much resemblance to the ark as a table can be supposed to bear to a chest. It was also furnished with rings, through which were passed the staves by which it was carried, in the same way as the ark. The staves of the table did not remain in the rings when at rest, like those of the ark, but were, as Josephus informs us, removed, that they might not be in the way of the priests in their weekly ministrations at the table. The table was inferior to the ark in breadth by half a cubit, but it was of the same height. It stood lengthwise, east and west, at the north side of the holy place. It is difficult, from the description, to form any very distinct idea concerning the

details of its form; and speculations on the subject have been sufficiently abundant. What we seem to learn from the text is, that the platform of the table being raised, probably on four legs, to the stated height, was faced with a perpendicular border of a hand's breadth, above which, and on the lower edge of which, was an ornamental rim ('crown') of gold. The upper rim, according to the Rabbins, rose above the superficial level of the table, and was calculated to prevent what was deposited thereon from falling off. They also state that each end of the table was furnished with a tall three-pronged fork, one at each corner, standing perpendicularly, for the purpose of keeping the loaves, which were piled one upon another at the end of the table, in their proper places. For these forks, however, there is no evidence in the text, or in the only authentic representation we possess, which is that in the arch of Titus at Rome, on which the spoils of the temple are represented. This last, however, was not the table of the tabernacle. It is generally agreed that this was among the spoils carried away by Nebuchadnezzar, and that when the Jews were restored to their own land, they



6. BAS-RELIEF FROM THE ARCH OF TITUS, SHewing THE GOLDEN CANDLESICK AND TABLE OF SHEWBREAD.

made a new table. It seems to have differed in size, and in some details, from the original table. Its form will be seen from the cut representing that part of the Roman sculpture in which it is comprehended. The table of shewbread has often been pointed out as one of the marked peculiarities of the Hebrew ritual. But nothing can be more incorrect than this assertion; for numerous examples of such a table, very similar in shape and proportion, occur in nearly all the representations of Egyptian sanctuaries. But there was only bread and wine on the Hebrew table; while those of the Egyptian temples were in many instances (not in all) heaped with meats of every description.

29. 'Dishes'—כִּשְׂוֹת *ke-aroth*; in the Septuagint *τροβαλια*, 'plates' or 'platters.' On these the loaves were set, according to Jarchi and others: who also states that they were of the same form as the loaves, and that there were two sorts, one of gold and the other of iron, the bread being baked in the latter and then transferred to the former, to be set on the table. But others assign different uses to these dishes.

— 'Spoons'—כַּפֹּת *kappoth*, more properly cups or censers, their use being for holding incense, of a concave form, like spoons, or the hollow of the hand, which is the primitive meaning of *kaph*. It is commonly thought that they were two, and contained the frankincense which, as we learn from Lev. xxiv. 7, was set upon each pile of bread.

— 'Covers' קְשֹׁת *kesoth*.—These were probably intended for covering both the loaves and the incense. The Septuagint renders the word, wherever it occurs, by *σπονδεια*, 'libation vessels.'

— 'Bowls'—מִנְחִיּוֹת *menakkiyoth*—Septuagint, *κύαθοι* 'wine-cups,' which is probably correct; for although we do not read that any wine was set upon the table, yet, as libations were made to God, by pouring out wine before him in the holy place, there is nothing improbable in the Jewish tradition, that a bowl of excellent wine was always kept upon the table; and that once a week, when the bread was changed, the contents were poured out as a libation before the Lord. Josephus confirms this tradition by relating that, when Pompey went into the holy place, he saw there cups for libation among the sacred vessels.

30. 'Shewbread'—לֶחֶם פָּנִים *lechem-panim*; literally 'bread of faces,' and which perhaps modern translators better render by 'presence-bread.' The bread consisted of twelve unleavened loaves which were rather large, each containing about five pints 1-10th of flour. The Rabbins say that the loaves were square, and covered with leaves of gold; but of this the Scripture says nothing. The same authorities inform us that the loaves were placed in two piles of six each, one upon another, on the opposite ends of the table; and that between every two loaves were laid three semi-tubes, like slit canes, of gold, for the purpose of

keeping the cakes the better from mouldiness and corruption by admitting the air between them. The golden forks, which are stated to have been employed to keep the loaves in their places, we have already noticed. The new bread was set on the table every Sabbath with much ceremony and care, it being so managed that the new bread should be set on one end of the table before the old was taken away from the other, in order that the table might not be for a moment without bread. The old bread might only be eaten by the priests; yet there was the famous exception in the instance of David, who, when in great want, ate the shew-bread, and incurred no blame (1 Sam. xxi. 6-9). This instance is quoted by our Saviour to justify the apostles, when they plucked ears of corn and ate them on the Sabbath-day. Jewish traditions state, that, to render the bread more peculiar and consecrated from its origin, the priests themselves performed all the operations of sowing, reaping, and grinding the corn for the shew-bread, as well as of kneading and baking the bread itself. We have already mentioned the incense and (probably) the wine, which was set with the bread upon the table: it is also thought that salt was added, as we read in Levit. ii., that not only were the meat-offerings to be seasoned with salt, but that salt was to form part of *all* offerings.

We find among the ancient heathens usages having some conformity to this of the table with its shew-bread, though it is difficult to determine from what source the analogy arose; unless we suppose the idea in itself so natural, as to render it unnecessary to conclude that the usage must be derived from one nation to another. We even find something very similar in our own day among various and distant tribes of barbarians and savages. The heathens had, in their temples, tables on which they set meat and drink in honour of the gods. In general this became the property of the priests, but in many instances the priests alleged that the gods themselves consumed what was set before them. There is a famous instance of this in the apocryphal story of Bel and the Dragon. The Egyptians were among those who had this custom. Jerome, in his gloss on Isaiah lxx. 11, observes, that it was an ancient custom among the idolaters of Egypt, on the last day of the last month in the year, to place tables, covered with several kinds of victuals, in the temples of the gods. This information is confirmed by the monuments; although from the latter one cannot determine whether the tables of edible offerings which we see laid out before the Egyptian idols, were periodical only, as he states, or permanent.

31. 'Candlestick'—מְנוֹרָה *menorah*—a candelabrum or lamp-bearer.—This candlestick was wholly of pure gold, and it weighed a talent (about 125 lbs.), although, as Josephus informs us, it was hollow within. It consisted of a base and stock, with seven branches, three on each side,

and one in the middle. These branches were all parallel to one another, and were worked out in knobs, flowers, and bowls, placed alternately. The whole number of these ornaments amounted to seventy (Josephus). The Jews say that the flowers were lilies, and the knobs were in the form of pomegranates. On the extremities of the branches were seven golden lamps, one on each branch. A great number of fanciful representations of this magnificent lamp-stand have been given. That on the Arch of Titus is the best general authority; but the base, as there represented, has figures of birds and marine monsters, which we certainly should not expect to find in an utensil consecrated to the service of Jehovah. This is a confirmation of the statement of Josephus, who, in speaking of the triumph of Vespasian and Titus, and of the sacred utensils which were paraded on that occasion, says that the candlestick was somewhat altered from the form which it had borne in the temple; and, among other alterations, he expressly says that the shaft was fixed on a new base. After the triumph, the candlestick, together with the table of shew-bread, were lodged in a temple built by Vespasian, and consecrated to Peace. It is to be observed, however, that the candlestick in question was not the same as that made for the tabernacle. This was, with the other sacred utensils, transferred to the temple built by Solomon, and became the prey of the Chaldeans. It does not appear that it was ever restored, but that a new one was made for the second temple. It is not certain that this candlestick bore precisely the same form as that made under the direction of Moses; but there was doubtless a general resemblance.

The light of the lamps was supplied from pure olive-oil. It is disputed whether the lamp was kept burning night and day, or only at night. In chap. xxx. 7, 8, it is mentioned as the duty of the priest to 'dress' the lamps every morning, and to 'light' them every evening: but in the parallel text in Levit. xxiv. 2, it is said that the lamps were to burn continually; and the context says nothing about lighting, but only that the priest was to 'order' the lamps morning and evening. We are disposed to consider from the two passages, taken together, that the lamps were to be kept 'continually' burning at night, being kindled in the evening, and extinguished in the morning. If they were kept burning night and day, the 'lighting' in the evening may mean no more than that the light had 'been' extinguished while the lamp was trimmed, and the oil and wick renewed. It is not in itself improbable that the lamps were kept burning by day, for light could only be admitted into the tabernacle through the curtain at the east or unboarded end: if that curtain were thick, the holy place might have been so dark as to render artificial light not less requisite by day than by night. The most holy place, in which the ark lay, was at all times left in darkness.

## CHAPTER XXVI.

1 The ten curtains of the tabernacle. 7 The eleven curtains of goats' hair. 14 The covering of rams' skins. 15 The boards of the tabernacle, with their sockets and bars. 31 The veil for the ark. 36 The hanging for the door.

MOREOVER thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.

2 The length of one curtain shall be eight and twenty cubits, and the breadth of one

curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the

<sup>1</sup> Heb. the work of a cunning workman, or, embroiderer.

edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all of* one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the <sup>1</sup>tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side <sup>2</sup>of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

14 ¶ And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.

15 ¶ And thou shalt make boards for the tabernacle of shittim wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two <sup>3</sup>tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the taber-

nacle on the north side *there shall be* twenty boards:

21 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be <sup>4</sup>coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

26 And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle <sup>5</sup>according to the fashion thereof which was shewed thee in the mount.

31 ¶ And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

32 And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks *shall be of* gold, upon the four sockets of silver.

33 And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy.

34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy place.

35 And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

<sup>1</sup> Or, covering.

<sup>2</sup> Heb. in the remainder, or, surplusage.

<sup>4</sup> Heb. hands.

<sup>5</sup> Heb. twinned.

<sup>3</sup> Chap. 25. 9. 40. Acts 7. 44. Heb. 8. 5.

36 ¶ And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

37 And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

Verse 14. '*Make a covering for the tent of rams' skins, dyed red.*'—When the Hebrews quitted Egypt, they appear to have been well acquainted with the arts of dyeing and tanning. The description of the tent covering, as given in the text, seems a description sufficiently exact of what we commonly call red Turkey leather. The art of tanning being now so generally known, we are apt to forget how difficult the processes must have been before this art was brought to its present state.

30. '*Thou shalt rear up the tabernacle.*'—This fabric, having moveable walls of board, was of a more substantial character than a tent; but it is right to regard it as a tent, its general appearance and arrangement being the same, and its more substantial fabric being probably on account of the weight of its several envelopes which required stronger supports than were usually necessary. A connected description of it here, will afford the best commentary on the particulars given in this book.

The tabernacle was of an oblong square figure, fifty-five feet in length, by eighteen feet in breadth and height. Its length extended from east to west, the entrance being at the east end. The two sides and the west end consisted of a framework of boards, of which there were twenty to each side and eight at the west end. The manner in which these boards were joined to each other so as to form a wall which might be easily taken down and set up again, may be illustrated in some degree by a reference to the window-shutters of an extensive shop; but the boards of the tabernacle did not slide in grooves, but each was furnished at the bottom with two tenons, which were received into sockets in the bases of solid silver; and to give the whole greater security, the boards were furnished each with five rings or staples of gold, by means of which they were successively run up to their proper places on horizontal poles or bars, which served as the ribs of the fabric, binding its parts together. The boards as well as the bars were of shittim wood, overlaid with thin plates of gold. The east end, being the entrance, had no boards, but was furnished with five pillars of shittim wood overlaid with gold, and each standing on a socket of brass. Four similar pillars within the tabernacle, towards the west or further end, supported a rich hanging, which divided the interior into two apartments, of which the outer was called 'the holy place,' and the innermost and smallest was 'the most holy place,' or the 'Holy of Holies,' in which the presence of the Lord was more immediately manifested. The separating hanging was called, by eminence, 'the vail,' and hence the expression 'within' or 'without the vail' is sometimes used to distinguish the most holy from the holy place. The people were never admitted into the interior

of the tabernacle. None but the priests might go even into the outer chamber, or holy place; and into the inner chamber the high-priest alone was allowed to enter, and that only once in the year, on the great day of atonement. To this, however, there was a necessary exception, when the tabernacle was to be taken down or set up. The outer chamber was only entered in the morning to offer incense on the altar which stood there, and to extinguish the lamps, and again in the evening to light them. On the Sabbath, also, the old shew-bread was taken away and replaced with new. These were all the services for which the attendance of the priests was necessary within the tabernacle, all the sacrifices being made in the open space in front of the tabernacle, where stood the brazen altar for burnt offerings. It will be useful to remember, that the most holy place contained only the ark with its contents; that the outer apartment contained the altar of incense, the table of shew-bread, and the great golden candlestick; while the open area in front of the tabernacle contained the brazen laver for the ablutions of the priests, and the brazen altar for burnt offerings.

This description will give an idea of the general arrangement and substantial structure of the tabernacle; and we may proceed to notice the various curtains which were thrown over the tent, and formed its outer coverings. The first or inner covering was of fine linen, splendidly embroidered with figures of cherubims and fancy work in scarlet, purple, and light blue. It is described in the same terms as the vail of the 'Holy of Holies,' and was doubtless of the same texture and appearance with the vail which, according to Josephus, was embroidered with all sorts of flowers, and interwoven with various ornamental figures, excepting the forms of animals. Over this inner covering was another, made of goats' hair, which was spun by the women of the camp. Cloth made of goats' hair forms the customary covering for the tents of the Bedouin Arabs to this day, and it still continues to be spun and woven at home by the women. Over this covering there was another of rams' skins dyed red, and over that the fourth and outermost covering of tahash skins (see the note on ch. xxv. 5.). These curtains, after covering, or rather forming, the roof, hung down by the sides and west end of the tabernacle, those that were outside being calculated to protect the more costly ones within, while the whole combined to render the tabernacle impervious to the rain, and safe from the injuries of the weather. This magnificent tent stood in an oblong court or inclosure, particularly described in ch. xxvii. 9-19. See the note there.

## CHAPTER XXVII.

1 The altar of burnt offering, with the vessels thereof. 9 The court of the tabernacle inclosed with hangings and pillars. 18 The measure of the court. 20 The oil for the lamp.

AND thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits.

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be

of the same: and thou shalt overlay it with brass.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass.

4 And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brasen rings in the four corners thereof.

5 And thou shalt put it under the compass

of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shalt thou make it: as 'it was shewed thee in the mount, so shall they make it.

9 ¶ And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side:

10 And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver.

11 And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver.

12 And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward shall be fifty cubits.

14 The hangings of one side of the gate

shall be fifteen cubits: their pillars three, and their sockets three.

15 And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three.

16 And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four.

17 All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass.

18 ¶ The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.

20 ¶ And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.

21 In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations on the behalf of the children of Israel.

<sup>1</sup> Heb. he shewed.

<sup>2</sup> Heb. fifty by fifty.

<sup>3</sup> Heb. to ascend up.

Verse 1. 'Altar of shittim wood.'—This altar was a sort of square chest of shittim wood overlaid with brass. It was five cubits long by five broad, and three in height (about two yards and a half square by a yard and a half high), and had a 'horn,' or projection, at each corner. It was hollow within, and in the middle of its surface was a sunk grating of brass to support the fire; this was furnished with four rings, that it might be taken out and carried separately from the body of the altar. The ashes from the fire sunk through the grating, and were received in a pan that was placed under it. The altar had four rings or staples at the sides, into which poles of shittim wood covered with brass were inserted when the altar was to be moved from place to place. This is the account which seems to agree best with the text, although some of the details have been differently understood by various expositors. It is thought that both this altar and the larger one made by Solomon, by which it was superseded, had the lower part of the hollow filled up either with earth or stones, in compliance with the injunction in ch. xx. 24, 25. Josephus says, that the altar used in his time at the temple was of unhewn stone, and that no iron tool had been employed in its construction. None of the altars which the Scripture assigns to either the tabernacle or temple were of this construction, but that erected at Mount Ebal by Joshua was so (Josh. viii. 31), as were, apparently, others, which were set up in different parts of the land of promise. It seems to us that the command in ch. xx. about altars applies as a general instruction respecting those which the Israelites might have occasion to erect in the provinces or else-

where, and such as those of which Elijah offered sacrifice at Mount Carmel and Samuel at Bethlehem, and which were not in constant use, without excluding from the chief place of worship such particular variations as its peculiar circumstances, and the frequent sacrifices which were offered there, rendered necessary. For information respecting pagan altars, see the note on Ezek. vi. 13.

2. 'Horns.'—The 'horns of the altar' have given occasion to no common amount of discussion, respecting both their form and their design. They were certainly projections of some kind or other at the four corners, but their precise shape, or even the direction in which they projected, cannot be distinctly collected from the sacred text. Many very good authorities think that they were really horn-shaped, like those of the *ara pacis* of the Romans; and this opinion is supported by the valuable testimony of Josephus, as to the altar used in his time. The other opinions that deserve the most attention are, that the horns were square risings from each corner of the altar; or that they were square to half their height, and then sloped pyramidically—not equally on all sides, but only from the inside to the outer or external angle, ending in a sharp tip or point. The account of the Rabbins, as given by Lightfoot, admits of being thus understood; and the editor of Calmet, by whom it is supported (Frag. cxxviii.), gives two engravings, from Egyptian pictures, preserved by being buried in the ruins of Herculaneum, in which altars with such 'horns' are represented. Moses merely mentions 'horns' in such a way as to lead us to suppose that such appendages were already well known to

the Israelites; and if they were merely conveniences involving no religious idea or principle, it is not impossible that they were much the same as in Egyptian altars. We are much in the dark as to the use of these projections in the Hebrew altar of burnt offering. It is inferred from Psal. cxviii. 27: 'Bind the sacrifice with cords unto the horns of the altar,' that these appendages were designed for the purpose of fastening the victim to the altar before it was slain. That the 'horns' were applied to this use is certainly possible; but that this was their primary intention seems to be rendered doubtful by the fact that the incense-altar, at which no bloody sacrifices were offered, also had horns. The horned Egyptian altars appear also to be altars of incense. It is possible that their presence had some connection with the use of horns as symbols of sovereignty, glory, power, or strength.

3. 'His pans to receive his ashes.'—The Hebrew *סִירוֹת* *siroth* signifies either *pots* or *pans*, but which is here doubtless to be taken in the latter sense, as appears from the specified use to which they were applied. The original term, rendered 'to receive his ashes,' signifies rather, however, to *remove*, or *carry away*, the ashes that fell from the grate to the earth within the compass of the altar; the pans were employed as dust-pans for taking up these ashes, and carrying them to a clean place, as we learn from Lev. iv. 12.

— 'Shovels.'—*עֵיִם* *yaim*, the radical of which word *עָיַן* *ya'ah*, has a sense so near that of *collecting together* by *scraping* that many of the older interpreters thought that a broom or besom was intended. But as they were made of brass, that rendering is obviously untenable, and we are authorized in understanding the word of fire-shovels, by which the ashes were scraped together in a heap, and then thrown into the pans.

— 'Basins.'—*מִזְרָקוֹת* *mizrahoth*, literally 'sprinkling vessels.' The word comes from *זָרַק* *zarak*, to *scatter* or *sprinkle*, and properly denotes the vessels or bowls into which the blood of the sacrifices was received that it might thence be sprinkled upon the people, towards the horns of the altar, etc.

— 'Flesh-hooks.'—*מִזְלָגוֹת* *mizlagoth*; which word denotes something for *drawing out*, and hence forks or hooked instruments for picking up and replacing any portion of the sacrifice which may have fallen out of the fire or from off the altar. By its being rendered *tridents* in some of the ancient versions, it must have been regarded, probably with truth, as a three-pronged instrument in the form of a curved fork. The Hebrew root *זָלַג* generally denotes curvature or crookedness of form; and that the instrument was three-pronged we learn from 1 Sam. ii. 13, 14, where also some further information respecting its use may be found.

— 'Fire-pans.'—*מַחֲלֹת* *machloth*; which the Sept. renders by *τὸ σκεῦος αὐτοῦ*, 'its fire receptacle:' copied by the Vulgate, *ignium receptacula*. Bishop Patrick's explanation is probably correct. He supposes it to have been 'a larger sort of vessel, wherein the sacred fire which came down from heaven (Lev. ix. 27) was kept burning while they cleaned the altar and the grate from the coals and ashes, and while the altar was carried from one place to another, as it often was in the wilderness.' The root *חָתַח* *chathah* has the import of *keeping alive* or *glowing*, which sanctions this interpretation.

9—19. 'The court of the tabernacle.'—This court or open inclosure, in which the tabernacle stood, was of an oblong figure of a hundred cubits (about fifty yards) in length by half that breadth, and the height of the inclosing fence or curtain was five cubits, or nearly three yards, being half the height of the tabernacle. The inclosure was formed by a plain hanging of fine twined linen yarn, which seems to have been worked in an open or net-work texture, so that the people without might freely see the interior. The door-curtain was, however, of a different texture from the general hanging, being a great curtain of 'fine twined linen' embroidered with blue, purple, and scarlet. It is described in precisely the same terms as the door-curtain of the tabernacle itself, which was not, as commonly stated, of the same fabric with the inner covering of the tabernacle and of the veil before the holy of holies; for in the description of the two door-curtains there is no mention of the figures of cherubim and the fancy-work ('cunning work') which decorated the inner covering and veil. The door-curtain of the court was furnished with cords, by which it might be drawn up or aside when the priests had occasion to enter. The curtains of this inclosure were hung upon sixty pillars of brass, standing on bases of the same metal, but with capitals and fillets of silver. (Compare the description in this chapter with that in ch. xxxviii.) The hooks also, to which the curtains were attached, were of silver. The entrance of the court was at the east end, opposite that to the tabernacle; and between them stood the altar of burnt offering, but nearer to the door of the tabernacle than to that of the court. It is uncertain whether the brazen laver was interposed between the altar and the door of the tabernacle or not. Ch. xxx. 18, certainly conveys that impression; but the Rabbins, who appear to have felt that nothing could properly interpose between the altar and tabernacle, say that the laver was indeed nearer to the tabernacle than was the altar, but still that it did not stand in the same line with the altar, but stood a little on one side to the south. As to the position of the tabernacle in the court, nothing is said in the Scriptures on the subject, but it seems less probable that it stood in the centre than that it was placed towards the farther or western extremity, so as to allow greater space for the services which were to be performed exclusively in front of the tabernacle.

## CHAPTER XXVIII.

1 Aaron and his sons are set apart for the priest's office. 2 Holy garments are appointed. 6 The ephod. 15 The breastplate with twelve precious stones. 30 The Urim and Thummim. 31 The robe of the ephod, with pomegranates and bells. 36 The plate of the mitre. 39 The embroidered coat. 40 The garments for Aaron's sons.

AND take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

2 ¶ And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

3 And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

4 And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that



he may minister unto me in the priest's office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together.

8 And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth.

11 With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

13 And thou shalt make ouches of gold;

14 And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.

16 Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof.

17 And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.

18 And the second row shall be an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.

21 And the stones shall be with the names

of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes.

22 And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate.

25 And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulderpieces of the ephod before it.

26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward.

27 And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.

30 ¶ And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

31 ¶ And thou shalt make the robe of the ephod all of blue.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about:

34 A golden bell and a pomegranate, a

1 Or, embroidered.

2 Wind. 18. 24.

3 Heb. fill in it fillings of stone.

4 Or, rdy.

5 Heb. fillings.

6 Or, shirts.

golden bell and a pomegranate, upon the hem of the robe round about.

35 'And it shall be upon Aaron to minister : and his sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.

36 ¶ And thou shalt make a plate of pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre ; upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts ; and it shall be always upon his forehead, that they may be accepted before the LORD.

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of

fine linen, and thou shalt make the girdle of needlework.

40 ¶ And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him ; and shalt anoint them, and 'consecrate them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them linen breeches to cover 'their nakedness ; from the loins even unto the thighs they shall 'reach :

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place* ; that they bear not iniquity, and die : *it shall be* a statute for ever unto him and his seed after him.

7 Ecclus. 45. 9.

8 Heb. *fill their hand*.

9 Heb. *flesh of their nakedness*.

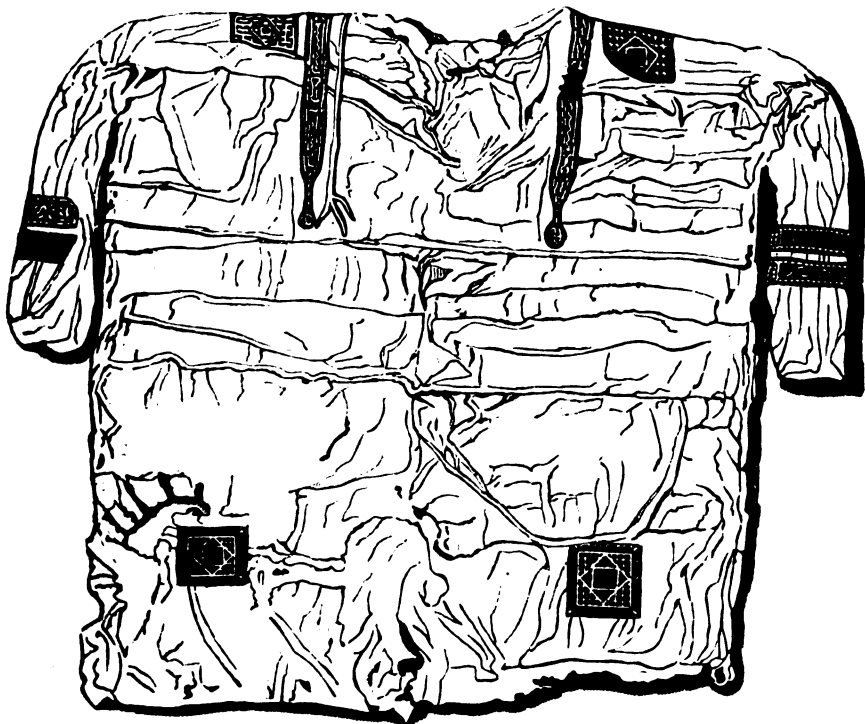
10 Heb. *bc*.

Verse 2. '*Holy garments*.'—Under the views which have been indicated in the notes to ch. xxv. we may expect to derive from the antiquities of Egypt no small illustration of the details given in this chapter. These details are somewhat obscure to us, as the particulars relate to matters remote from our actual knowledge, but clear to those to whom the law was given, as they had, or were to have, the same particulars exemplified before their eyes in circumstances of dress and usage. The dresses and ceremonies of the Egyptian priesthood are represented most profusely in the sculp-

tured and pictured monuments of Egypt ; and if the views we have already set forth be correct, we may reasonably calculate on obtaining from this source some more distinct notions of the priestly costumes of the Hebrews than can through any other means be secured. Indeed, the degree of success with which this object may be realised, might not unfairly be made a test of the general soundness of the principle, that the Hebrew ritual embodied a guarded transfer of modified and expurgated Egyptian ceremonies to the worship of the true God. Before proceeding to the



7. EGYPTIAN PRIESTS.



8. EGYPTIAN EPHOD.

details, we may point out a few general considerations. The priests ministered at the altar and in the holy place with covered heads and naked feet, like the priests of Egypt; but these indeed have ever been, throughout the East, circumstances of respect. Their services were, in most respects, the same as those of the Egyptian priests, as, indeed, necessarily resulted from the fact, that the Lord required from them most of the observances which they had learned to regard as acts of becoming worship, but always took care to draw the line distinctly between the good and the evil, the use and the abuse. They were hence also required to be as scrupulously clean as the Egyptian priests; they were to bathe themselves with water daily, before they commenced their ministrations; before their original consecration they were also ordered to shave their persons completely; but it does not appear that they were required to keep themselves thus constantly shaven, like the priests of Egypt. Indeed, we know that they wore beards, which the latter never did: but although they were forbidden to shave their heads, they were not allowed to appear with long hair at the time of their ministrations; and the high-priest, whose presence was always necessary, was not allowed to let his hair grow at all, but had it cut close, once every week. Compare Lev. xxi. 5, and Ezek. xlv. 20. We are inclined to suspect that the reason why, although their hair was kept short, it was not shaven, was that they might not be induced to wear wigs, etc., like the Egyptians, which might with other circumstances have suggested or tended to the use of such symbolical hooded masks, representing the heads of beasts, birds, etc., as were on some occasions worn in their ministrations by the priests of Egypt. The retention of the beard would also be an obstacle to this. In ordinary life, when not engaged in their sacred duties, the priests were dressed like other Israelites of good condition; but, like the priests of Egypt, they had a peculiar dress, appropriated to their sacred ministrations. This dress was kept in the wardrobe of the tabernacle, and was put on by the priests before they commenced their actual duties, and afterwards restored to the wardrobe. Exod. xxviii. 4-13; Ezek. xliv. 14; xlv. 19. The Jewish

writers speak much concerning the priestly robes, but with particular reference to the temple, where doubtless the usages in this matter were the same as in the tabernacle. We learn from them that a priest could not officiate without his robes, evidently to preclude him from wearing any other, with superstitious or idolatrous symbols; neither could he wear these beyond the sacred precincts. When the priests arrived to take their turns of duty, they put off their usual dress, washed themselves in water, and put on the holy garments. While they were in the temple, attending upon their service, they could not sleep in their sacred habit, but in their own wearing clothes: these they put off in the morning, when they went to their service, and, after bathing, resumed their official dress.

The more detailed comparison to which we now proceed will be useful not only from the analogies it may suggest, but by enabling us to detect such differences as suggest a reason for the minute directions concerning dresses which are given—namely, to exclude matters that were objectionable, as being idolatrously symbolical, or as tending to idolatry or superstition, by preventing everything from being used which was not described. The Hebrews were at this time acquainted with no other forms of ritual worship, no other priestly institutions and attire, than those of Egypt, which were so calculated to strike, and did strike, their imaginations deeply; and there can be no doubt that, if left to themselves in the establishment of their ritual, they would have followed the Egyptian model, their tendency to which continued for a long time to be very strong. We shall now be able partly to see with what wisdom this tendency was met, and limited, and guided, by their new ritual being adapted, so far as it might with usefulness or safety, to the notions they had imbibed. We may easily believe that if this had not been done—if they had been confined to a system more simple and austere, when all the world had fallen into pompous ceremonials—the probabilities of their being drawn aside into idolatry would have been increased beyond calculation. In more ways than one did God deal with the Israelites as a parent deals with his children.

The dresses of the Egyptian priests were various, according to the god they served and the office they exercised: in Israel there were but two dresses, that of the priests and that of the high-priest. We shall see whether, among the dresses of the former, we cannot illustrate or explain the latter. The description of the priestly dress which is given in this chapter is rather defective, probably from most of the articles being then so well known as to need no particular description. It is, however, partly assisted by the notices in Ezekiel, who manifestly describes such raiment as the priests of the first temple actually wore. Josephus may assist in some points of difficulty, but he is to be resorted to with caution. He was a priest himself, and could well describe what was worn in his time, and was then understood to have been prescribed by Moses; but it is possible that some of the particulars may have been of later introduction.

In the first place, it is to be observed that all the priestly garments were to be of linen. No wool was to form or enter into the texture of the garments in which they ministered. Cleanliness was assigned as the reason for this (Exod. xxviii. 39, 40, 43, xxxix. 27-29; compare Ezek. xlv. 17). This was exactly the Egyptian practice. The priests of that country were of all people the most studious of personal cleanliness. They wore linen robes; and although their outer garment, when dressed in their ordinary attire, was, as among the other people, a kind of woollen mantle, they were obliged to throw it off before they entered a temple (Herodotus, ii. 37, 81; see also Plutarch, *De Is. et Osir.* 4). Neither might any person be buried in woollen, nor, in fact, are any mummies found enveloped in other than linen or cotton. The dress of the Hebrew priests consisted of four articles.

6. 'The ephod.'—This was a very rich and splendid piece of dress, and is also one of those which is the most particularly described, although more with reference to its materials than to its form. It was a kind of brocade, made of *byssus* and gold thread interwoven, and adorned (in figures of some kind, probably) with scarlet, purple, and blue. The accounts given of it by different writers, even among the Jews, vary greatly. Josephus, who of course knew what was worn in his time, calls it a short coat, and gives it sleeves, which no other authority assigns to it. Jerome compares it to the short Roman cloak called *caracalla*, but without the hood. Under this view, it might seem to answer very closely to the common Egyptian garment represented in the annexed engraving, in which even the shoulder pieces, and other appendages of the Hebrew ephod are not inadequately represented. The more general account, however, supposes that it was, at least originally, without sleeves, and consisted of two pieces, of which

that behind reached from the shoulders, downward, to below the buttocks (others, nearly to the feet), while the front part descended quite or nearly to the loins. If this description might be relied on, the dress would, in its general purpose and proportion of descent before and behind, answer to, and probably be intended to supersede, the leopard-skin, which, as shown in Cut 9, was sometimes worn by the highest order of Egyptian priests when engaged in the most important functions of their service. But while we are thus prepared to meet the alternative, which, on rabbinical authority, insists on this form of the ephod, we are ourselves more disposed to complete, from Josephus, the brief indications of the text, and then, we apprehend the result will offer something very like that curt and very splendid outer robe which, as shown in Cut 10, was worn by priests of the highest rank, when discharging their most sacred functions.



10. EPHOD AND CENSER.

It was worn even by the sovereign when engaged, as high-priest, in offering sacrifice or incense to the gods. It has the merit also of providing explanations which have been found in no other form of the ephod which has been suggested. This is in the 'shoulder-pieces' (v. 7), the use of which commentators have been sorely perplexed to make compatible with the form they assign to the ephod. According to our proposed illustration, it is not only explicable, but necessary. It is seen that the robe as represented is properly a rich skirt or apron, varying in length but generally reaching from below the paps to the knees. In this form it must have had some support, in the shape of straps or braces, to prevent it from slipping down. Now this support it actually received, either in straps passing over the shoulders (as in Figs. 4, 6 of Cut 7; see also Cut 10), when the priest wore no collar; or, when a collar was worn by straps connecting the collar with the ephod, which thus obtained the requisite support. Here, then, we have the shoulder-pieces, which have occasioned so much difficulty, and which, in the dress of the Jewish high-priest, bore, immediately on the shoulders, two onyx stones, set in gold, on which were engraved the names of the twelve tribes, six on each stone, in the order of their birth (v. 9, 10). In its immediate use, this ornament, perhaps, served as a button to connect the strap behind with the strap before (for there seems to have been no collar), or else to cover the point where this junction was



9. EPHOD AND GIRDLE.

there made by other means. The prohibition of idolatrous and superstitious images and figures must greatly have modified the appearance of this article of ceremonial dress; for, in the Egyptian specimens, we see it highly charged with all kinds of idolatrous figures and symbols, and even with scenes of human immolation.

8. '*The curious girdle of the ephod.*'—This being described by Moses as 'a girdle of fine linen, and blue, and purple, and scarlet, and needlework,' we are probably to understand that it was embroidered in these various colours with the needle. The supplementary descriptions of Josephus and of Maimonides differ considerably; but as the former was the older writer, and ought, as a priest, to know best, we prefer his statement. According to him it was a hand's breadth in width, woven in such a manner as to exhibit the appearance of a serpent's scales, and was ornamented with various flowers, embroidered with the colours mentioned. It was worn a little below the breast, encircled the body twice, and was tied in a knot before. The extremities of the girdle hung down nearly to the ankle; and the priest, when engaged in some of his sacred services, flung the ends over his left shoulder, that he might not be impeded by them (*Antiq.* iii. 7). For this article of priestly attire we perceive that we have not provided all the illustration it is capable of receiving from the antiquities of Egypt. There is, however, sufficient to shew that some classes of the Egyptian priesthood wore girdles of the form and in the fashion described. For examples, hanging down in the manner described, we may refer to the cuts marked 3 and 9: the latter of these is also a specimen of one richly embroidered; and if any stress is to be laid on the imbricated appearance of the girdle which Josephus mentions, that may be seen very strikingly in Cut 14. The figure of a priestly scribe, given Gen. xli. 8, offers a clear and interesting example of both tunic and girdle. In other examples the girdle has greater length.

The 'curious girdle of the ephod' was of the same substance as the ephod itself, doubtless corresponded to that rich and narrow girdle which passes round the ephod, at the loins, in the Egyptian examples which we offer.

15-19. '*The breastplate.*'—This splendid ornament consisted of a piece of the rich brocade of the ephod. It was a span square when doubled, which it was, to strengthen it to bear the precious stones which were set in it. These stones were twelve, of as many different kinds, each bearing the name of one of the tribes of Israel. They were arranged in four rows, of three in each row. This magnificent piece of jewelled work was worn upon the breast, over the ephod. It had at each corner a gold ring, from the two uppermost of which went two golden chains of wreathed work, to connect it with the shoulder-pieces of the ephod, while, from the rings below, similar chains joined it to the girdle of the ephod. In this we see an adaptation and correction of an Egyptian custom, under which the higher Egyptian priests wore a large and splendid ornament upon the breast. It was generally an idolatrous symbol—often a winged scarabæus—the emblem of the sun, as in the annexed example (Cut 11), in which we even see the connecting ring and chain, although only, in this instance, to fasten it to the girdle. For an account of the precious stones composing the breastplate, see the notes in ch. xxxix.

30. '*Urim and Thummim*' אֲרִימִים וְתֻמִּימִים, *light and truth*, or *justice*, Sept. *ἀλήθεια καὶ ἀλήθεια*—by means of which the high-priest obtained responses from God, was certainly either connected or identical with the breastplate, and, on account of it, that ornament itself was sometimes called *the breastplate of judgment*. Some writers, whose authority is now much followed, think that the Urim and Thummim was merely a sacred lot, afforded by three precious stones contained in a purse or bag, formed by the lining, or interior of the breastplate. According to this conjecture, on one of the stones was engraven כִּי, *yes*; on the other אֵין, *no*; the third being destitute of any inscription; and that the question was to be proposed in such a form that an affirmative or negative answer might suffice.

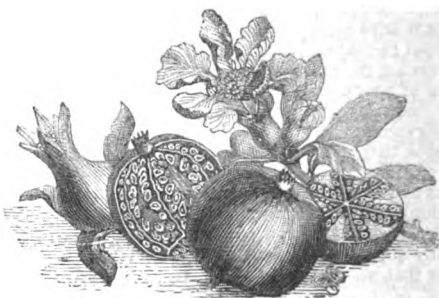


11. BREASTPLATE.

Then the answer was determined by the stone which the high-priest drew forth, the blank stone intimating that no answer was to be given. This seems better than the dreams of the rabbins, who teach that the answer was conveyed by the supernatural irradiation or development of such of the letters graven on the breastplate (contained in the names of the twelve tribes) as were needed to spell out the answer. According to this, it follows that the Urim and Thummim was no other than the breastplate itself; and, although the subject is one of considerable difficulty, we are rather disposed to concur in that opinion. But the notion as to the manner in which the response was given by this breastplate appears to us the most awkward and improbable contrivance that can be imagined. It seems more likely, and much more seemly, that the breastplate merely *qualified* the high-priest to seek and to receive an answer when he presented himself, wearing it, before the inner veil of the tabernacle, and that then the answer was conveyed to him in an audible voice, from the mercy-seat, beyond the veil. This agrees also with the frequent notice of the response as being from 'the mouth of the Lord.' Anything analogous to the Urim and Thummim, whichever interpretation be taken, few readers would expect to derive from the ancient usages of Egypt. But it happens that the illustration which the old writers on the subject were in the habit of most frequently adducing is found among them. On account of the difference of purpose, we are, upon the whole, inclined to lay less stress upon this instance than upon some others which we have ourselves first produced, from newly-opened sources; but it is, however, too remarkable to be overlooked. 'When a case was brought for trial,' says Sir J. G. Wilkinson, 'it was customary for the arch-judge to put a golden chain around his neck, to which was suspended a small figure of Truth, ornamented with precious stones. This was, in fact, a representation of the goddess who was worshipped under the double character of truth and justice, and whose name, Thmei (the Egyptian or Coptic name of justice or truth; hence the *thémis* of the Greeks), appears to have been the origin of the Hebrew *thummim*, a word, according to the Septuagint translation, implying truth, and bearing a further analogy in its plural termination. And what makes it more remarkable is, that the chief priest of the Jews, who, before the election of a king, was also the judge of the nation, was alone entitled to wear this honorary badge; and the thummim of the Hebrews, like the Egyptian figure, was studded with precious stones.' This is certainly a remarkable set of coincidences; but it ought to be stated, that although the Jewish high-priest was a judge, he did not wear his breastplate in his judicial capacity, in which capacity alone the arch-judge of the Egyptians wore his badge of truth and justice. The Scripture affords no in-

stance in which the Lord was consulted by Urim and Thummim later than the time of David.

31. '*The robe of the ephod*,' or mantle, was worn over the inner tunic or shirt. Except in colour and ornaments, it seems to have differed little from a robe of the same name worn by the more wealthy of the laity. This of the high-priest was of sky blue. At the top, surrounding the neck, it had a strong binding of woven-work, that it might not be rent, and the bottom had a kind of border or fringe, composed of tassels made of blue, purple, and scarlet, in the form of a pomegranate, interspersed with small bells of gold, which gave a tinkling sound when the wearer moved. The further descriptions of Josephus and other Jewish writers would intimate that it was without sleeves, having a hole or slit on each side to put the arms through (*Antiq.* iii. 7). Josephus adds, that it reached to the feet, contrary to the usual pictures, which, for the sake of shewing the under tunic (which appears to us to have been a plain skirt), make it come but little below the knees. The description agrees very well with the general character of the Egyptian outer robes represented in our cuts. It is true they have all sleeves; but if we are to insist, from Josephus, that the mantle had no sleeves, then we may mention that there are instances at Thebes of priests wearing over the shirt a loose robe which is sleeveless, and which exposes the sleeves of the inner tunic. To us the descriptions suggest the notion of an *abba*, an outer article of dress common among the Arabs of Syria and Arabia (but not among those of Egypt and Barbary, who use the large folding *burnous*), and which has also been adopted to a considerable extent by the townspeople. This is frequently represented in our illustrations from modern Oriental sources. Josephus also describes it as all of one piece, like our Saviour's robe (*John* xix. 23), which is another characteristic of the *abba*. We will not, therefore, contend that this was an Egyptian article of priestly dress. The Hebrews may have worn something of the sort before and after in ordinary life. But if they had something answering to the *abba*, so had the Egyptians; and it happens that the robe which best exhibits this correspondence (*Cut* 12) agrees better with the description than does the

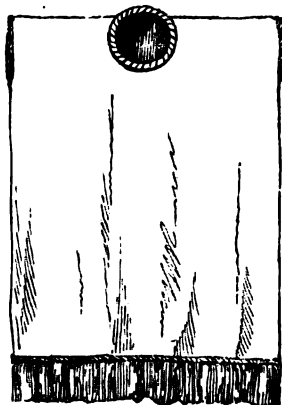


POMEGRANATE.

34. '*A golden bell and a pomegranate*.'—On the skirt, at the bottom of the robe of the ephod, figures of pomegranates were wrought with blue, purple, and scarlet yarn. These pomegranates, according to Jarchi, were hollow, and about the size and form of a hen's egg. If, however, they resembled hens' eggs, they could not be like pomegranates, which have a very different shape. Our version is doubtless right in saying that the bells were hung between the pomegranates, or that there was a bell and a pomegranate alternately; although some of the rabbins have a conceit that the bells were enclosed *within* the pomegranates. The number of bells and pomegranates is not mentioned in Scripture; and those who undertake to inform us differ much among themselves. Seventy-two is the number most commonly mentioned; but Clement of Alexandria says there were as many as days in the year. The object of these bells is not very clear: the reason given in *v.* 35, 'That his sound may be heard . . . that he die not'—would seem to intimate that the sound of the bells was to be considered to harbinge his approach to the Sacred Presence; which, without such announcement, would be regarded as an unceremonious and disrespectful intrusion. The sound also intimated that he was clothed in his proper robes, to minister without which was death (*v.* 43): and it might likewise serve to admonish the people of the sacred offices in which their priest was engaged.

36-38. '*The mitre*.'—This article must have been understood from the terms which were employed to denote it, as the Law gives no account of its form or appearance, but merely mentions that it was to be of linen. We must, therefore, resort to the account given by Josephus, who first describes the mitre of the common priest, and then adds what was peculiar to that of the high-priest. 'Upon his head he [the ordinary priest] wears a cap not brought to a conical form, nor including the entire head, but still including more than the half of it. It is called a mitre, but its make is such that it resembles a crown. It is made of thick swathes; but the texture is of linen, and it is folded round many times, and sewed together, besides which a piece of fine linen covers the whole cap from the upper part, and reaches down to the forehead, and conceals the seams of the swathes, which would otherwise appear unseemly. This adheres closely to the head, that it may not fall off during the sacred service.' A little further on, he adds: 'The high-priest's tiara, or mitre, was like that of the other priests, only it had another of purple, or violet colour, above, and a crown of gold of three rows about that, and terminating above in a golden cup, about the size of the joint of the little finger.' To the untravelled reader, that may suggest the idea of a turban, to which biblical writers are in the habit of referring for a comparison; but to one who knows that there is no sewing, no seam in a turban, nor any envelope as described, it will not suggest that comparison; but may be rather supposed to denote the construction of a stiff cap, formed by bands of linen wound over and sewed on one another, and the whole made to present a smooth and even appearance.

In this point of view it may appear to have been similar in general purpose and make to the head-cap, divested of



12. EGYPTIAN TUNIC.

*abba* now in use; it has, for instance, a deep fringe, which the *abba* wants.

33. '*Pomegranate*.'—רִמּוֹן *rimmon*. The *Punica granatum*, or pomegranate-tree, bears a leaf and a flower which resemble the myrtle. It was formerly ranked among the myrtaceous family. The flowers differ in different varieties, so that four several kinds may be observed in the same localities, growing generally near wells and cultivated enclosures. The fruit is larger than the golden pippin, and filled with seeds, imbedded in a pulp, which is the part eaten. The leaves, flowers, and fruit are remarkable for their beauty; hence the last were selected as objects of skilful imitation.



the superior ornaments, in the annexed engraving (Cut 13); but it is hard to say which of them it may have most resembled in shape. It was not *conical*; and this stipulation concerning the priest's bonnet, as distinguished from the mitre of the high-priest, probably indicates *that* to have been conical. The predominance of the conical form in the Egyptian mitres is shown by our cut. We do not imagine that the mitre of the Jewish high-priest *was like* any of these. They were too much charged with the emblems and symbols of false gods to remain unaltered. But we think they show that the Hebrew mitre was something of the same kind, with the same arrangement of parts, and equally imposing. Here is first the cap for the head; then, above that, another cap, or towering ornament, of different colour, often of a conical shape, terminating sometimes in a cup or calyx. This is supported by a golden border, generally representing horns, and generally ornamented with a figure of the sun. Both these were idolatrous symbols, the one of the moon and the other of the sun. The golden crown, of which Josephus speaks, appears to have been of late introduction. But we may see that the Egyptian symbols, denoting the idolatrous appropriation, were very markedly displaced by the plate of gold which the law directed to be tied, with a blue lace, in front of the mitre, bearing the appropriate words, קֹדֶשׁ לַיהוָה, HOLINESS TO JEHOVAH. And here it may be observed, that the word translated 'plate' signifies a flower, and is rendered 'petal' (πέταλον), which may suggest that the plate was wrought with flowered work, or was itself in the form of a petal. In ch. xxxix. 6, this ornament is called נֶזֶר *nezer*, from a verb signifying to separate, and hence signifying 'a crown,' as a mark of distinction and separation. Although, therefore, we think that the mitre cannot be identified with any of our specimens, it seems to have been a head-dress much of the same class, and not differing more from those of the Egyptian priests than these differed from one another.

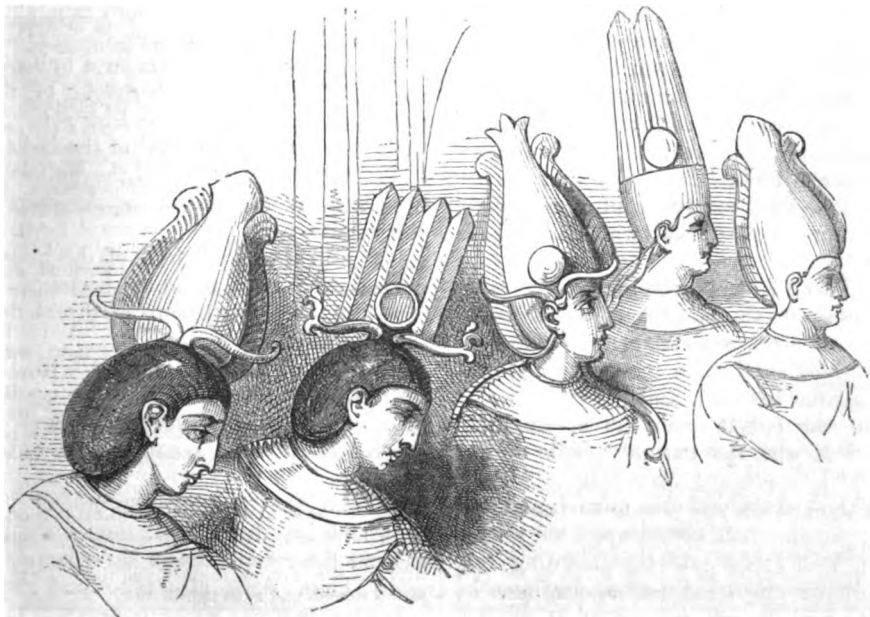
39. 'The coat of fine linen.'—As this is scarcely more than named by Moses, we must, therefore, resort to the Jewish writers, who describe it as a long robe, fastened at the neck, and reaching to the ankles, with sleeves reaching to the wrist. This description answers very well to the priestly tunics which are shewn in some of the figures we

have had engraved, excepting that the full sleeves do not reach below the elbow; and considering the sort of duties the priests had to perform, particularly in attending to the fire of the altar, and in preparing the victims for sacrifice, we may be inclined to doubt the information which tells us that their sleeves reached to the wrist. Indeed, the Egyptian priests, in some of their ministrations, found it so convenient to have the upper part of their persons free, that they wore an ample robe or skirt, bound round the waist, and descending over the apron to the ankles, and also sustained by a strap which crossed the breast from the shoulders (see Figs. 2, 3, of Cut 7), and occasionally the priest who offered libations and incense wore a long full garment, reaching from below the arms to the feet, supported over the neck by straps (see Fig. 4 of Cut 7). The robe which covers the priest from neck to heels in Fig. 5, Cut 7, is seen only in processions; and this may be the woollen cloak already mentioned, since that was only laid aside on entering the temple.

— 'Girdle of needle-work.'—This was a piece of fine twined linen, embroidered with blue, purple, and scarlet, and which went around the body. Josephus says it was embroidered with flowers; and also states that it was four fingers broad, and that, after being wound twice around the body, it was fastened in front, and the ends allowed to hang down to the feet, on common occasions; but that, when officiating at the altar, the priest threw them over his left shoulder. Maimonides says the girdle was three fingers broad, and thirty-two cubits long; being, as its length necessarily implies, wound many times around the body. As this girdle was so narrow, its length, if this statement be correct, will not seem extraordinary to those who are acquainted with the inordinate length of Oriental girdles, and the number of times they are carried around the body. This girdle was worn over the embroidered coat by the common priests, to whom this formed the outer garment.

40. 'Bonnets.'—These bonnets, or more properly turbans, seem to have been like those of the high-priest, except that they wanted the plate of gold. Josephus, however, says that the turban of the high-priest had a purple cover over it: if so, this must have constituted another distinction between his 'mitre' and the 'bonnets' of his sons.

42. 'Linen breeches.'—This piece of dress was fastened



13. EGYPTIAN MITRES.

round the loins, and descended so as to cover the thighs (compare Lev. vi. 10; Ezek. xlv. 18), reaching to the knees, as the Jewish writers understand. The decency of their service was given as the express reason for this, and Maimonides suspects there may have been some view to



14. DRAWERS AND GIRDLE.

the prevention of such obscenities as attended the worship of Baal-Peor. Now such drawers were commonly worn in Egypt. The sculptures and paintings of that country constantly present us with figures of workmen and servants who have no other article of dress than a kind of short kilt or apron, sometimes simply bound about the loins and lapping over in front. Others have short and loose drawers; and a third kind, fitting closely and reaching to the knees, appears in the figures of some idols—as in that which we have annexed. All these were worn by the priests, in common with other persons of the upper classes, under their other robes. This last sort seems to have been peculiar to the gods and the priests, whose attire was often adapted to that of the idols they worshipped. There was this difference, that, in Israel, drawers seem to have been peculiar to the priests; whereas they were, of their different kinds, worn by all classes in Egypt.

In concluding this account of the priestly robes, it may be useful to repeat that the robes common to all were—the drawers, the embroidered coat, the girdle, and the turban; but, besides this, the high-priest wore the ephod, the robe of the ephod with its bells and pomegranates, the breastplate over the ephod, the shoulder-pieces of onyx-stone, and the engraved ornament of pure gold in front of his turban. The rabbins seem to have the sanction of the Scripture for their opinion, that the robes were so essential a part of the priestly character, that without them a priest had no more right than private persons, or even foreigners, to officiate at the altar. It seems that the old robes of the priests were unravelled, to be burnt as wicks for the lamps at the feast of tabernacles. What was done with those of the high-priest is not known; but analogy would seem to render it probable that they were similarly used for the lamps in the tabernacle.

## CHAPTER XXIX.

<sup>1</sup> *The sacrifice and ceremonies of consecrating the priests.* <sup>38</sup> *The continual burnt offering.* <sup>45</sup> *God's promise to dwell among the children of Israel.*

AND this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: 'Take one young bullock, and two rams without blemish,

2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

8 And thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles, Aaron and his sons, and 'put the bonnets on them: and the priest's office shall be their's for a perpetual statute: and thou shalt 'consecrate' Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and 'Aaron and his sons shall put their hands upon the head of the bullock.

11 And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.

12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13 And 'thou shalt take all the fat that covereth the inwards, and 'the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.

14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering.

15 Thou shalt also take one ram; and

<sup>1</sup> Levit. 8. 2.<sup>2</sup> Chap. 30. 25.<sup>7</sup> Levit. 3. 3.<sup>3</sup> Heb. bind.<sup>8</sup> It seemeth by anatomy, and the Hebrew doctors, to be the midriff.<sup>4</sup> Heb. fill the hand of.<sup>5</sup> Chap. 28. 41.<sup>6</sup> Levit. 1. 4.

Aaron and his sons shall put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and <sup>9</sup>unto his head.

18 And thou shalt burn the whole ram upon the altar: *it is* a burnt offering unto the LORD: *it is* a sweet savour, an offering made by fire unto the LORD.

19 And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for *it is* a ram of consecration:

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD:

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt <sup>10</sup>wave them *for* a wave offering before the LORD.

25 And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt offering, for a sweet savour before the LORD: *it is* an offering made by fire unto the LORD.

26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it *for* a wave offering before the LORD: and it shall be thy part.

27 And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration,

*even of that* which *is* for Aaron, and of *that* which *is* for his sons:

28 And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for *it is* an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, *even* their heave offering unto the LORD.

29 And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

30 And <sup>11</sup>that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy *place*.

31 And thou shalt take the ram of the consecration, and seethe his flesh in the holy *place*.

32 And Aaron and his sons shall eat the flesh of the ram, and the <sup>12</sup>bread that *is* in the basket, *by* the door of the tabernacle of the congregation.

33 And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat *thereof*, because they *are* holy.

34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because *it is* holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: seven days shalt thou consecrate them.

36 And thou shalt offer every day a bullock *for* a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

38 ¶ Now this *is that* which thou shalt offer upon the altar; <sup>13</sup>two lambs of the first year day by day continually.

39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine *for* a drink offering.

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the

<sup>9</sup> Or, upon.

<sup>10</sup> Heb. shake to and fro.

<sup>11</sup> Heb. he of his sons.

<sup>12</sup> Levit. 8, 31. Matth. 12, 4.

<sup>13</sup> Numb. 28, 3.

meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 *This shall be* a continual burnt offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.

43 ¶ And there I will meet with the children of Israel, and *'the tabernacle shall be sanctified by my glory.*

<sup>14</sup> Or, Israel.

<sup>15</sup> Levit. 26. 12. 2 Cor. 6. 16.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 And <sup>15</sup>I will dwell among the children of Israel, and will be their God.

46 And they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

Verse 13. '*The fat that covereth the inwards, and the caul that is above the liver.*'—'The fat that covereth the inwards' is the fat thin membrane extended over the intestines, and attached to the concave part of the liver, called the *omentum*, or caul. And by 'the caul above the liver' is commonly understood, after the Septuagint, the great lobe of the liver (*major lobus hepatis*), which, although part of the liver itself, may very properly be rendered 'the lobe over' or 'by the liver.' As to the caul, it was a common offering in the sacrifices of the ancient

heathen; and Strabo remarks, that the Persians, in their sacrifices, offered nothing else upon the altar. Calmet, who gives these instances in his *Commentaire Littéral*, cites Athenæus in evidence that the ancients ate the liver covered with, or enfolded in, the caul: and he thinks it probable that the liver of the victim was, in the same manner, wrapped up in the caul before it was laid upon the altar; and that this is what Moses means by the '*caul above*' or upon the liver.

## CHAPTER XXX.

- 1 *The altar of incense.* 11 *The ransom of souls.*  
17 *The brasen laver.* 22 *The holy anointing oil.*  
34 *The composition of the perfume.*

AND thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it.

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

3\*And thou shalt overlay it with pure gold, the 'top thereof, and the 'sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it under the crown of it, by the two 'corners thereof, upon the two sides of it shalt thou make *it*; and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves of shittim wood, and overlay them with gold.

6 And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon 'sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

8 And when Aaron 'lighteth<sup>8</sup> the lamps 'at even, he shall burn incense upon it, a per-

petual incense before the LORD throughout your generations.

9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.

11 ¶ And the LORD spake unto Moses, saying,

12 \*When thou takest the sum of the children of Israel after 'their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when *thou* numberest them.

13 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (<sup>10</sup>a shekel is twenty gerahs:) an half shekel *shall be* the offering of the LORD.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

15 The rich shall not <sup>11</sup>give more, and the poor shall not <sup>12</sup>give less than half a shekel, when *they* give an offering unto the LORD, to make an atonement for your souls.

<sup>1</sup> Heb. roof.

<sup>2</sup> Heb. walls.

<sup>3</sup> Heb. ribs.

<sup>4</sup> Heb. incense of spices.

<sup>5</sup> Or, setteth up.

<sup>6</sup> Heb. causeth to ascend.

<sup>7</sup> Heb. between the two eaves.

<sup>8</sup> Num. 1. 2. 5.

<sup>9</sup> Heb. them that are to be numbered.

<sup>10</sup> Levit. 27. 25.

Num. 3. 47. Ezech. 45. 12.

<sup>11</sup> Heb. multiply.

<sup>12</sup> Heb. diminish.

16 And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17 ¶ And the LORD spake unto Moses, saying,

18 Thou shalt also make a laver of brass, and his foot also of brass, to wash *withal*: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons shall wash their hands and their feet thereat:

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

22 ¶ Moreover the LORD spake unto Moses, saying,

23 Take thou also unto thee principal spices, of pure myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*,

24 And of cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil olive an <sup>13</sup>hin:

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the <sup>14</sup>apothecary: it shall be an holy anointing oil.

26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.

30 And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it *is* holy, and it shall be holy unto you.

33 Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.

34 ¶ And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a like *weight*:

35 And thou shalt make it a perfume, a confection after the art of the apothecary, <sup>15</sup>tempered together, pure and holy:

36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

37 And *as for* the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

<sup>13</sup> Chap. 29, 40.

<sup>14</sup> Or, perfumer.

<sup>15</sup> Heb. salted.

Verse 1. 'An altar to burn incense upon.'—This altar of shittim wood covered with pure gold, whence it is sometimes distinguished as 'the golden altar,' was very small, being little more than half a yard square; but it was higher in proportion than the other altars, being twice as high as broad. Like the altar of burnt offerings, it had 'horns,' with an ornamental rim ('crown'), like the ark and table of shew-bread; it had also rings with staves by which it might be carried from place to place. The word rendered 'top,' in verse 3, has been variously understood: the Septuagint and Vulgate make it 'a grate;' others suppose it was a vessel containing the fire upon the altar; but as the word (*gag*) means in other places the flat roof of a house, we have little doubt that it here means merely the upper surface of the altar itself; and this reading best agrees with the context, the intention of which is to de-

scribe the whole altar as overlaid with gold. In verse 6 it is directed that the altar should be placed, before 'the veil,' that is, the veil separating the most holy from the holy place. The Rabbins understood that the table of shew-bread stood at the distance of two cubits and a half from the north wall of the holy place, and the candlestick opposite to it at an equal distance from the south wall, the altar of incense being in the middle between them. Josephus seems to concur; and from comparing these statements with the text, we consider that it stood equidistant from the table and candlestick, but nearer to the veil than either. It would seem, from verses 7 and 8, as if only the high-priest was allowed to offer incense on this altar; but this is not the only instance in which the functions allotted to Aaron imply those of the inferior priests. The high-priest certainly did perform this service on great occa-

sions; but it was ordinarily executed during his week by the priest in waiting and appointed to the office by lot. Every morning and evening he filled his censer with fire from the brazen altar, and introducing the incense, the composition of which is particularly described at the end of the chapter, went into the holy place and set the censer upon the altar.

Incense altars of about the same proportions, and similar in form, occur frequently in the Egyptian sculptures; and although the law does not provide for burning incense in censers, it appears, from Lev. x. and Num. xvi., that such were in use. These censers were probably of a similar form to that which is shewn in more than one of our engravings [see Cuts 5, 7, 10], being a small bowl at the end of a long and generally very rich handle. In the painted sculptures these are usually coloured yellow, to represent gold; and the priest is seen projecting the incense into the bowl in the form of small pills or pellets. The small size of these censers, and the minute quantities of incense, gives some notion of the preciousness and cost of the perfume.

7. '*Burnt thereon sweet incense.*'—There is nothing more ancient on the subject of incense and perfume than what this chapter contains. Of incense there is no notice in the offerings and sacrifices of the patriarchs; and it is equally true that in the early history of most religions we find no mention of incense. Theophrastus says, that anciently men offered no incense or odours to the gods, but only herbs, which they plucked, and presented upon the altar, as an offering taken from the earth. Ovid also, speaking of the times of Janus, describes the sacrifices as being then without incense and without blood. This is all, however, with a reference to eastern Europe; and aromatic offerings were known to the Arabians, Egyptians, and Hebrews, long before those times which were ancient to the Greeks and Romans. These have always thought themselves bound to offer to God part of that which was most precious among themselves, and hence incense was probably offered almost as soon as known. Offerings of incense were, however, very anciently in use among the Egyptians; and the 'art of the perfumer,' according to which the incense was to be compounded, is not an art which any of the Israelites could have known, unless they learnt it in Egypt. Plutarch says that the Egyptians offered incense to the sun—resin in the morning, myrrh at noon, and about sunset an aromatic compound which they called *kypri*. This statement is corroborated by the profuse employment of incense which the monuments indicate.

18. '*A laver of brass.*'—No particulars are given as to the form of this utensil. De Dieu believes that it was round, because the analogous Arabic word is used to denote vessels of that form. The word rendered 'foot' has perplexed the commentators; some, regarding the direction, that the foot should be of brass as well as the basin, as superfluous if the 'foot' does not mean something separate and distinct from the basin, translate the word by 'cover;' but we cannot assent to this. Our impression is, that the laver, whatever were its shape, stood upon another basin, more wide and shallow, as a cup on a saucer; and that the latter received, from cocks or spouts in the upper basin, the water which was allowed to escape when the priests washed themselves with the water which fell from the upper basin. If by the under basin we understand the 'foot' of the text, the sense is clear. The text does not say that the priests were to wash themselves *in* the basin, but *at* it. In it they could not well wash their hands and feet if the laver was of any height. The Rabbins say the laver had several cocks, or 'nipples,' as they call them, from which the water was let out as wanted. There were several such spouts, but the number is differently stated. How the priests washed their hands and feet at the laver seems uncertain. That they did not wash *in* either the laver or its base seems clear, because then the water in which they washed would have been rendered impure by those who washed before or with them; and as we know that Orientals do not like to wash in a basin,

after our manner, in which the water with which we commence washing is clearer than that with which we finish, but at a falling stream, where each successive affusion is of clean water, we incline to think that the priests either washed themselves with the stream as it fell from the spouts into the base, or else received in proper vessels so much water as they needed for the occasion. The Orientals, in their washings, make use of a vessel with a long spout, and wash at the stream which issues from thence, the waste water being received into a basin which is placed underneath. This seems to us to illustrate the idea of the laver with its base, as well as the ablutions of the priests. The laver had thus its upper basin, from which the stream fell, and the under basin for receiving the waste water; or it is quite compatible with the same idea and practice to suppose that, to prevent too great an expenditure of water, they received a quantity in separate vessels, using it as described, and the base receiving the water which in washing fell from their hands and feet. This explanation, although it seems to us probable, is, necessarily, little more than conjectural. The Jewish commentators say that any kind of water might be used for the laver; but that it was to be changed every day. They also state that ablution before entering the tabernacle was in no case dispensed with. A man might be perfectly clean, might be quite free from any ceremonial impurity, and might even have washed his hands and feet before he left home, but still he could by no means enter the tabernacle without previously washing at the laver.

23. '*Myrrh.*'—See the note on Gen. xliii. 11.

— '*Cinnamon*' קִינָמוֹן, *kinnamon*.—Many writers have doubted whether, notwithstanding the similarity, or rather identity of names, the *kinnamon* of the Hebrews is the same article to which the name of cinnamon is now given; and some have even doubted whether cinnamon was at all known to the ancients. But, as Dr. Royle remarks, the same



CINNAMON (*Laurus kinnamomum*).

thing has been said of almost every other product which has been noticed by them; and if we were to put faith in all these doubts, we should be left without any substances



possessed of sufficiently remarkable properties to have been articles of ancient commerce. The cinnamon of commerce is the bark of the *Laurus kinnamomum*, and is well known among the articles of spicery; that of the best quality is imported from Ceylon, the ancient Taprobane, and also from the coast of Malabar, in consequence of the cinnamon plant having been introduced there from Ceylon; an inferior kind is also exported from the peninsula of India. This species of laurel, or sweet bay, is a native of India; the leaves when young are red at the top; the fruit is about the size of a damson, and when ripe is of a black colour. The shrub varies from two to ten feet in height, and is spread into numerous branches. The bark, after being peeled off, requires no preparation, save a short exposure to the sun to dry it.

The word 'cinnamon' in this place is of great interest and importance. It forms a most remarkable illustration of the great value which a single word sometimes bears as a clue in guiding our conclusions to results which otherwise might not be obtained, or not obtained with so much certainty and precision. Cinnamon, as we have just seen, is a native of Ceylon and India; and the knowledge of this cannot fail to suggest the question, how this product of the far East found its way, thus early, to the neighbourhood of the Mediterranean. This and the other aromatics are here mentioned as precious and appropriate to religious uses, and yet the manner in which they are spoken of implies that they were neither very rare nor difficult to obtain. We are therefore perfectly warranted to assume, as a principle, that there existed a commercial intercourse with Ceylon or continental India, even at this early period. Then, by the agency of what people was this intercourse carried on? After reading the note on Egyptian trade (Gen. xxxvii.), no one will suppose it was by the means of the Egyptians, although, in other respects, they were favourably situated for being the agents of that intercourse. Nor is the probability greater that this trade was conducted by the Persians, of whose condition at this period we know nothing certain, except that they were never a commercial people, and that they abhorred the sea quite as much as did the Egyptians. The same remark, being applicable to the Indians themselves, precludes the supposition that they exported their own commodities to the shores of the Persian or Arabian gulfs. If therefore it were only from the want of any other imaginable agency, we should have some right to think that the Arabians have a probable claim to the honour of having opened the commerce with India. But we are not left to bare conjectures on the subject: we have a mass of very interesting evidence of various kinds to shew that it was to the Arabians that, through a long series of ages, Western Asia, Egypt, Greece, and Rome, were intermediately indebted for the spices and other products of India, which were in ancient times as much sought after as at present, although the source whence they were derived was scarcely known. Cinnamon in particular was much valued, and was the first spice sought after or procured in all oriental voyages, whether ancient or modern. The Romans seemed to have obtained it in large quantities, and to have held it in the highest esteem; and being known in times so very early as those to which the statement in our text refers, we may conclude that the Egyptians, who were great consumers of aromatics, required also a large supply. It is therefore useful to know from what source the ancients professed to have derived this product. All the statements which they have left on the subject declare that cinnamon, with other aromatics furnished by the Arabians, were indeed thought to be Arabian products. That they regarded the commercial cinnamon as the produce of Arabia, is a circumstance which does not at all weaken, but rather strengthens, the conclusions we have already stated, as it shews the certainty that the Arabians were the agents of the supply, and that the parties who received it, having no knowledge, or only the faintest notions, of India, confounded its products, as supplied by the Arabians, with the indigenous products of Arabia, which were also objects of commerce. See Vincent's *Commerce and Navigation of*

*the Ancients*; Robertson's *Disquisition concerning India*; Heeren's *Commerce, etc. of India and of Egypt*; Reynier, *De l'Economie des Egyptiens*; Marshall on *Cinnamon as an Article of Commerce*, in *Annals of Philosophy*, vol. x., etc.

23. 'Sweet calamus' קנה בושם *kaneh bōsem*; called in Jer. vi. 20, קנה השובב *kaneh hattob*, the 'good, or fragrant reed.' The same plant is probably intended by the simple *kaneh*, 'reed' or 'cane' of Sol. Song. iv. 14; Isa. xliii. 24; Ezek. xxvii. 17. From the passages in which it is named, we learn that the *kaneh bōsem*, or 'sweet cane,' was fragrant and reed-like, and that it was brought from a far country. It is not difficult to identify this with the *Calamus aromaticus* (κάλυμος ἀρωματικός), which Dioscorides describes as a produce of India, of a tawny colour, much jointed, breaking into splinters, and having the hollow stem filled with a pith, like the web of a spider. It is also said to be mixed with fumigations and ointments, on account of its odour. Other intimations in ancient writers have enabled Dr. Royle to recognise the *kaneh bōsem* of Scripture and the *Calamus aromaticus* of the Greeks in the tall grass which yields the fragrant grass oil of Central India, and to which he gives the name of *Andropogon calamus aromaticus*. It is the plant which affords what is sold in the shops by the name of 'oil of spikenard,' but erroneously, the true nard being the product of a very different plant. As this plant is a true grass, it has necessarily the reed-like stems which explain and justify its ancient designation. These stems are remarkable for their agreeable odour; so are the leaves when bruised, and also the delightfully fragrant oil distilled from them. There is no other plant which so completely answers to the conditions required by the Scriptural and other ancient intimations. As a further proof, Dr. Royle adds, 'That a grass similar to the fragrant *Andropogon*, or at least one growing in the same kind of soil and climate, was employed by the ancients, we have evidence in the fact of the Phœnicians who accompanied



ANDROPOGON CALAMUS AROMATICUS.

Alexander in his march across the country of the Gedrosii, having recognised and loaded their cattle with it, as one of the perfumes of commerce. It is in a similar country,

that is, the arid plains of Central India, that the above *Andropogon calamus aromaticus* is found, and where the fragrant essential oil is distilled from its leaves, culms, and roots.' *Essay on the Antiquity of Hindoo Medicine*, p. 142; see also the same author's *Illustrations of Himalayan Botany*, p. 425; and his art. 'KANEH BOSEM,' in the *Cyclopædia of Bibl. Literature*.

24. 'Cassia' קִידָה *kiddah*.—This word occurs here and in Ezek. xxviii. 19, and is in both places rendered 'cassia' in our version. There is a different word, namely מִיֶּזֶה *hetziath*, also rendered 'cassia' in Ps. xlv. 4; and doubts, perhaps insoluble now, have been entertained respecting the correct application of these words. That both mean 'cassia' does not appear likely; that one of them does is possible; and in that case it is certainly more safe to identify the cassia with the *kiddah* of the present text than with the other word. A number of small circumstances concur to favour this identification. We know, for instance, from Dioscorides, that there was a species of cassia distinguished by the name of *kitto* (κίττω), which those conversant with lingual analogies will not regard as very different from the Hebrew *kiddah*. The text in Ezekiel describes it as brought to the market of Tyre, along with rice and calamus, by the merchants of Dan and Javan. There is no reason why the substance now called cassia should not have been imported from the shores of India to Egypt and Palestine. But it is by no means certain that the modern cassia is that which anciently bore the name. The present cassia of commerce is said by Mr. Marshall to consist only of the inferior kinds of cinnamon. Some consider it to be distinguished from cinnamon by the outer cellular covering of the bark being scraped off the latter, but allowed to remain on the former.

— 'An hin.'—It is here, in the description of the holy ointment, that the hin, which afterwards appears often in the Pentateuch, is first used as a measure. It has no discoverable Hebrew etymology, and it furthermore appears probable that the name is not of Hebrew origin, since it is found, out of the Pentateuch, only in Ezekiel, in the description of the temple, where, like many other words, it is not taken from the current language of the day, but only from the Pentateuch. According to Leeman (*Lettre à M. Salvolini sur les Monumens Egyptiens*, 1838), the word is borrowed from the Egyptian language. The hin, he asserts, was originally the general name for a vessel, which was then transferred by the Hebrews and Egyptians to a certain measure of variable compass.

25. 'Apothecary.'—More properly 'perfumer.' The holy oils and ointments were probably prepared by some one of the priests who had properly qualified himself. Mr. Roberts informs us that, in the Hindoo temples, there is a man whose chief business it is to distil sweet waters from flowers, and to extract oil from wood, flowers, and other substances. That our version has rendered the word by 'apothecary' would sufficiently indicate that the business of a perfumer was not distinguished from that of an apothecary in the time of the translators. This we know from other sources.

— 'An holy anointing oil.'—A remark on the practice of consecration by anointing will be found in a note to Levit. viii. 12. At present we only direct attention to the fact that the prohibitions in verse 32, 'Upon man's flesh shall it not be poured, neither shall ye make any other like it,'—clearly enough intimates that the Israelites were even then early in the habit of applying fragrant oils to their persons. As we learn, from Levit. viii., that this holy oil was poured upon Aaron's head, we may correspondingly infer that the Israelites were in the habit of employing oils for the same purpose. Indeed, we read continually of oils and ointments being used among the Hebrews for anointing their hair, heads, and beards. At their festivals they sometimes anointed the whole body, but often only the head and the feet. Dead bodies were also anointed, to retard corruption and prevent offensive smells. For such purposes perfumed oils or ointments were employed. We

nowhere read of odoriferous waters, which are now so generally used in the East; but it is not improbable that they were in use, at least in times subsequent to those before us, and may perhaps be considered as comprehended under the general name of 'perfumes.' The Jews certainly perfumed their clothes, and for this purpose oils and ointments would have been less convenient than fragrant waters. There is no difficulty in conceiving that they might have the art of making fragrant waters by decoction or infusion; but if the art of distillation were, as is generally supposed, unknown to the nations of antiquity, they could not have had those distilled waters which are now so conspicuous in the perfumery of the East. These, however, have not exploded such oils and ointments as the Hebrews appear to have used. With this they rub their heads and beards, while the distilled waters are more generally employed for sprinkling the clothes or beard. The common oils are made by steeping the petals of the flower in some inodorous oil; the art of extracting the essential oil of the flower (as in making *attar* of roses) is not much practised, and does not appear to have been known to the Hebrews. This is designed as a general remark: the particular applications of perfumes will be noticed as they occur. With regard to the sacred oil in the text, the Rabbins say that no more of it was ever made than the quantity which was prepared under the immediate direction of Moses, as in the text. Being used with economy, they say that it served to anoint every successive high-priest till the time of the captivity, when it was all spent. Hence the pontiffs, from Aaron to the captivity, are called 'high-priests anointed;' whereas those subsequent, being installed by investiture in the sacred robes, were described as 'initiated in their habits.' This account does not seem very probable. Moses only interdicts the preparation of this oil for private use; and from the precise manner in which the ingredients are specified, it seems to have been his intention that the original supply should, from time to time, be renewed. The fathers of the Christian church believe that the high-priests continued to be anointed until the coming of the great Anointed One—the Christ.

34. 'Stacte'—finest kind of myrrh; for which see Gen. xliii. 11.

— 'Onycha' שֶׁחֶלֶת *shecheleth*.—This is the only place where this word occurs. Many interpreters regard it as the same with the genuine produce of *Ladanum Cistus*, also called *lot*, which we have noticed under Gen. xxxvii. 21. Our translators, however, follow the Hebrew interpreters, who regard it as a shell, the *snail*, *Unguis odoratus*, the *Blatta Byzantina* of the shops, and which the Germans call by the unseemly name of *Teufelsklaus*. It consists of the shell or covering of a species of muscle, found in the lakes of India, where the *nard* grows, and which emits when burned a musky odour. See Dioscorides, ii. 10; and the Arabian writers cited by Bochart, *Hieroz.* ii. 803.

— 'Galbanum' חֶלְבֵּנָה *chelbenah*.—Galbanum is a gum-resin, which comes to us from Turkey, in softish, pliant, and pale-coloured masses. It is the produce of a species of bubon, though not perhaps of the *B. galbanum*. The bubon belongs to the umbelliferous family of plants, of which the hemlock and parsley may serve as examples.

— 'Frankincense.'—The original word is לְבֹנָה *lebonah*, which first occurs here, and is afterwards constantly mentioned among the ingredients of the perfume to be consumed upon the incense altar. Lev. ii. 1, 2, 15, 16; v. 11; vi. 15; xxiv. 7; Num. v. 15; 1 Chron. ix. 29; Neh. xiii. 5. In some other passages it is used in a figurative sense; Sol. Song, iii. 6; iv. 6; Isa. xliii. 23; lxvi. 3. In other passages, as an article of distant commerce, it is described as being brought by caravans from Sheba, etc. Isa. lx. 6; Jer. vi. 20. From all which texts we learn that it was an article of foreign and distant commerce; that it was known very early, and that it was probably of a resinous nature, and very fragrant. In the New Testament the same word is employed in the Greek

form of *labanos*, rendered by frankincense. The original is supposed to be found in the Hebrew *לבן* *laban*, 'white;' but it is equally similar to the Arabic *laban*, signifying 'milk;' and in a secondary sense, a gummy or resinous exudation from a tree, especially *frankincense*. There are other words in the Arabic which have a similar meaning, and which it is most probable were all originally derived from the same root as the Hebrew *lebonah*, and the Arabic *laban*, applied in both languages to the same substance. This was called by the Greeks *libanos*, and by the Romans *thus*, and now commonly as *olibanum*, by the addition of the letter *o* to the original name. Several kinds of resinous substances have at different times been confounded together under the names of 'incense' and 'frankincense,' as well as under the Latin *thus*, which is derived from *θύω*, 'to sacrifice.'

The ancient writers seem to state that there were two sorts of frankincense, one from the coasts of Arabia, and the other from India, but they more generally speak of it as derived from the former quarter, specially indicating the region of Saba or Sheba, from whence the Scripture also describes it as being brought. The Periplus, however, refers it to Africa. There is, however, no direct evidence for the existence of the tree or shrub producing frankincense in the southern coasts of Arabia. Wellsted could not see it, when travelling in the quarter where it should be sought; and although Niebuhr affirms that it is cultivated, he adds that it was introduced from Abyssinia—a fact which would have passed out of memory had it been

anciently produced in the country. That it might be described as coming from or produced in Arabia, even though grown in another country, is common to other products which the regions west and north of Arabia received through Arabian merchants. See the note on Gen. xxxvii. 25. A number of circumstances render it probable that it was obtained by the Arabians from the coast of Africa, to which it was brought from the interior. Mr. Johnson, in his *Travels in Southern Abyssinia*, states that frankincense, called *attar*, is exported in large quantities from Berbera, on the Soumalee coast of Africa; that it is brought thither from the interior, and that a camel load of two hundred and fifty pounds is sold for three dollars. In conformity with this is the statement of Cosmo Indicopleustes, who describes the land of frankincense as lying 'at the furthest end of Ethiopia, fifty days' journey from Axum, at no great distance from the ocean. The inhabitants of the neighbouring Barbaria, or the country of Sozee, fetch from thence frankincense and other costly spices, which they transport by water to Arabia Felix and India.' The substance thus indicated, called on the continent African or Arabian *Olib*, is rarely met with in this country. Dr. Pereira states it consists of smaller tears than that of the Indian variety, and is intermixed with crystals of carbonate of lime. Even the country which produces the olibanum being itself uncertain, the cautious naturalist will hesitate to indicate with decisiveness the species of tree by which it is afforded. More distinct information on the subject is still needed.

## CHAPTER XXXI.

2 Bezaleel and Aholiab are called and made meet for the work of the tabernacle. 12 The observation of the sabbath is again commanded. 18 Moses receiveth the two tables.

AND the LORD spake unto Moses, saying,

2 See, I have called by name Bezaleel the 'son of Uri, the son of Hur, of the tribe of Judah:

3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee;

7 The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the 'furniture of the tabernacle,

8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,

9 And the altar of burnt offering with all his furniture, and the laver and his foot,

10 And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,

11 And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do.

12 ¶ And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.

14 'Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

15 Six days may work be done; but in the seventh is the sabbath of rest, 'holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

1 1 Chron. 2. 20.

2 Heb. vessels.

3 Chap. 20. 8. Deut. 5. 12. Ezek. 20. 12.

4 Heb. holiness.

17 It is a sign between me and the children of Israel for ever: for <sup>5</sup>in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

<sup>5</sup> Gen. 1. 31. and 2. 2.

18 ¶ And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, <sup>6</sup>two tables of testimony, tables of stone, written with the finger of God.

<sup>6</sup> Deut. 9. 10.

Verses 2-6. *'I have called by name Bezaleel . . . and . . . Aholiab: . . . and in the hearts of all the wise-hearted I have put wisdom, that they may make all that I have commanded.'*—It is probable that many of our readers will wish to know the estimate which we form of the part taken by Bezaleel and Aholiab, under whose direction the whole works of the tabernacle were executed. When of these, or at least of the former, God says that He had filled them with the wisdom and skill whereby they were qualified for this service, we certainly do not understand that they acquired by special inspiration the arts of design, and of founding, carving, and stone-engraving. The reader knows by this time that, while we have not the least disposition to carp at the miracles, we consider more harm than good has been done by the over-anxious assertion of miracles which the Scriptures do not claim, and which, if real, would partake of a supererogatory character, which never belongs to the clear and unquestioned miracles of God. Seeing that the Hebrews had been much employed in the service of the Egyptians, there is no reason to doubt that many of them had been taught the mentioned arts, which happen to be among those for which that people were very famous. There seems no more cause to deny this than that Moses himself <sup>1</sup>was learned in all the wisdom of the Egyptians. Bezaleel and Aholiab were probably not only the most skilful of these persons, but the most zealous for the work. We are therefore not prepared to see a miracle in this particular; but we are prepared to see something greater, which is, that God claims as his own—as his gift, as the wisdom which he had put into them—what we might call the 'natural' genius or talent whereby they had been enabled to acquire that master skill in the arts which they were now required to exercise in his service. We believe that these endowments were given to them originally by God, and that the circumstances of life which gave them the opportunity of making these acquirements in Egypt were determined by Him with a view to this ultimate employment of them in his service. We see that the services of other persons similarly qualified were required in the same manner, and on the same grounds, although Bezaleel and Aholiab were the chief.

4. *'Gold, silver, and brass.'*—Here and elsewhere, we find mentioned together the metals which were procured the earliest, and applied the first to purposes of use and ornament. No other metals were employed in the con-

struction of the tabernacle; nor are any others mentioned but in such slight allusions, as to shew that they were indeed known, but not in common use. The Hebrew has the same word for both copper and brass; but our translation always renders it by 'brass,' even when the context shews that the simple metal (copper) is intended—as in *'Out of whose hills thou mayest dig brass'*—that is 'copper,' brass being a compound, factitious preparation. It is not always easy to distinguish where the word in the original denotes brass, or where copper. Perhaps we should generally understand the latter, in the more early passages where it occurs; and, in later times, we may assume that brass is intended, where something refined and ornamental is implied in the text. The three metals, gold, silver, and copper, were naturally the first which men appropriated to their service; and the Scripture exhibits them as in use, and even abundant, in Egypt and Palestine, a few ages after the flood. We know not, precisely, when these metals first became known; but at the time now immediately under our notice, the arts of metallurgy had certainly attained considerable perfection; various personal ornaments, various utensils—and even images—of gold and silver, have already been often mentioned in the sacred text. It seems, to our minds, that a large mass of evidence in favour of the verity of the Pentateuch remains yet untouched—the evidence resulting from the perfect conformity of all its allusions to the state of the arts and the materials on which the arts operate, as well as the agreement of its statements concerning the condition of men, with the natural progress of men and of the arts they cultivate, and with the condition of things at the most early times of which profane history exhibits any knowledge. Even the silence of the Pentateuch, as to particulars which a writer later than Moses could scarcely have failed to notice, is not the least valuable of the internal evidences which the book bears of its own antiquity and truth.

In the present instance, all history and all experience corroborate the statements of Moses with regard to the early and prior use of gold, silver, and copper. These are the metals which are the most easily found, which are found in the purest state, and which are the most easily wrought when they are found. Iron must have been longer in becoming known; and it appears to have been little used for a long time after it became known.

## CHAPTER XXXII.

1 *The people, in the absence of Moses, cause Aaron to make a calf. 7 God is angered thereby. 11 At the intreaty of Moses he is appeased. 15 Moses cometh down with the tables. 19 He breaketh them. 20 He destroyeth the calf. 22 Aaron's excuse for himself. 25 Moses causeth the idolaters to be slain. 30 He prayeth for the people.*

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron,

and said unto him, 'Up, make us gods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron.

4 \*And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

7 ¶ And the LORD said unto Moses, 'Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves*:

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, 'I have seen this people, and, behold, it is a stiff-necked people:

10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

11 ¶ And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, 'I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

14 And the LORD repented of the evil which he thought to do unto his people.

15 ¶ And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

16 And the <sup>10</sup>tables *were* the work of God,

and the writing *was* the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is a noise of war in the camp.*

18 And he said, *It is not the voice of them that shout for mastery, neither is it the voice of them that cry for 'being overcome: but the noise of them that sing do I hear.*

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 ¶ <sup>12</sup>And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink *of it*.

21 ¶ And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they *are set* on mischief.

23 For they said unto me, Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast *it* into the fire, and there came out this calf.

25 ¶ And when Moses saw that the people *were* naked; (for Aaron had made them naked unto *their* shame among <sup>13</sup>their enemies:)

26 Then Moses stood in the gate of the camp, and said, Who *is* on the LORD's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.*

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

29 <sup>14</sup>For Moses had said, <sup>15</sup>Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 ¶ And it came to pass on the morrow,

<sup>1</sup> Kings 12. 28. Psal. 106. 19.

<sup>2</sup> 1 Cor. 10. 7.

<sup>3</sup> Deut. 9. 12.

<sup>4</sup> Chap. 33. 3. Deut. 9. 13.

<sup>5</sup> Psal. 106. 23.

<sup>6</sup> Heb. the face of the LORD.

<sup>7</sup> Num. 14. 13.

<sup>8</sup> Gen. 12. 7, and 15. 7, and 48. 16.

<sup>9</sup> Chap. 31. 18.

<sup>10</sup> Heb. weakness.

<sup>11</sup> Deut. 9. 12.

<sup>12</sup> Heb. those that rose up against them.

<sup>13</sup> Or, And Moses said, Consecrate yourselves to day to the LORD, because every man hath been against his son, and against his brother, &c.

<sup>14</sup> Heb. Fill your hands.

that Moses said unto the people, Ye have sinned a great sin : and now I will go up unto the LORD ; peradventure I shall make an atonement for your sin.

31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt forgive their sin — ; and if not, blot me, I pray thee, out of thy book which thou hast written.

33 ¶ And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto the place of which I have spoken unto thee : behold, mine Angel shall go before thee : nevertheless in the day when I visit I will visit their sin upon them.

35 And the LORD plagued the people, because they made the calf, which Aaron made.

Verse 2. 'The golden earrings, which are in the ears of your wives, of your sons, and of your daughters.'—It seems, from this passage, that it was customary among the Hebrews, not only for the females, but for the young men to wear ear-rings. However, that they were not commonly



EAR-RINGS OF MEN.

worn by the men appears from Judges viii. 24, where, 'because they were Ishmaelites,' is assigned as a reason why a great spoil in ear-rings was taken from the host defeated by Gideon. Among the Egyptians, ear-rings were not worn by men, although common among the women ; but in the sculptures they are frequently represented as being worn by foreign men of different nations, examples of which have been collected in the annexed engraving. The ear-rings required by Aaron, at least those worn by the women, were doubtless Egyptian ; and the form which they probably bore will be seen in the cut at the end of ch. iii. Their size and weight, as there exhibited, will show what a large mass of precious metal must have been formed by a general contribution of such ornaments. They do not seem to be rings, properly so called, but round plates of metal with a thick border. The ear-rings now used in the East are various in form and size. They are generally thick, sometimes fitting close to the ear, and in other instances very large, perhaps three or four inches in diameter, and so heavy as greatly to distend the lobe of the ear, at the same time enlarging in a very disagreeable manner the orifice made for the insertion of the ring.

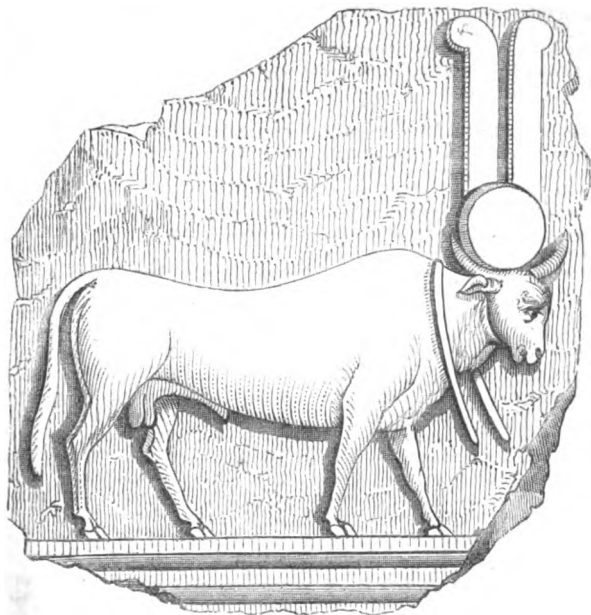
4. 'And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf.'—

With reference to the whole passage (vv. 2-4 ; 20, 24), Sir William Drummond (*Origines*, ii. 269) remarks : 'The ungrammatical construction of some of these sentences has rendered the sense obscure in English, while in the Hebrew it is perfectly clear. But the translation appears not to be faithful. Aaron is said to have fashioned it (the gold) after he had made it a molten calf. By what authority is the conjunctive particle rendered after ? In the original the verbs are both in the same time. Why are the tenses different in the version ? The word *סִכָּה* signifies a graving-tool where the letter *teth* has been substituted for a *tsa*, and the word can be referred to the verb *סָכַח*, to engrave ; but when this is not the case, *סִכָּה* signifies anything hollow, a box, a chest, etc. (see 2 Kings v. 22). I would venture to suggest that it means a mould in this place : "And he took it (the gold) from their hands, and formed it in a mould, and made it a golden calf." Most certainly, if the received version be correct, Aaron must have worked with singular expedition. In less than twenty-four hours he melted the gold, and afterwards fashioned it in the form of a calf with a graving-tool. But how is this to be reconciled with his own statement (v. 24), "I cast it (the gold) into the fire, and there came out this calf." Nothing is here said of his having fashioned it with a graving-tool. The gold, as it melted, probably ran out of the fire, or furnace, into a mould prepared to receive it.'

The present is the earliest instance on record of the art of forming a statue. Sculpture in stone was however certainly known at this time, since the Israelites were forbidden to make images of stone. Yet the instance before us probably exhibits the primitive form of statuary ; for we are disposed to concur with Goguet in thinking, that the art of casting in moulds preceded that of sculpture. Men might take the hint of this by observing the shapes assumed by soft substances when they happened to fall into the cavities of more compact and solid bodies. The same observation would teach them the use of moulds. They had only to follow the hints thus naturally furnished. They would search for earth of such a quality, that, although solid, it might be readily softened and kneaded. At first they would only mould clay, plaster, etc. ; but men would not long be content with the brittle forms thus produced ; the desire of rendering their works more durable and solid would soon lead them to think of employing metals, when it became known that metals might be rendered fluid at pleasure. Metallic personal ornaments were probably thus cast in the first instance, and then it would naturally occur to cast in metal images and other objects which had formerly been made with clay. Instances of molten images are so common in the history of the ancient idolatries, that it seems superfluous to specify particular examples. That the image now before us was no less after Egyptian models as a work of art, than as an idol, seems clear from Deut. xxix. 17, where the Egyptians are expressly stated to have had gods not only of wood and stone, but of silver and gold.

— 'These be thy gods, O Israel.'—In Josh. xxiv. 14, it is expressly said that the Hebrews had, while in Egypt, served the gods of that country ; and, had this information been wanting, the fact of their predilection for the idolatry





APIS.—THE GOLDEN CALF.

of Egypt would be sufficiently apparent from their conduct on the present and various other occasions. It is not at all questioned that the idol to which they turned aside at this time was an Egyptian god; and it is also very generally agreed that this god was no other than Apis, the sacred bull of Memphis, under whose form, Osiris was worshipped; or perhaps Mnevis, the sacred ox of Heliopolis, which was also dedicated to Osiris, and honoured with a reverence next to that paid to Apis. These animals, as representatives of Osiris, were worshipped as gods throughout the land of Egypt. As Apis was the chief of the two living representatives of Osiris, and the one most generally known, we may confine our attention to him, especially as there seems to have been little difference between the two, or in the observances of which they were the object. Apis was a living bull, possessing certain marks which identified him as the representative of Osiris. These marks were—that it was black, with the exception of a triangular (or square) white spot on the forehead. It had also the figure of an eagle (or, as some say, a crescent) on the back; the hairs of the tail double, and a knot, or something, under the tongue in the form of a beetle. When a creature answering this description was found, he was conducted with great state and infinite rejoicing to the temple of Osiris, and was kept there in an apartment ornamented with gold, and was there worshipped till death, when he was buried with great solemnity and mourning, after which another bull with the same marks was sought for. Several years sometimes elapsed before it could be found; but when this happened there was a great festival throughout the country—such a festival, probably, as that with which the Israelites welcomed the image. It is said that Apis was not allowed to live beyond a certain age, on attaining which he was drowned in a sacred fountain. While he lived, he might always be seen through the window of his apartment, and was sometimes brought out to gratify the curiosity of strangers. It is a singular fact, and in some measure diminishes our surprise at the conduct of the Israelites, that foreigners, who, although idolaters themselves, were generally quite sensible of the grossness of the Egyptian idolatry, seem to have concurred in speaking with great respect of the deified bull. Pliny relates, with much solemnity, that Apis refused food from the hand of Germanicus, who died soon after. Herodotus, long before

that, relates how the Persian king Cambyses inflicted on the Egyptian god a wound in the thigh, of which he died; and, farther on, when he comes to mention how that king himself received his death, from a wound accidentally inflicted by his own sword, fails not to call attention to the fact that the wound was in the very same part of the body in which he had himself wounded the Egyptian god.

Thus, as the Israelites were tainted with the idolatry of Egypt, and as Apis was one of the most conspicuous objects in the idolatrous system, a sufficient explanation seems to be given of the direction taken by the first apostasy of the Israelites from Him who had recently given them such large and manifest evidence of his mercy and regard. To render the identification of the 'calf' with Apis more complete, it may be proper to add, that while the bull was worshipped in person at Memphis, he had in other places representative images, sometimes in the form of a bull, but also, and perhaps more frequently, in a human figure with a bull's head. Several of the ancient Fathers speak of the 'golden calf' as an image of the latter description, and it has been so represented by many painters; but it seems rather to have been an image of the bull itself. What a rooted predilection for the worship of Apis the Hebrews entertained, is evinced by the facility with which king Jeroboam (who had resided in Egypt) was enabled, several centuries later, to lead Israel to sin by worshipping the golden calves which he set up in Dan and Bethel; and the worship of which seems to have prevailed generally among the ten tribes to the time of the captivity.

5. *'To-morrow is a feast to the LORD.'*—Under all the circumstances, this is a most remarkable expression; and will probably favour the conclusion that the crime of the Hebrews consisted not in an utter apostasy from Jehovah to the gods of Egypt, but in an unauthorised, and indeed interdicted, intrusion of Egyptian ideas and practices into the worship of Jehovah. If they had wholly forsaken the Lord, what interest had they in his feast to be held on the morrow? It would therefore seem that, as they had formerly worshipped Osiris through Apis, so now they purposed to worship Jehovah through the same sensible symbol. This view we seem also to gather from other passages of Scripture, as Ps. cvi. 20, 'They changed their glory (the invisible Jehovah) into the similitude of an ox that eateth grass.' This was a monstrous desecration, and directly counter to the divine command. See Deut. iv.

12-23; where Moses repeatedly reminds them that, in that awful day when the law was delivered on Sinai, they saw no shape—no manner of similitude,—only they heard a voice; and as repeatedly cautions them against making an image of any shape whatever. This remarkable passage seems to imply, not merely an interdiction of images in honour of false gods, but also the introduction of images as symbols or representatives of Jehovah under the idea of doing him honour, or of diminishing the distance between the worshippers and the worshipped, by the intervention of a sensible image. In fact, all image-worship, with whatever ulterior object, seems to have been considered idolatry, and as such liable by the law to capital punishment. This sufficiently accounts for the strong terms of reprobation with which the worship of the golden calf is on all occasions mentioned; while at the same time we cannot gather from the terms in which the intention is expressed, that it was intended as an act of total apostasy from God; or, from the terms in which censure is conveyed, that it was regarded otherwise than as the unworthy act and dangerous practice of a disobedient, but not an apostatizing, people. But although not perhaps, in its first intention, an act of entire departure from God, it was a great step towards total apostasy; for the mind would soon learn to rest on the visible symbol, and then the step to new gods and new images was narrow, and easy to take. This was the great danger: and its reality is evinced by the addiction of the ten tribes—which worshipped the calves in Dan and Bethel—to Baal, Moloch, and the other gods of the neighbouring nations. In estimating the great difficulty which was experienced in leading the Israelites to entertain proper ideas of God as a spiritual being, and to honour him as such, we are apt to form too low an idea of their character, from judging them by the standard which Christianity has produced; without sufficiently considering that the new principle required them to dismiss all the ideas and practices in which they had been brought up; and that all the nations known to them were wholly immersed in idolatry, and afforded no example of worship and conduct in any degree resembling that which was required from themselves.

15. 'The tables were written on both their sides.'—It is a very remarkable fact that the earliest notices of writing, whether hieroglyphic or alphabetic, do not, as we might naturally expect, exhibit the characters as being formed by an easy process on soft and ductile substances, but as being cut, with labour and difficulty, on the smoothed surface of rocks, or on tablets or columns of stone. This seems the reverse of the natural order, in which we generally find the easiest things attempted the soonest. But writing is distinguished from all other arts not more in its objects than in the order of its progress. Its course has been contrary to that of all other arts. Statuary, for instance, proceeded from figures moulded in clay to wood, metal, and stone; whilst writing appears to have begun with stone, and, having been successively exemplified on soft metals and wood, proceeded to the skins of animals, to the leaves of trees, and has arrived at paper. A little reflection renders the cause of this difference obvious. The original application of this greatest of the arts, was not to purposes of familiar communication or popular instruction. These uses were not connected with its origin, but resulted from it. The original purpose to which it was applied was to transmit laws and the memory of great events to future times. Before writing was known, men sought to obtain the same result by erecting altars, pillars, and other monuments—by giving expressive names to particular sites—and by founding commemorative institutions: in all cases trusting that the memory of the fact or event would become associated in men's minds with the erection, the name, or the institution. Hence it was natural that, in the first instance, the art of writing should be applied to stone, in order to give it at the same time a permanent and a distinct character to the few and brief, but important, facts which the primitive men desired to make known to future ages, and which the most lasting of their previous monuments and institutions had failed to transmit with precision. The

monuments remained, while the memories connected with them perished. Hence it is that all our existing information points to stone, as the substance on which the art of writing was first employed; and men continued to engrave important documents on stone, in times long subsequent to that in which writing was made subservient to the intercourse of life and the service of literature. Ancient inscriptions on the surface of perpendicular rocks are still found in different parts of Asia, many of them of such early date that the knowledge of the characters in which they were written is lost. Inscriptions on columns probably formed an improvement on this primitive mode of writing. If there were not reason to doubt its accuracy, a statement made by Josephus on this subject would be highly interesting. He says that the descendants of Seth, the son of Adam, understanding, from a prophecy of the great ancestor of mankind, that the world was at one time to be destroyed by water, and another time by fire, erected two pillars, one of stone to resist the water, and the other of brick to resist the fire; and that they inscribed on these pillars their discoveries in astronomy, to transmit them to the men who might afterwards occupy the world. There is nothing very improbable in this, in itself, although it is rendered doubtful by collateral circumstances. The art of forming characters on stone and brick is of unknown antiquity; and astronomical discoveries were among the earliest that it was thought desirable to record. The ancient Babylonians are said to have registered on bricks their early astronomical observations; and, whatever the inscriptions may purport, it is certain that large bricks, covered with inscriptions, are still very commonly found among the ruins in Babylonia. With regard to inscribed pillars and tablets of stone, a great number of illustrative instances might be quoted to show in what manner they were in the earliest times employed. Goguet, who has enumerated the most prominent examples, observes that there was nothing in all antiquity more famous than the columns erected by Osiris, Bacchus, Sesostrius, and Hercules, to perpetuate the remembrance of their respective expeditions. Still more renowned were the pillars or tables of stone on which Thoth, the Egyptian Hermes, is said to have written his theology and the history of the first ages. In Crete there existed very ancient columns, charged with inscriptions detailing the ceremonies practised in the sacrifices of the Corybantes. In the time of Demosthenes there still existed at Athens a law of Theseus inscribed on a stone pillar: and Goguet is disposed to think that the ancient fable about Atlas entrusting the pillars of the world to Hercules, means no more than that Atlas explained to the son of Jupiter the purport of the mysteries and science inscribed on certain pillars. *Origine des Loix*, i. 204, 1820.

A similar custom prevailed among the ancient Arabians. Ibn Mokri, in illustrating the Arabian proverb, 'More durable than what is engraven on stone,' observes that the inhabitants of Southern Arabia were accustomed, in the remotest ages, to inscribe laws and wise sayings on stone (Burder's *Oriental Literature*, i. 198). Even in China, the most ancient monuments of literature were inscribed on large and hard stones. Goguet observes, that although the people of the north of Europe seem to have had but little intercourse with the nations of Asia and Africa, their history equally evinces that, in the primitive times, the usage equally existed of writing upon pillars of stone whatever was thought worthy of being transmitted to future ages. Olaus Magnus mentions pillars forty feet high, on which rude inscriptions were found. The early inscribed pillars, of which so much mention is made, were less probably round than square, or pyramidal, and differed nothing in principle from tablets, being, in fact, tablets in the form best calculated to keep them fixed and conspicuous in the open air. This was not the intention of the Decalogue inscription, which was to be portable, and to be treasured up, and was therefore written on tablets. We read of three copies, all written on stone: the first, which was broken by Moses; another, written to supply the place of the former; and a third, which Joshua inscribed on the stones at Mount Ebal (Josh. viii. 32). Job also, at a period supposed to

be still earlier than that in which Moses lived, expresses a desire that his words should be 'cut deep in the rock for ever' (ch. xix. 24). Stones, then, whether as rocks, pillars, or tablets, were the books of the most ancient people, through which they sought to preserve their laws, public acts, treaties, the history of facts, and the most important discoveries. Although the earliest Scripture notices of writing exhibit its earliest form, this does not imply that no other form was known at the times under consideration. Other forms are mentioned in the book of Job; and even in the Pentateuch 'books' are several times mentioned. The short and comprehensive Decalogue only was inscribed on stone, the more detailed law being, as a whole, written in a book, by the express command of God. (Exod. xvii. 14; Deut. xvii. 18, and xxxi. 24. See the note on this last text; and respecting inscriptions on rocks, see the note on Job xix. 24.)

20. 'He took the calf which they had made and burnt it in the fire, and ground it to powder, and straved it upon the water, and made the children of Israel drink of it.'—According to this version, Moses burnt the golden calf in the fire; nor does this translation vary from that given by the Vulgate. It would seem, indeed, that all the translators had anticipated the notion of the celebrated Stahl, who, in his treatise *Vitulus aureus in igne combustus*, is of opinion that the idol was reduced to powder by calcination. But the words עָשָׂה אֶת הַבֶּן־בָּרֶךְ should be rendered and he melted it in the fire, not he burnt it in the fire. The gold, after it had been first melted, might undoubtedly have been calcinated by a second process, and by the means of fire; but how, by any method of calcination, could it be brought to such a state that, when it was ground down and thrown in the water, it could become potable? That Moses did render gold potable is a fact not to be questioned. Now, one of these two things necessarily follows—either Moses worked a miracle, or he must have possessed a very great

knowledge of chemistry. There is no appearance of any miraculous intervention of Providence upon this occasion. We must then admit that the effect was produced by the operation of natural causes. The means of rendering gold potable have been shown by Stahl, and perhaps still better by Roerhaave; but these means are such that only an able chemist could have discovered them. It is in vain to argue that the knowledge of the means in question could not have existed in the time of the Hebrew legislator: if we admit the facts, we must admit the knowledge. (See Drummond's *Origines*, ii. 272.) The knowledge which Moses may have possessed doubtless arose from his being 'learned in all the wisdom of the Egyptians' (Acts vii. 22); and this fact, therefore, evinces the great progress in natural science which had, at a very early period, been made by that people.

32. 'If thou wilt forgive their sin—; and if not.'—The most ancient versions supply the ellipsis of the text by adding the word 'forgive' after 'sin.' If we thus recover a word which the original has lost, it is well; but if the word be merely an addition to supply an apparent deficiency in the text, we could very well afford to dispense with its assistance; the suspension of the meaning seems to us far more expressive than any word which could be introduced to fill it up.

—'Blot me . . . out of thy book, which thou hast written.'—This is thought to contain an allusion to the rolls or public registers in which the names of the people were entered under their respective tribes. This was the book of the living, and when any man died his name was erased. The idea of the text will then seem to be, that Moses attributes such a book to God, and desires rather to have his name blotted from it—that is, to die—than witness the destruction of his people. This explanation removes the difficulty resulting from the common interpretation, that Moses desired to have his name blotted from the book of eternal life.

## CHAPTER XXXIII.

1 The Lord refuseth to go as he had promised with the people. 4 The people mourn thereat. 7 The tabernacle is removed out of the camp. 9 The Lord talketh familiarly with Moses. 12 Moses desireth to see the glory of God.

AND the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, 'Unto thy seed will I give it:

2 'And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way.

4 ¶ And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiff-

necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 ¶ And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle.

9 ¶ And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses.

10 And all the people saw the cloudy pillar stand at the tabernacle door: and all the

people rose up and worshipped, every man in his tent door.

11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

14 And he said, My presence shall go with thee, and I will give thee rest.

15 And he said unto him, If thy presence go not with me, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? *is it not in that thou goest with us?* so shall we be separated, I and thy people,

<sup>4</sup> Rom. 9. 15.

from all the people that *are* upon the face of the earth.

17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

18 ¶ And he said, I beseech thee, shew me thy glory.

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face: for there shall no man see me, and live.

21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

Verse 4. 'When the people heard these evil tidings, they mourned; and no man did put on his ornaments.'—The Septuagint reads 'robes' as well as ornaments, which, whether part of the original text or not, shews that it was an ancient practice to lay aside, in times of mourning, not only mere ornaments, but the outer and more valuable articles of dress. 'Ornaments' must probably be understood to include ornamental dress and armour. The custom of rejecting ornaments in times of mourning and humiliation, is so general and so natural, as to require no particular illustration. But the custom of throwing off the outer garments, to which there are several allusions in Scripture, is more peculiar to the East. Harmer, in his valuable 'Observations,' quotes, from the account given by Pitts of the ceremonies practised by the pilgrims at Mecca, the following passage, which he very justly considers to furnish a fair illustration of the appearance which the Israelites presented on this remarkable occasion. 'We came to a place called Rabbok, about four days' sail on this side of Mecca, where all the haggas, or pilgrims (excepting those of the female sex), do enter into *hirrawen*, or *ihram*, i.e. they take off all their clothes, covering themselves with two *hirrawens*, or large white cotton wrappers; one they put about their middle, which reaches down to their ankles; the other they cover the upper part of the body with, except the head: and they wear no other thing on their bodies but these wrappers, only a pair of gingamee, that is, thin-soled shoes like sandals, the over leather of which covers only the toes, their insteps being all naked. In this manner, like humble penitents, they go from Rabbok until they come to Mecca, to approach the temple; many times enduring the scorching heat of the sun, until the very skin is burnt off their backs and arms, and their heads swollen to a very great degree.' He afterwards mentions that this mortifying habit is worn for about a week; and further on says:—'It was a sight indeed able to pierce one's heart, to be-

hold so many thousands in their garments of humility and mortification, with their naked heads and cheeks watered with tears; and to hear their grievous sighs and sobs, begging earnestly for the remission of their sins, promising newness of life, using a form of penitential expression, and thus continuing for the space of four or five hours.'

7. 'Moses took the tabernacle, and pitched it without the camp.'—This of course was not the great and sacred tabernacle which has been so minutely described in the previous chapters; for that was not yet made. There has been a considerable quantity of rather unprofitable speculation about this tabernacle, into which we cannot enter. The best and most sober interpreters are content to follow the Septuagint and Syriac versions, in understanding that this tent was the tent of Moses as chief and leader; and in or before which he gave audiences, heard causes, and communicated with the Lord. It is very probable that the public services of religion were also performed at it, previously to the erection of the great tabernacle. Moses appears to have removed this tent to a distance from the camp, with the view of expressing his abhorrence of the sin and ingratitude into which the people had recently fallen.

17. 'I know thee by name.'—For one, who has multitudes under his charge, to know any by name, necessarily implies a degree of personal knowledge and favour towards the persons whose names are thus known. Thus we have read of generals who have found it help much towards winning them the attachment of their soldiers, to take the trouble of making themselves acquainted with a considerable number of their names, and occasionally to exhibit the knowledge they had acquired. To be known, by name, to a king or great person, is still mentioned as a distinction in the East. Thus Knox, in his curious account of Ceylon, and his adventures there, mentions that, when he desired the Cingalese to bring him the rice which

he used for his daily food, they told him, that as he was the captain's son, and they but his servants, it was not proper for him to go about from house to house for his victuals as they did; and the great men at court had ordered that his food should be duly brought to him every day. 'Neither was it fitting for me, they said, to employ

myself in such an inferior office as to dress my own meat, being a man that the king had notice of by name, and very suddenly, before I should be aware of it, would send for me into his presence, when I should be highly promoted to some place of honour.'

## CHAPTER XXXIV.

<sup>1</sup> *The tables are renewed.* <sup>5</sup> *The name of the LORD proclaimed.* <sup>8</sup> *Moses intreateth God to go with them.* <sup>10</sup> *God maketh a covenant with them, repeating certain duties of the first table.* <sup>28</sup> *Moses after forty days in the mount cometh down with the tables.* <sup>29</sup> *His face shineth, and he covereth it with a veil.*

AND the LORD said unto Moses, 'Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables, which thou brakest.

<sup>2</sup> And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

<sup>3</sup> And no man shall 'come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

<sup>4</sup> ¶ And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

<sup>5</sup> And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

<sup>6</sup> And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

<sup>7</sup> Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; 'visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

<sup>8</sup> ¶ And Moses made haste, and bowed his head toward the earth, and worshipped.

<sup>9</sup> And he said, If now I have found grace in thy sight, O LORD, let my Lord, I pray thee, go among us; for it *is* a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

<sup>10</sup> ¶ And he said, Behold, 'I make a covenant: before all thy people I will do

marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it *is* a terrible thing that I will do with thee.

<sup>11</sup> Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

<sup>12</sup> 'Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:

<sup>13</sup> But ye shall destroy their altars, break their 'images, and cut down their groves:

<sup>14</sup> For thou shalt worship no other god: for the LORD, whose name *is* Jealous, *is* a 'jealous God:

<sup>15</sup> Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice;

<sup>16</sup> And thou take of 'their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

<sup>17</sup> Thou shalt make thee no molten gods.

<sup>18</sup> ¶ The feast of 'unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the <sup>19</sup>month Abib thou camest out from Egypt.

<sup>19</sup> 'All that openeth the matrix *is* mine; and every firstling among thy cattle, *whether* ox or sheep, *that is* male.

<sup>20</sup> But the firstling of an ass thou shalt redeem with a <sup>21</sup>lamb: and if thou redeem *him* not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me <sup>22</sup>empty.

<sup>21</sup> ¶ 'Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

<sup>22</sup> ¶ <sup>23</sup>And thou shalt observe the feast of

<sup>1</sup> Deut. 10. 1.

<sup>2</sup> Chap. 19. 12.

<sup>3</sup> Chap. 20. 5. Deut. 5. 9. Jer. 32. 18.

<sup>4</sup> Deut. 5. 2.

<sup>5</sup> Chap. 23. 32. Deut. 7. 2.

<sup>6</sup> Heb. statues.

<sup>7</sup> Chap. 20. 5.

<sup>8</sup> 1 Kings 11. 2.

<sup>9</sup> Chap. 23. 15.

<sup>10</sup> Chap. 13. 4.

<sup>11</sup> Chap. 22. 29. Ezek. 40. 30.

<sup>12</sup> Or, kid.

<sup>13</sup> Chap. 23. 15.

<sup>14</sup> Chap. 23. 12. Deut. 5. 12.

Luke 13. 14.

<sup>15</sup> Chap. 23. 16.

weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the 'year's end.

23 ¶ <sup>17</sup>Thrice in the year shall all your menchildren appear before the LORD God, the God of Israel.

24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

25 ¶ <sup>18</sup>Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

26 The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a 'kid in his mother's milk.

27 ¶ And the LORD said unto Moses, Write thou <sup>20</sup>these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 <sup>21</sup>And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten <sup>22</sup>commandments.

29 ¶ And it came to pass, when Moses

came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And *till* Moses had done speaking with them, he put <sup>23</sup>a vail on his face.

34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

<sup>16</sup> Heb. *revolution of the year.*  
<sup>20</sup> Deut. 4. 13.

<sup>17</sup> Chap. 23. 14. 17. Deut. 16. 16.  
<sup>21</sup> Chap. 24. 18. Deut. 9. 9.

<sup>18</sup> Chap. 23. 18.  
<sup>22</sup> Heb. *words.*

<sup>19</sup> Chap. 23. 19. Deut. 14. 21.  
<sup>23</sup> 2 Cor. 3. 13.

Verse 21. '*Earing time.*'—It is probable that many readers may refer this to the time when the corn begins to appear in the ear; or else to the time in which the ears are gathered—that is, harvest—in which latter sense the word is, in fact, explained in some English dictionaries. But earing is an old English word for ploughing; and the original Hebrew word עָרַשׁ, *cheresh*, is the same which is rendered by 'ploughing' in other places. The truth is, that the verb to *ear*, or *are* (from the Latin *arare*) signifies to *till* or *plough* the ground. Tremellius and Junius translate 'earing-time' by *in ipsa aratione*, 'ploughing-time.' Wickliffe, in his New Testament (Luke xvii. 7), has 'but who of you hath a servant *eringe*?' where the Vulgate, from which he made his translation, has *arentem*. What we now call *arable* land, Greenway, in his translation of Tacitus, *De Mor. Germ.*, calls '*earable* land,' etc.

27. '*Write thou these words.*'—In the following verse Moses records that he did as commanded; and from hence some have inferred that the words of the second tables were not, like those of the first, written by the hand of God. But Moses, when speaking of the second tables, in Deut. x. 4, says expressly, as he had elsewhere said of the first tables (Exod. xxxii. 16), that they were written by the finger of God. From this it necessarily follows that there was no such difference as is commonly supposed, but that both were written either by the hand of the Lord, or by that of Moses. If we suppose both, or only the second tables, to be written by the hand of God, it is difficult to understand how the same tables should be said to have been written by the hand of Moses; but if we suppose

them written by Moses, there is no difficulty in comprehending how, in this as in other cases, that should be said to be done by the Lord, which was done by his command and under his directions. The expression might be figurative as to the act of Jehovah, but could not well be so, in this case, with regard to that of Moses. It is, however, supposed by some commentators, that 'Write thou these words,' refers not to the ten commandments, but to the words previously spoken, from verse 11 to 29, which Moses wrote on the *back* side of the tables; and that in the next verse, the word 'Jehovah' has probably been dropped, so that instead of 'he (Moses) wrote,' we should read 'Jehovah wrote.' This hypothesis does certainly obviate the apparent discrepancies of the different texts, but in a manner too gratuitous to satisfy our minds. If it be of importance to understand that the tables were literally written 'by the finger of God,' the probability might, we imagine, be shewn by a less violent hypothesis. Admitting that the Lord, and not Moses, is denoted in v. 28, the previous verse is the only one that offers any difficulty, and this may be removed by observing, that the tables of stone are not mentioned in that verse, as they are everywhere else when writing upon them is intended. Hence we are at liberty to infer, that the expression 'Write thou these words,' does not refer to the tables at all, but to the *book* in which he was on other occasions instructed to write, and in which he was now told to register the important words which had just been spoken. That these words were written on the *back* of the tables by Moses is a strange supposition, when we recollect that the former tables had been written on *both* sides, although they contained nothing but the Decalogue—and it is particularly



stated, that the first and second tables were exactly similar.

30. '*The skin of his face shone.*'—In many places, and in some ancient Bibles, Moses is described with horns. The same description we find in a silver medal; that is, upon one side Moses horned, and on the reverse the commandment against sculptured images. Which is conceived to be a coynage of some Jews, in derision of Christians, who first began that pourtract.' (Brown's *Vulgar Errors*, p. 286, edit. 1672.) Our excellent translation, in common with the original and the most ancient versions, gives no sanction to this still prevalent idea, which arose from the Vulgate translation—the only one with which the Italian painters were acquainted—which, instead of saying that the face of Moses shone, says 'Ignorabat quod cornuta esset facies sua;' he knew not that his face was horned. The original word, קָרַן *karan*, signifies primarily to irradiate, to shoot forth or emit rays of light; whence, from the idea of shooting forth, comes the noun קֶרֶן *keren*, 'a horn.' The context determines the sense, for it is evident that it would be as improper to render the word here 'horned,' as it would be to translate it 'rayed' when applied to an ox or goat. Sir Thomas Brown is perhaps correct in his understanding of the matter, after Tremellius and Estius:—'His face was radiant, and dispersing beams like many horns or cones about his head; which is also consonant unto the original signification, and yet ob-

served in the pieces of our Saviour and the Virgin Mary, who are commonly drawn with scintillations, or radiant halos, about their head; which, after the French expression, are called, the Glory.' All we can fairly gather from the text is, that the divine glory irradiated the face of Moses, from which such an extraordinary effulgence proceeded, that it was necessary for him to veil his face while delivering to the Israelites the commands of God; or, at least, in his ordinary communications with them. For it is to be observed, that in the expression (v. 33) '*Till* Moses had done speaking with them, he put a vail on his face,' the word '*till*' is not in the original; and all the ancient versions read, 'when,' that is to say, that his face was unveiled while delivering the commandments of God, but veiled at other times, except when he stood before the Lord. The custom among painters of putting 'glories' around the heads of sacred persons, no doubt arose from this fact concerning Moses. We are not aware of any other authority, except that the raiment of Christ became shining at the transfiguration. The ancient heathen considered an irradiation or lambent flame about the head, as a manifestation of the divine favour and protection. But whether this arose from any tradition concerning Moses, it is impossible to determine. Sir William Ouseley, in his learned *Travels in the East*, has a dissertation on 'Glories in Ancient Pictures,' to which we may refer the reader for much curious information on the subject.

## CHAPTER XXXV.

2 *The sabbath.* 4 *The free gifts for the tabernacle.*  
20 *The readiness of the people to offer.* 30 *Bezaleel and Aholiab are called to the work.*

AND Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the LORD hath commanded, that ye should do them.

2 ¶ 'Six days shall work be done, but on the seventh day there shall be to you 'an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

3 Ye shall kindle no fire throughout your habitations upon the sabbath day.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, 'This is the thing which the LORD commanded, saying,

5 Take ye from among you an offering unto the LORD: 'whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,

6 And blue, and purple, and scarlet, and fine linen, and goats' hair,

7 And rams' skins dyed red, and badgers' skins, and shittim wood,

8 And oil for the light, and spices for anointing oil, and for the sweet incense,

9 And onyx stones, and stones to be set for the ephod, and for the breastplate.

10 And every wise hearted among you

shall come, and make all that the LORD hath commanded;

11 'The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets,

12 The ark, and the staves thereof, with the mercy seat, and the vail of the covering,

13 The table, and his staves, and all his vessels, and the shewbread,

14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,

15 'And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle,

16 'The altar of burnt offering, with his brasen gate, his staves, and all his vessels, the laver and his foot,

17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,

18 The pins of the tabernacle, and the pins of the court, and their cords,

19 The cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

<sup>1</sup> Chap. 20. 9. Levit. 23. 3. Deut. 5. 12. Luke 13. 14.

<sup>2</sup> Chap. 30. 1.

<sup>3</sup> Heb. *holiness*.

<sup>4</sup> Chap. 27. 1.

<sup>5</sup> Chap. 25. 2.

<sup>6</sup> Chap. 26. 1, &c.

21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the LORD.

23 And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them.

24 Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought it.

25 And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.

26 And all the women whose heart stirred them up in wisdom spun goats' hair.

27 And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;

28 And 'spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

30 ¶ And Moses said unto the children of Israel, See, 'the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan.

35 Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

7 Chap. 30, 23.

8 Chap. 31, 2.

Verse 3. 'Ye shall kindle no fire.'—How far the legislator intended this prohibition to extend, is not very easily ascertained. If it forbade them to light fires even for the purpose of warming themselves, it enjoined a severe abstinence, as the weather in Palestine is often extremely cold in winter. If it were only a prohibition to light fires for the purposes of cookery, the hardship was not so great, as they had still time to prepare a supper after the evening twilight, when the Sabbath was over. How the Jews themselves understood this law is shewn by the fact, that they abstain from dressing warm victuals on the Sabbath day; and that they do not kindle fresh fires, but employ a Christian woman to keep up the fires kindled before the holy day commenced. Maimonides seems to think that the law was designated to preclude the exercise upon the Sabbath day of all those gainful employments in which the use of fire is necessary.

22. 'Tablets' תבליט *kumaz*.—This is a very doubtful word, occurring here and in Num. xxxi. 40. Geddes and others render it by lockets, answering to the Roman 'bulla,' or the 'baecatun mouile' of Virgil, which was a necklace formed of precious stones, resembling berries. Such trinkets are still worn by the Arabians. Bochart supposes it was a kind of supporting girdle, worn by the women around the bosom. As, however, these probabilities have been suggested without any reference to Egyptian ornaments, we, making such reference, incline to suppose that the hoop or band surrounding the head (as in the cut to chap. iii.) is here intended. So important an ornament was not likely to be omitted, but we do not see that it is mentioned at all, unless denoted by this word.

It is observable that the Samaritan and Septuagint add 'collars' to the list of articles. These were doubtless Egyptian collars, the form of which may be seen in the cut above-mentioned; they are very large, covering the neck and part of the chest, being, as it were, composed of necklaces disposed in concentric circles. From the frequency with which they occur in Egyptian statues and paintings, they appear to have been in very general use, and doubtless, from their size, formed no inconsiderable part of the spoil in 'jewels of gold and jewels of silver,' which the Hebrews obtained from the Egyptians. (See Long's *Egyptian Antiquities*, ii. 83.)

35. 'Blue—purple—scarlet.'—Dyeing would seem to have been one of the earliest of the arts. It was certainly practised in Jacob's time, as we see from Joseph's 'coat of many colours,' and from the scarlet thread which the midwife tied about the hand of one of Judah's children by Tamar. How much sooner the art was known it is impossible to determine. In the present book, its results have been frequently and familiarly mentioned; but it is observable that blue, purple, and scarlet are the only colours that have been anywhere specified. Dyeing must at this time have acquired considerable perfection, judging from the diversified forms of its application. Thus we see that entire pieces were dyed, as the robe of the ephod, which was all blue; threads for embroidery, as in the text; and the skins of animals, as the 'sheep-skins dyed red,' which formed one of the coverings of the tabernacle: in the last instance we are not quite sure whether it was the fleece which was dyed, or the leather, after the fleece had been taken off. The high antiquity of this art is

easily accounted for. Most of the materials fit to be manufactured into tissues are of dull or sombre colours; and men would naturally seize the first hints which offered of obviating the unpleasant uniformity of dress thus produced. We apprehend that the arts which relate to personal adornment and the preparation of food have been in general the first discovered, and the soonest brought to perfection: and dyeing is one of this class. The juices of the fruits and plants which men ate, the effect of rains upon certain earths and minerals, and a variety of other circumstances, must early have given to men some notion of the art of dyeing, and of the substances proper to be employed. We have little information concerning the processes followed by the ancients in the application of dyes. Some remarks on the mode of diversifying dresses with various colours have been given in the note to Gen. xxxvii. 3: and we shall here confine our attention to colours, particularly those mentioned in the text. As the Hebrews had just come from Egypt, there is no doubt that they employed the same colouring materials that were there in use, and it is therefore interesting to inquire what these were. The following particulars on Egyptian colours are principally drawn from vol. ii. of Mr. George Long's *Egyptian Antiquities*. Any illustration which can be derived from the colours of the cloths in which the mummies are enfolded, is, in application to the present subject, more valuable than that derived from paintings. These colours are different, being pure yellow, brownish yellow, dark red, flesh colour, and pale brick or red colour. We are not aware of any cloth wholly blue; but the selvaige of these cloths is sometimes adorned with blue stripes. Mr. Thomson describes a small pattern, about half an inch broad, as forming the edging of one of the finest of these cloths with selvages; this pattern was composed of a stripe of blue, followed by three narrow lines of the same colour, alternating with three narrow lines of a fawn colour. This description agrees very nearly with that which has been given to ourselves by a gentleman who assisted at the examination of a mummy at Bombay; but, although in the highest degree competent to form an opinion on the subject, he thinks the blue stripes in the Bombay specimen were painted; whereas Mr. Thomson considers that the stripes in his specimen were formed in the loom with threads previously dyed. Our informant, however, most decidedly agrees in the opinion of Mr. Thomson, that the blue colour was formed by indigo; and as indigo is an Indian product, this is in further evidence of the existence of an early intercourse with India. Indigo is indeed mentioned in the Periplus as one of the articles exported from India to Egypt; and we cannot arrive at any better probability than that the 'blue' of the text was indigo. As to the other colours found in the mummy-cloths, Professor John, of Berlin, by whom they have been analysed, considers the pure yellow to have been dyed with henna-leaves: this plant is also a native of India, but is now, as well as indigo, cultivated in Egypt. The brownish-yellow he conceives to be a watery extract of madder, with the addition of henna-leaves and tamarinds: the dark flesh-red colour also from madder: and Mr. Thomson believes the pale brick or red colour to have been dyed with safflower. Here then we have a list composed exclusively of vegetable dyes; though perhaps it is too much to infer that such dyes only were used by the Egyptians for their cloths. We may perhaps extend the list by referring to the indubitably ancient paintings in the tombs at Thebes; for some of these colouring matters might be, and doubtless were, applied also to cloths, particularly if we believe that the colours of cloth were in very early times diversified by painting. These colours then are found to be black, blue, red, green, and yellow, which are always kept distinct and never blended. These have been also analysed by Professor John, who pronounces the blues, of which there are a lighter and darker shade, to be oxides of copper, a metal which abounds in Egypt. Belzoni, however, declares for indigo. The reds may be divided into brown-reds and brick-coloured reds. The colouring material of the former is a brown-red of

oxide of iron; and the latter seem to be composed of the minium, cinnabar, or native vermillion, which Pliny describes as being employed in painting the Ethiopian gods. The greens are a mixture of yellow vegetable pigment with a copper blue. The vegetable yellow is probably henna, which continues in extensive use, as a dye, throughout the East. The yellows, which are often very pure, and of a bright sulphur colour, seem also to be vegetable colours. The whites appear to be preparations of lime and gypsum; and the blacks seem to have been in great variety, such as those made from the lees of wine, burnt pitch, charcoal or soot. Mr. Long adds, that doubtless, besides the colouring substances enumerated, various ochreous earths, red and yellow, were employed by the painter. So they probably were by the dyer, although vegetable dyes have only been detected in the mummy-cloths. We may perhaps assume that all these colours were known to the Hebrews, as well as others which we now fail to discover in Egyptian paintings and dyes. It is however remarkable that in the above account we find no mention of 'scarlet' or 'purple;' and we therefore reserve a notice of those colours for the following notes.

— 'Purple.'—The pre-eminence given at the present day to purple as a royal colour is undoubtedly a result of the ancient preference, which arose when the relative superiority of purple to other colours was greater than at present. We have seen this colour frequently mentioned in connection with the works of the tabernacle and the dress of the high-priest; and we know that among the heathen the colour was considered peculiarly appropriate to the service of the gods. The Babylonians and other nations used to array their gods in robes of purple. A persuasion was even entertained that in the purple dye there lay some peculiar virtue for appeasing the wrath of the gods. Purple was also the distinguishing mark of great dignities among several nations. It is said that when the beautiful purple of Tyre was first discovered, the sovereign to whom it was presented appropriated it as a royal distinction. Homer intimates that it was only worn by princes; and this limitation of its use was common among other nations. A very early notice of this occurs also in Scripture, where the kings of Midian, defeated by Gideon, are described as being clad in purple raiment. (Judges viii. 26.) It seems to us very likely that, as there were several purples held in various degrees of estimation, it was only some particular shade of purple that was reserved for a godlike or royal distinction. It is important to understand that the word 'purple' in ancient writings does not denote one particular colour. Pliny mentions the difference between some of the purples: one was faint, approaching to our scarlet, and this was the least esteemed; another was a very deep red, approaching to violet; and a third was of a colour compared to that of coagulated bullock's blood. The most esteemed Tyrian purple seems to have been of this last colour. We say 'the most esteemed,' because it appears that even the Tyrian purple was not one particular colour, but a class of animal dyes as distinguished from vegetable—varying in shade of purple, from the most faint to the most intense. It is to be understood, however, that all the Tyrian purples were more esteemed than other colours, although they differed in degrees of value. Of the vegetable purples we know nothing. Most of our information relates to the purples of the Phœnicians. Whether theirs was the 'purple' of the text it is impossible to determine; but it is not unlikely, as their discovery of this colour, or class of colours, is of very remote antiquity; and, at all events, a short statement concerning the Tyrian purples will be generally applicable, as they were doubtless as much esteemed, whenever they became known, by the Hebrews as by other nations; and they may be understood as the 'purples' in future portions of the sacred books, if not in the present. These dyes were obtained from several varieties of shell-fish, comprehended under two species; one (*buccinum*) found in cliffs and rocks; and the other (*purpura* or *pelagia*), which was the proper purple-fish,



MUREX TRUNCULUS.

taken by fishing in the sea. The *Murex trunculus* of Linnaeus and Lamarck has been demonstrated to have been the species used by the ancient Tyrians, by Dr. Wilde, who found a concrete mass of the shells in some of the ancient dye-pots sunk in the rocks at Tyre. These fish were found on the coasts of the Mediterranean and Atlantic, and locally differed in the tint and value of the dye which they furnished. The Atlantic shells afforded the darkest colour; those on the Italian and Sicilian coasts, a positive violet or purple; and those of the Phœnician shore itself, and in general the southern coast of the Mediterranean, yielded scarlet colour. The most celebrated in the Mediterranean were those from the coasts of Sicily and the Peloponnesus; and in the Atlantic those from the shores of Britain. The dyeing matter must have been very expensive, as each fish only furnished a very minute quantity of juice, pressed from a white vein or vessel in the neck, and which could only be obtained while the animal was alive. The rest of the fish was useless. The juice of this fish is not now used in dyeing; the art of preparing it is lost, apparently in consequence of dyes, as good or better, having been discovered, which can be obtained with much less trouble and expense. The Phœnicians excelled all other people in the use of this colouring matter, whence arose the great fame which the purples and scarlets of Sidon and Tyre enjoyed in ancient times; so that they were much in request among great people, and formed the prevailing fashion among the higher ranks of society. The beauty and variety of colours, it would seem, was more the result of art than a natural property of the material. The desired hue was obtained by the application of differently tinted juices, the hue being varied by the order of application. The mixing and preparation required for the intended result was a work demanding much care and skill; the process being of course varied according to the hue to be obtained. The Phœnicians are also understood to have possessed the art of throwing a peculiar lustre into their colours by making other tints play over it, producing what is called a 'shot colour.' This perhaps was the great secret of their art. The most esteemed purple stuffs were those which were 'twice dyed'; and as this seems to be noticed in the sacred text as a distinction of the stuffs there mentioned, we might take this as an intimation that the dyes were Phœnician; but on this point it is not necessary to insist. The Phœnician dyeing seems to have been at all times performed in the wool. It appears that the purple dye was applied to all sorts of stuffs, linen, cotton, and, in later times, silk; but its most usual application was to woollen, which, being manufactured from the fine wool of Arabia, possessed a value not entirely owing to the rich dye with which it was imbued. It was probably the merit of the fabric and the colour combined, which obtained for the dyed stuffs of Tyre the high reputation which they would not have enjoyed on either account separately.

—'Scarlet.'—There has been some difference of opinion about this colour: some think that it is merely one of the Phœnician purples produced from the shell-fish; for it is certain that among the number was a bright colour, approaching either to a crimson or scarlet, and which seems to have been held in considerable esteem. Others, who do

not contend on this point, hesitate to say whether crimson or scarlet is intended by the word in the text, and by its equivalents in other languages. Besides the dye produced by the murex, a crimson or deep scarlet colour was known in ancient times, obtained from an insect akin to the American cochineal, but producing a much inferior colour. This insect was called *hermes* (whence our words *carmine*, *crimson*) by the Arabs; and *coccus* by the Greeks and Romans. It was the female of this remarkable insect that was employed, and though with us supplanted by the cochineal (*Coccus cacti*), is still used for the purpose in India and Persia. It attains the size and form of a pea, is of a violet-black colour, covered with a whitish powder, adhering to plants, chiefly various species of oak, and so closely resembling grains that their insect nature was not known for many centuries. This insect is widely distributed over many parts of the south-eastern countries of the ancient world; and it occurs abundantly in Palestine, being found there upon the *Quercus coccifera*, or *kermes* oak.



COCCUS ILICIS, ON A BRANCH.

The word rendered 'scarlet' in the text and elsewhere in the books of Moses is either שָׁנִי *shani*, 'crimson,' alone, as in Gen. xxxviii. 28-30, where the Sept. has κόκκινον, and the Vulgate *coccus*; or שָׁנִי תוֹלַעַת *tolath shani*, 'worm-crimson,' as throughout Exodus and the other books of the Pentateuch, except in Lev. xiv. 4, 6, 14, 49, 51; Num. iv. 8, where the words are transposed, and we read שָׁנִי תוֹלַעַת *shani tolath*, 'crimson-worm.' These words are somewhat variously rendered in the Septuagint by κόκκινον, diversified by the various additions of διπλοῦς, κεκλωσμένον, κλάτον, κλωστόν, διανησμένον; and by the Vulgate, *vermiculus*, *coccus*, *coccus bis tinctus*, and *coccus vermiculus*. In a few places of the later Scriptural books we have תוֹלַעַת alone; and in such places the Septuagint has κόκκινον, and the Vulgate has *vermiculus* in Isa. i. 8; *croceis* in Sam. iv. 5, and *coccineis* in Nah. ii. 3. In the New Testament κόκκινος is throughout used for 'scarlet.' The first of the Hebrew words שָׁנִי is generally derived from שָׁנָה *shanah*, 'to repeat,' and is thus interpreted to mean 'double-dyed,' and it is commonly stated that the scarlet was in fact produced by

a twofold operation: but Gesenius seems to shew that this statement is applicable only to the Tyrian purple, and likes rather to derive the word from the Arabic شَنِى *shany*, 'to shine,' 'to be bright;' because scarlet garments were admired for their brightness. But we are not satisfied that the ancient colour was, like our own, distinguished from all others by the specific quality of brightness; and we feel assured that the ancient colour, which we translate by 'scarlet,' was double-dyed as well as the purple, the colour being indeed but a lighter shade of the purple. As to the other word תּוֹלָא *tola*, it certainly denotes a worm, grub, or insect: and, as we have seen, the Septuagint and Vulgate plainly understood by it the *coccus*, from which the ancients procured a blood-red crimson (not a scarlet) dye. Beckmann states that the epithet *vermiculatus* was applied to it during the middle ages, when the fact became generally understood, and that hence is derived the word *vermilion*. Hence the Hebrew word must be taken as denoting both the *coccus* itself and the deep red, a rich crimson which was derived from it, and which in Cant. iv. 3, is compared to the colour of beautiful lips. And such was the signification of the word 'scarlet' at the time the authorized version was made, rather than the colour now distinguished by that name, and which was then unknown.

Professor Tychsen says that *tola* was the ancient Phœnician name for this dye used by the Hebrews, and even by the Syrians; and is employed by the Syrian translator in Isaiah i. 18. After the Captivity, the Jews more commonly used the Aramæan word *zehori*. The same learned orientalist thinks that the dye was discovered by the Phœnicians; and supposing the identity of the Scripture 'scarlet' with the *kermes* established, very properly concludes that the *kermes* dye was known before the time of Moses;—that the dye was known to the Egyp-

tians in the time of Moses; for the Israelites must have carried it along with them from Egypt;—that the Arabs received the name 'kermes,' with the dye, from Armenia and Persia, where it was indigenous, and had been long known; and that name banished the old name in the East, as the name 'scarlet' has in the West. The *kermes* was perhaps not known in Arabia; at least it was not indigenous, as the Arabs appear to have no name for it. *Kermes* signifies always *red dye*; and when pronounced short it becomes *deep red*. Beckmann thinks that in later times the Tyrian purples were superseded by the improvements of this dye; but we do not feel satisfied with his authorities for this conclusion. The *kermes* itself has now long been superseded by the American cochineal, which is far superior to any pigment employed in ancient times for dyeing reds. Indeed we have perhaps little cause to regret the loss or disuse of any ancient dye, particularly in bright reds, which owe so much to discoveries of chemistry, that we have every reason to conclude them infinitely superior to any which ancient art could produce. Pliny complains that scarlet dyes could not be made sufficiently durable and adhesive; and the statements in ancient authors as to the brilliancy of scarlet may be admitted by recollecting that they had nothing better with which to compare it. The Roman sumptuary laws allowed any body to wear 'scarlet;' but purple was, as in other countries, limited to great dignitaries. On the general subject of this and the preceding note, see Bochart, *Hierozoicon*, ed. Rosenmüller, iii. 675; Braunius, *Vestitu Sacerdotum*, p. 187, seq.; Amati, *De Restitutione Purpurarum*, 1785; Capelli, *De Antiqua et Nupera Purpura*; Rosa, *Dissertazione delle Porpore degli Antichi*, 1785; Beckmann, *History of Inventions*; Goguet, *Origine des Lits*, ii. 92-98; Heeren, *Ideen*, i. ii. 88, sqq.; Wilde, *Narrative of a Voyage*, ii. 482; Kitto's *Physical History of Palestine*, p. 249; and Denham's article, 'PURPLE,' in *Cyclop. of Biblical Literature*.

## CHAPTER XXXVI.

1 The offerings are delivered to the workmen. 5 The liberality of the people is restrained. 8 The curtains of cherubims. 14 The curtains of goats' hair. 19 The covering of skins. 20 The boards with their sockets. 31 The bars. 35 The veil. 37 The hanging for the door.

THEN wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.

2 And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, even every one whose heart stirred him up to come unto the work to do it:

3 And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings every morning.

4 ¶ And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

5 And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 ¶ And every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.

10 And he coupled the five curtains one unto another: and the *other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side

of *another* curtain, in the coupling of the second.

12 \*Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

14 ¶ And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches of brass to couple the tent together, that it might be one.

19 ¶ And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above *that*.

20 ¶ And he made boards for the tabernacle of shittim wood, standing up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the south side southward:

24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle,

*which is* toward the north corner, he made twenty boards,

26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were \*coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards; and their sockets *were* sixteen sockets of silver, \*under every board two sockets.

31 ¶ And he made \*bars of shittim wood; five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold.

35 ¶ And he made a vail of blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.

36 And he made thereunto four pillars of shittim wood, and overlaid them with gold: their hooks *were* of gold; and he cast for them four sockets of silver.

37 ¶ And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, \*of needlework;

38 And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets *were* of brass.

\* Chap. 26. 10.

\* Heb. twinned.

\* Heb. two sockets, two sockets under one board.

\* Heb. the work of a needle-worker, or, embroiderer.

\* Chap. 25. 28, and 30. 5.

Verse 5. 'The people being much more than enough for the service of the work.'—It is desirable to form some idea not only of the extent to which the liberality of the people was exemplified in providing the materials for this great work; but of the cost which this remarkable undertaking involved. This is less difficult than might at first view appear; as the quantities of the articles which constituted its chief value are stated or admit of easy calculation. The GOLD weighed 29 talents and 730 shekels, or 87,730 shekels, if we allow 3000 shekels to the talent of 125 lbs. This, at the usual reckoning of four pounds the ounce, would have the present value of 175,500*l*. The silver was 100 talents and 1775 shekels, being a half shekel from all

the males above 20 years of age who came out of Egypt, whose number was 603,550; the whole number of which, at five shillings the ounce, would be 37,721*l*. The BRASS, or rather copper, was 70 talents and 24,000 shekels, which, if valued at 1*s*. 3*d*. the pound avoirdupois, would be worth 138*l*. The amount of these several items would be 213,320*l*. But this account is only for the metals, and does not include the curtains of the inclosure, the coverings of the tabernacle, the dress and jewels of the high-priest, the dresses of the priests, and the value of the time, skill, and labour employed in the work. The whole of this may, on a very moderate estimate, be taken to have raised the value of the whole in our present money to not



less than 250,000*l.*, which, although for a fabric so small and even portable, is fully one-third the expense of St. Paul's Cathedral (which was 736,752*l.*). This, however, is not the whole truth; nor are these the only circumstances to be taken into account in forming such estimates; the value of the precious metals, and the cost of labour and food, which together constitute the standards of value, may have been, and probably were, so different in those ancient times, that the sum stated may at its then value have been equal to the whole of the sum required for the erection of St. Paul's, just as that latter sum represents perhaps double the amount in present value; for competent judges have declared that such a building as St. Paul's could not *now* be completed for less than twice the sum for which it was built.

34. *'He overlaid the boards with gold.'*—The question arises whether in this place and elsewhere gilding, or actual overlaying with plates of metal, is intended. It is observable that the word 'gilding' never occurs in our translation, but 'overlaying' often; and yet there is no reason to question that the Hebrews were at some time or other acquainted with gilding, and it is therefore difficult to conclude that in all cases where the word *tzippah* occurs it means only overlaying with plates of metal; and this may be the rather questioned, since the Septuagint renders it by *καταχρυσάω*, 'to gild,' and is followed in this by the Vulgate. Modern translators have, however, generally adopted the ambiguous expression, 'to overlay'; yet one of them, Michaelis, uses the term 'to gild' in application to the boards of the tabernacle. When Beckmann was writing his article on gilding, he applied to Professor Tychsen to furnish him with some information as to the Scriptural notices on the subject. The professor, in his reply, states the instances in which gilding or overlaying are mentioned. They are, in the works of the tabernacle:—the ark, which was covered with gold within and without, and also the staves which belonged to it—the table of shew-bread, with its staves—the altar of burnt incense—the boards which formed the sides and the west end of the tabernacle; these were forty-eight in number, each having a surface of about forty-three feet and a half: besides which, there were the five bars on each side, which bound the whole together, and the pillars at the east end, which were also overlaid with gold. Then in Solomon's temple, the parts overlaid with gold were—the whole inside of the house (1 Kings vi. 21, 22): the altar of incense (verse 20-22): the wooden cherubim, above seventeen feet in height (verse 28): the floor (verse 30): the doors of the oracle, on which were carved cherubim, palm-trees, and open flowers, so that the covering gold accurately exhibited the figures of the carved work (verse 32-35). 'Now,' proceeds the professor, 'the question is, whether all these were gilt, or covered, or overlaid with plates of gold. I am acquainted with no work in which this subject is professedly discussed, and therefore I submit the following remarks to your consideration: The expression continually used for overlaying is *tzippah*, the original meaning of which

in the Arabic, *صفا*, "to be bright, clear," seems still to remain. The signification therefore is, "to make clear, to render bright;" but, as is commonly the case, nothing decisive can be obtained from this etymology; for it is equally applicable to gilding as to overlaying with gold.' In some following observations the professor omits to avail himself of the important corroboration of his own view (that the word translated 'to overlay' means only 'to render bright') which is afforded by the fact, that when overlaying is undoubtedly intended, as in overlaying the altar of burnt offering with plates of copper, quite another word is used (*tsaphan*) than that which refers to the covering of the wood-work with gold. Upon the whole, Tychsen concludes, from a comparison of the different passages, that gilding is sometimes intended, rather than overlaying with plates of metal. He considers that the drying of the wood, and the softness of gold, which, in regard to staves, floors, etc., would soon be rubbed off, occa-

sions some difficulty in the notion that plates of metal were employed; but even admitting that such plates could be made sufficiently fast to smooth surfaces of wood, he doubts whether any plates, however thin, could be so applied as to fit and exhibit accurately carved wooden figures and flower-work, as in 1 Kings vi. 35. And, with regard to the parts of the tabernacle, had they been covered with plates of gold, would they not have been too heavy for transportation, particularly as several of them were to be carried on the shoulders of men? He also states his impression, that the twenty-nine talents and odd shekels of gold could scarcely have been sufficient to cover with plates of gold all the articles above enumerated after so many vessels and other things had been made with pure gold. Upon the whole, Professor Tychsen thinks that the Hebrews understood both the arts of gilding and of overlaying with plates of metal, and that we must be left to infer from analogy and probability which process of the two was employed in particular cases.

Some of these arguments seem to us to deserve great attention, and we have little hesitation in allowing their application to the temple of Solomon in the instances to which Professor Tychsen adverts; and, although with somewhat more hesitation, we may allow that collateral considerations give some probability to their application even to a structure so much more ancient and so different as the tabernacle. One of these considerations is, that gilding did not in ancient times imply so much inferiority to overlaying with plates as at present; for the ancient gold-beaters had not the art of reducing the gold-leaf to anything like the tenuity which may now be produced, and hence the ancient gilding was thick, durable, and rich. Another is, that the art of gilding was of very high antiquity in Egypt. Herodotus mentions Egyptian statues ornamented with gilding; and he also mentions that he saw in the palace of Sais a cow of richly gilded wood, which had been made, in times long anterior to his own, by Mycerinus (the son of Cheops, the pyramid-builder) to enclose the mummy of his daughter. Even at this day we find traces of gilding on mummies and mummy-cases, and in some instances the mummies appear to have been gilt all over. (See Long's *Egyptian Antiquities*, ii. 144.) Goguet thinks, indeed, that gilding was not known to the Greeks in the time of Homer. We do not feel that this position is fairly established by the instance he adduces; and if it were so, it is not only easy to conceive, but is certainly true, that the Egyptians had at that time long been acquainted with many arts which were not yet known to the Greeks. Goguet's instance is, that when the heifer which Nestor was about to offer to Minerva had, according to custom, its horns ornamented with gold, the process followed by the operator, who came with anvil, hammer, and pincers, is evidently not that of gilding, but of overlaying with plates of metal. See *Origine des Loix*, ii. 209.

37. *'He made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework.'*—Mr. Morier, in his *Second Journey through Persia*, makes the following observation with a view to the illustration of this text. When travelling near Lahar, in the north of Persia, he stopped at an encampment of the Eelauts, or Tartar nomades, inhabiting that country, to examine the tent of the chief. 'It was composed of a wooden frame of circular laths, which was fixed on the ground, and then covered over with large felts, that were fastened down by a cord ornamented with tassels of various colours. A curtain curiously worked by the women with coarse needlework, of various colours, was suspended over the door. In the King of Persia's tents, magnificent *perdahs*, or hangings of needlework, are suspended, as well as on the doors of great mosques in Turkey; and these circumstances combined, will perhaps illustrate the "hanging for the tabernacle door," etc. To this we may add, that curtains for the doors are not confined to tents in Persia. They are also used in summer for the doors of the sitting-rooms of palaces and private residences, and the climate and peculiar customs of the country, certainly render them preferable to wooden doors in the warm season.

## CHAPTER XXXVII.

<sup>1</sup> *The ark.* 6 *The mercy seat with cherubims.* 10 *The table with his vessels.* 17 *The candlestick with his lamps and instruments.* 25 *The altar of incense.* 29 *The anointing oil and sweet incense.*

AND Bezaleel made <sup>1</sup>the ark of shittim wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves of shittim wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 ¶ And he made the <sup>2</sup>mercy seat of pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat;

8 One cherub <sup>3</sup>on the end on this side, and another cherub <sup>4</sup>on the other end on that side: out of the mercy seat made he the cherubims on the two ends thereof.

9 And the cherubims spread out *their* wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seatward were the faces of the cherubims.

10 ¶ And he made the table of shittim wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an hand breadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves of shittim

wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his <sup>5</sup>dishes, and his spoons, and his bowls, and his covers <sup>6</sup>to cover withal, of pure gold.

17 ¶ And he made the <sup>7</sup>candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick *were* four bowls made like almonds, his knops, and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one beaten work of pure gold.

23 And he made his seven lamps, and his snuffers, and his snuff dishes, of pure gold.

24 Of a talent of pure gold made he it, and all the vessels thereof.

25 ¶ And he made the incense altar of shittim wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* four-square; and two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves of shittim wood, and overlaid them with gold.

29 ¶ And he made <sup>8</sup>the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

<sup>1</sup> Chap. 25. 10.

<sup>2</sup> Chap. 25. 17.

<sup>3</sup> Or, out of, &c.

<sup>4</sup> Or, out of, &c.

<sup>5</sup> Chap. 25. 29.

<sup>6</sup> Or, to pour out withal.

<sup>7</sup> Chap. 25. 31.

<sup>8</sup> Chap. 30. 1.

<sup>9</sup> Chap. 30. 35.

Verse 29. 'The holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.'—In the time of Jacob (Gen. xxxvii. 25) the commerce of the Egyptians with the Asiatics seems to have consisted chiefly in gums, spices, and aromatics. 'Such a commerce (Sir William Drummond remarks) indicates great wealth and great luxury on the part of the Egyptians, who made no exports, and who must have given gold in exchange for the articles which they received from the East. But if the Egyptians were idle as merchants, they must have been busy as chemists. If we turn our attention to the Hebrews at this period, we shall not doubt that they had employed the chemical skill, which they had acquired in Egypt, in the composition of their perfumes and unguents. The anointing oil, or unguent, was composed of pure myrrh, sweet cinnamon, sweet calamus, and cassia, combined with olive oil. The quantity of these aromatics in their crude state is noted, and was immense; but the oint-

ment was to be "compound after the art of the apothecary." From this statement it may be justly inferred, that the juices and volatile oils of the aromatics were extracted from them by distillation and compression, and were then mixed with the fixed oil obtained from the olive. The perfume (as described in Exod. xxx. 34) was a composition of equal portions of stacte (שֶׁטַח *stactaf*), onycha, galbanum, and pure frankincense, which after commixtion were to be ground to a powder. The Hebrew word לִבְנָה *lebonah*, which we translate frankincense, denotes that this aromatic was white; but the matter of all resins only becomes white when purified, and this purification is effected by modern chemists by means of alcohol. It follows from these statements, that when the Hebrews quitted Egypt, the knowledge of metallurgy, chemistry, and pharmacy, must have been already well advanced in that country.' *Origines*, ii. 272—275.

## CHAPTER XXXVIII.

1 *The altar of burnt offering.* 8 *The laver of brass.*  
9 *The court.* 21 *The sum of that the people offered.*

AND he made the altar of burnt offering of shittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* foursquare; and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the fleshhooks, and the firepans: all the vessels thereof made he of brass.

4 And he made for the altar a brasen gate of network under the compass thereof beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.

6 And he made the staves of shittim wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made the laver of brass, and the foot of it of brass, of the 'looking glasses of the women' assembling, which assembled at the door of the tabernacle of the congregation.

9 ¶ And he made the court: on the south side southward the hangings of the court *were* of fine twined linen, an hundred cubits:

10 Their pillars *were* twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets *were* of silver.

11 And for the north side *the hangings were* an hundred cubits, their pillars *were* twenty,

and their sockets of brass twenty; the hooks of the pillars and their fillets of silver.

12 And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver.

13 And for the east side eastward fifty cubits.

14 The hangings of the one side of the gate *were* fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about *were* of fine twined linen.

17 And the sockets for the pillars *were* of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapters of silver; and all the pillars of the court *were* filleted with silver.

18 And the hanging for the gate of the court *was* needlework, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.

19 And their pillars *were* four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapters and their fillets of silver.

20 And all the 'pins of the tabernacle, and of the court round about, *were* of brass.

21 ¶ This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

22 And Bezaleel the son of Uri, the son of

<sup>1</sup> Chap. 27. 1.

<sup>2</sup> Or, *bracen glasses.*

<sup>3</sup> Heb. *assembling by troops.*

<sup>4</sup> Chap. 27. 19.

Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

25 And the silver of them that were numbered of the congregation *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary :

26 A bekah for 'every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred

thousand and three thousand and five hundred and fifty *men*.

27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail ; an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapters, and filleted them.

29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

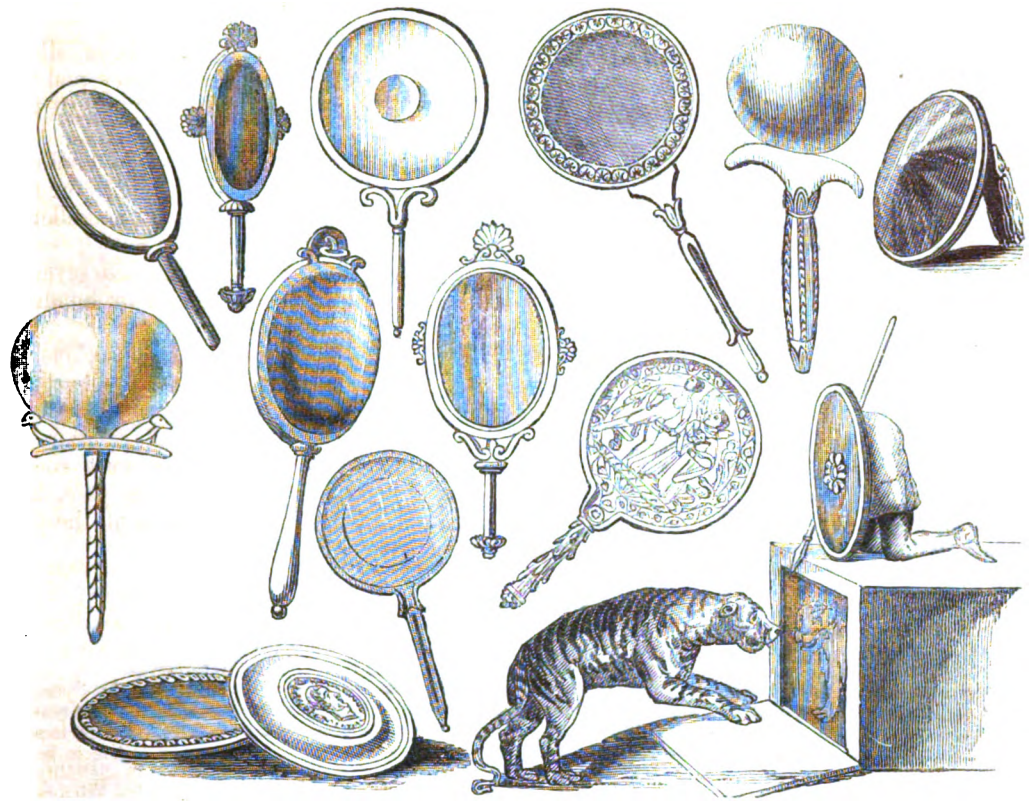
<sup>5</sup> Heb. *a poll*.

Verse 8. '*He made the laver of brass . . . of the looking-glasses of the women.*'—As the laver was of brass or copper, it is evident that the 'looking-glasses,' with which it was made, were of the same metal. The word 'mirror' should have been used in the place of 'looking-glass,' in the various passages where it occurs, and which are all incompatible with the idea of *glass*. Thus Job (chap. xxxvii. 18), 'Hast thou with him spread out the sky, which is strong, and as a molten looking-glass?' and an apocryphal writer (Ecclus. xii. 11) says, 'Thou shalt be unto him as if thou hadst wiped a looking-glass, and thou shalt know that his rust hath not been altogether wiped away.' In all these passages a metallic mirror is obviously intended. We may understand either that the stock of copper in the camp was so comparatively small, as to have been exhausted in the other works for the tabernacle, or else that the mirrors of the women were particularly required for the laver as being of a superior sort of metal. As the women who assembled at the tabernacle are especially mentioned, it is not improbable that they had been in the habit of following the example of the Egyptian women who took their mirrors with them when they went to the temples. Moses may have required them for the laver, in order to put a stop to a practice of which he did not approve.

Artificial mirrors seem to have been made as soon as men began to exercise their ingenuity on metals and stones. Every solid body capable of receiving a polish would be more or less suitable for this purpose ; hence the earliest mirrors of which we possess any information were of metal. When men began to work metals, it must soon have been discovered that the hardest white metals reflected more distinct images, when polished, than any others. Of all the metals known to the ancients steel was the best calculated for the purpose ; but Beckmann says that he can discover no indications that steel mirrors were in use among them ; and he thinks that its liability to contract rust and to become tarnished, prevented this otherwise desirable metal from being employed for the purpose. We rather differ from him in this particular. The mention of *rust* in the above quotation from the Apocrypha seems to imply that the mirror there in view was of steel ; and although it be true that the Greeks and Romans did not use such mirrors, it does not follow that they were not

employed in the East, where, in most parts, the dryness of the atmosphere exposes polished steel to the least possible danger from rust. In fact steel mirrors, although in some degree superseded by looking-glasses, continue to be extensively used in the East. After steel, in eligibility for mirrors, comes silver ; and we find that silver mirrors are those most generally mentioned among the Greeks and Romans. There was also in use for the same purpose a mixture of copper and tin, producing a white metal which would seem to have been better adapted for mirrors than silver, although, on some account or other, it was not so much esteemed for the purpose. One reason probably was, that this metal was more liable to be tarnished than those of silver, requiring to be frequently brightened before being used. Hence it seems that a sponge with pounded pumice-stone was generally suspended near the ancient mirrors. Mirrors of copper, brass, and gold, do not appear to have been much in use after the superior fitness of silver was discovered ; yet there is no question that copper and brass were soonest applied to this purpose, and doubtless continued to be used by those who could not afford silver or silvered mirrors. The use of metallic mirrors is now, in Europe, almost entirely confined to reflecting telescopes. The mode of compounding the metals of which these mirrors are made, and of polishing them of a proper form, is an art of great nicety.

There is some difficulty in determining when glass mirrors were invented. Pliny alludes to attempts made at Sidon to form mirrors with glass, but in what manner does not appear ; and if the attempts had produced any approximation to our mirrors, they would surely have superseded those of metal, which they were so far from doing that, whatever they were, they never came into use. With the exception of this notice in Pliny, there is no trace of glass mirrors till the thirteenth century, after which they are spoken of in the clearest manner, and continue to be mentioned in every century, and at last mirrors of metal passed entirely out of notice. That the practical invention of glass mirrors cannot be much earlier than the date here assigned, seems to be evinced by the fact, mentioned by Beckmann, that glass mirrors continued to be very scarce in France in the fourteenth century. Those of metal were still in common use, and the mirror of even the queen,



ANCIENT METALLIC MIRRORS.

Anne of Bretagne, consort of Louis XII., was of this description. On the history of mirrors, see further in Beckmann's *Hist. of Inventions*, vol. iii. See also Goguet, i. 371; Harmer, iv. 332-334; Burder's *Oriental Customs*, i. 37; ii. 52, etc.

— 'Of the women assembling, which assembled at the door of the tabernacle of the congregation.'—This is a difficult text, and it would require a somewhat extensive paraphrase to bring out its full meaning to those unacquainted with the Hebrew language. First, the word מִשְׁכָּן *tsaba*, denotes military service, a going forth to war. Here it is rendered 'assembled'; then as a substantive plural it denotes those who go forth to war, or render military service; and being here feminine, it is rendered 'the women who assembled.' Better, 'the female servants who served,' etc. It is clear that the original, primarily applicable to military service, is by a figure applied first to the *militia sacra* of the priests and Levites, whose leader and standard-bearer was the God of Israel. (Num. iv. 23, 35, 43; viii. 25.) In addition to the sacred host, composed of men, there appears in our text a corresponding one consisting of women; and the manner in which it is spoken of shews that it was a general, important, and formally recognised institution. That it did not end with Moses, is shewn from 1 Sam. ii. 22, where it is stated among the great crimes of the sons of Eli, that they corrupted the women who served at the gate of the tabernacle. What was the nature of their service is not distinctly declared, but may be collected from circumstances. That it was not in any way directly connected with the ritual worship—that is to say, that they were not in any sense 'priestesses,' such as we find among the heathen, is certain; not only because all the functions of that service are assigned to men, but

because, had they been so engaged, their service in so public a capacity must, on some occasion or other, in the course of so large a volume as the Bible, which abounds in descriptions of and allusions to the external worship of the Hebrews, could not but have come under notice. Some think, from the mention of the laver, that they might have been partly employed in washing the feet of the priests and Levites, as it seems from 1 Sam. xxv. 41; Luke vii. 4; 1 Tim. v. 10, that it was often the occupation of women to wash the feet of men. It is certain, however, that the ancient Jews did not at all suppose that the service of these women had any connection with the external rites of worship; but they understood that it had reference to spiritual service rendered at the sanctuary. This appears from the paraphrase in the Septuagint, which substitutes 'fasting' for 'service,' as well as by that of Onkelos, who translates the same word by 'to pray.' Aben Ezra understands it in the same way: 'They came down to the tabernacle to pray and hear the word of the law.' But of special importance for the understanding 'what their service was,' is the third passage which bears upon this institution, which shews that it continued to the time of Christ. It is found in Luke iii. 37, where it is said of Anna, 'who departed not from the temple, but served God with fastings and prayers night and day.' The relation of this passage to the present text is the more distinct when we compare it with the translation of the Seventy and of Onkelos. If we take these into account, we shall find a reference to the Jewish institution in 1 Tim. v. 5. 'Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.' A reference which implies that the service of these women was rendered not with the hands but with the heart. Hengstenberg is disposed to urge that the institution had



an ascetic character, from the fact—in connection with Exod. xxv. 1, where Moses is required to take from the Israelites' *free-will* offerings for the construction of the sanctuary—that the article which the holy women gave was their mirrors, their means of pleasing the world. This giving up the use of the mirror was, he says, the same to them as the leaving of the hair to grow was in the case of the Nazarites, by which they gave a practical demonstration that they, for the time in which this was done, renounced the world, in which the cutting off the hair belongs to the properties of social life, so that they might serve God only. The new use to which Moses devoted the mirrors also denotes that the offering of them had this significance. This gives, in addition to the negative, the positive reason: not for the world, but for God, ought we to adorn ourselves, and seek to please him alone. Compare 1 Pet. iii. 3, 4, where, besides the general purport, the phrase 'the holy women of old' is of peculiar significance. That the institution had, in its origin, an Egyptian reference is very probable, without argument, from the circumstance that it was in all probability not introduced by Moses by a law, but was found by him as an already existing institution. It evidently arose of itself from the Israelitish manner of life, and since they stood under manifest Egyptian influences, one should expect to find an Egyptian institution after which the Israelitish one was in form copied, while the spirit of both institutions must necessarily be as different as was the service of the Holy One of Israel from the natural religion of Egypt. This expectation is accordingly realised. The ancient Greek writers attest the presence of 'holy women,' that is, of women specially devoted to the service of the gods, in the Egyptian temple; and yet they were not—as among other heathen—priestesses; neither did they exemplify that impurity of life which was in other nations, as now in Hindustan, connected with such devotion. On this point Herodotus is very explicit: 'Among the Egyptians impurity is excluded from the circuit of the

holy places, in which these women had their abode.' (Herodotus, i. 181, 182; ii. 54, 56.) It is true that Diodorus does ascribe impurities to the women of the Egyptian temples; but we can detect the source of his misapprehension, which is contradicted not only by Herodotus, but by the testimony of the monuments. Rosellini refutes it; and Wilkinson characterises it as 'a ridiculous story which could only have originated in the depraved notions and ignorance of the Greeks; fond of the marvellous, and notorious as they were for a superficial acquaintance with the customs of foreign nations.' (*Anc. Egyptians*, i. 259.) The characteristic peculiarities in which the Israelitish agrees with the Egyptian institution of holy women appear to be these:—1. That the women were not priestesses, discharged no functions which could be called sacerdotal, and took no part in the essential acts of public worship, other than by attendance as special votaries. 2. That the women were mostly persons of consideration:—that they were so among the Hebrews is indirectly shewn by the offering of mirrors, which at a much later period are mentioned in Scripture as articles of luxury: (Isa. iii. 23.) and that they were so among the Egyptians, appears not only from the testimony of Strabo, but from the clear evidence of the Scriptures. Wilkinson, while speaking of the tombs of the holy women, described by Diodorus, which are now seen at Thebes, in a valley 3000 feet behind the ruins of Medeenet Haboo, says, 'The sculptures shew that they were women of the highest rank, since all the occupants of these tombs were either the wives or daughters of kings.' 4. That the holy women were, among the Hebrews, usually unmarried or widows, is affirmed by the Jewish writers, and is rendered probable by the texts which have been adduced; and that such women among the Egyptians were unmarried is affirmed by Herodotus (i. 182), and also by Strabo, who adds the interesting fact, that they were not forbidden to marry when they wished, although when any one did so, a great lamentation was made for her as for one dead.

## CHAPTER XXXIX.

1 *The cloths of service and holy garments.* 2 *The ephod.* 8 *The breastplate.* 22 *The robe of the ephod.* 27 *The coats, mitre, and girdle of fine linen.* 30 *The plate of the holy crown.* 32 *All is viewed and approved by Moses.*

AND of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy place, and 'made the holy garments for Aaron; as the LORD commanded Moses.

2 ¶ And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work.

4 They made shoulderpieces for it, to couple it together: by the two edges was it coupled together.

5 And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 \*And they wrought onyx stones inclosed

in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel; as the LORD commanded Moses.

8 ¶ And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.

9 It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being doubled.

10 And they set in it four rows of stones: the first row was a sardius, a topaz, and a carbuncle: this was the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches of gold in their inclosings.

14 And the stones were according to the names of the children of Israel, twelve, ac-

<sup>1</sup> Chap. 31. 10, and 35. 19.

<sup>2</sup> Chap. 28. 9.

<sup>3</sup> Chap. 28. 12.

<sup>4</sup> Or, ruby.



cording to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breastplate chains at the ends, *of wreathen work of pure gold*.

16 And they made two ouches *of gold*, and two gold rings, and put the two rings in the two ends of the breastplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

22 ¶ And he made the robe of the ephod *of woven work*, all *of blue*.

23 And *there was* an hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates *of blue*, and purple, and scarlet, *and twined linen*.

25 And they made *'bells of pure gold*, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in; as the LORD commanded Moses.

27 ¶ And they made coats *of fine linen of woven work* for Aaron, and for his sons,

28 And a mitre *of fine linen*, and goodly bonnets *of fine linen*, and *'linen breeches of fine twined linen*,

29 And a girdle *of fine twined linen*, and blue, and purple, and scarlet, *of needlework*; as the LORD commanded Moses.

30 ¶ And they made the plate of the holy crown *of pure gold*, and wrote upon it a writing, *like to the engravings of a signet*, 'HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

33 And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering,

35 The ark of the testimony, and the staves thereof, and the mercy seat,

36 The table, *and* all the vessels thereof, and the shewbread,

37 The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light,

38 And the golden altar, and the anointing oil, and *'the sweet incense*, and the hanging for the tabernacle door,

39 The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,

41 The cloths of service to do service in the holy *place*, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 According to all that the LORD commanded Moses, so the children of Israel made all the work.

43 And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.

<sup>5</sup> Chap. 28. 33.

<sup>6</sup> Chap. 26. 42.

<sup>7</sup> Chap. 28. 36.

<sup>8</sup> Heb. the incense of sweet spices.

Verse 3. 'And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, etc.'—This is the most ancient notice of the preparation of gold in wires, or extended threads, to be interwoven in cloths; and it is quite in conformity with all the information we can collect from ancient writings on the subject. Works made with threads of metal are rarely mentioned at all, and whenever they are spoken of, the wire appears to have been wholly made on the anvil. The metals were beaten with a hammer into thin plates, then cut with a pair of scissors or other instrument, into narrow slips, which were afterwards rounded with the hammer and file, so as to form wires or threads. Most of this process is described in the text. A very similar process of fabrication is described by Homer as being used by Vulcan, who repaired to his forge and formed upon his anvil a net so fine, that it could be perceived by no one, not even by the gods, being more delicate than the web of a spider. Abating the hyperbole, we may gather from this, as well as from the fact that the threads of metal were, in the instance before us, interwoven with, or employed to embroider cloths, that very fine wire was formed by this tedious and laborious process. It is not exactly clear how the gold threads were applied to ornament the ephod of the high-priest. We rather think they were not interwoven in the cloth, as in chap. xxxv. 34, it seems to be said that the colours in the enriched cloth were the work of the embroiderer as distinguished from the weaver, who is afterwards mentioned. So also the robe of the ephod, which was all of blue, is said to have been of woven work (verse 22), probably to denote its simplicity. The same is also said of the innermost coat, v. 27; while in speaking of the ephod, the girdles, etc., which were highly ornamented, embroidery and needlework are mentioned. Beckmann thinks that the earliest application of gold to dress, was to sew on slips of the metal, particularly on the seams, as is now done with gold lace. As there is no mention in the text of any process subsequent to that of cutting the metallic plate into slips, necessarily flat, it is possible that they were embroidered on the dress, or otherwise applied, without being rounded into wires or threads. Beckmann supposes that gold stars and other figures cut from thin plates of the metal, were very early applied to dresses, much in the same manner as spangles are at present, being either sewed to the cloth, or fastened by some adhesive composition. To this would seem to have succeeded the arts of embroidering and interweaving with threads of gold; and, ultimately, the progress of uncomfortable luxury led to the formation of clothes entirely of gold threads, without any other material. This was indeed 'cloth of gold'—a name which in more modern times has been given to cloth, the threads of which are of silk wound about with silver wire flattened and gilded. There is no notice of silver thread being interwoven in cloth earlier than the times of the later Greek emperors.

It is really surprising to find so much use made of threads of precious metal while it continued to be formed by the hammer. Beckmann declares himself unable to determine when attempts were first made to draw into threads metal, cut or beat into small slips, by forcing them through holes in a steel plate placed perpendicularly on a table. But the art was not known in Italy in the time of Charlemagne; and our author, from the best evidence he was able to obtain, is disposed to attribute the invention of the drawing-plate to the fourteenth century. Since then the arts of forming and applying threads of gold have received much improvement. It is not known when wire first began to be spun round thread, as it now usually is in application to dress. This branch of the art is not ancient. The threads found among the ruins of Herculaneum are of massy gold. When the fine wire first began to be spun around thread it was round; the art of first flattening the wire, by means of which tassels and other ornaments have been rendered much cheaper—in consequence of much less metal being required to cover the silk—and at the same time more brilliant and beautiful, is of modern but unascertained date. The different degrees of ductility of gold

and silver have led to the beautiful invention of plating silver wire with gold.

10. 'Sardius.' סַרְדִּיּוֹן, *odem*—the cornelian of the moderns; its ancient name, *σάρδιον*, seems to have been taken from Sardus, or Sardinia, where it was originally found. The Hebrew, intimating 'redness,' is very well applied to a gem that is generally of a red colour, though there be varieties which are of a flame and of a pearl tincture, from the East Indies. The finest specimens come from Surat, a large city near the gulf of Cambay, on the north-western shores of India. It is found in the channels of torrents of Hindostan, in nodules of a black-olive passing into grey. After exposure for some weeks to the sun, these are subjected to heat in earthen pots, whence proceed those lively colours for which they are valued in jewellery.

—'Topaz.' תֹּפֶזִית *pidah*; Sept. *τοπάσιον*.—Most of the ancient versions regard this as the topaz, which is generally described by the ancients as of a golden yellow colour, although Pliny states its colour to be green. Relying on this last intimation, several writers have conceived that the topaz of the ancients was no other than the crysolite: but one who has written with great attention on the subject refutes this by showing that all the hues ascribed to the ancient topaz are found in that to which the moderns have applied the name. (Bellarmann, *Urim und Thummim*, p. 39.) The prevailing colour of this precious stone is wine-yellow in every degree of shade. The dark shade of this colour passes over into carnation red, and sometimes, although rarely, into lilac; the pale shade of the wine-yellow passes into greyish; and from yellowish white into greenish white and pale green. It may be therefore difficult to determine the precise hue of the jewel which shone in the breastplate of the high priest. It is clear that the stone was highly prized by the Hebrews. Job declares that wisdom was more precious than the wisdom of Cush (Job xxviii. 19); and as the name Cush includes Southern Arabia and the Arabian Gulf, the intimation coincides with the statement of Pliny, that the topazes known to the ancients came from the Topaz Island in the Red Sea.

—'Carbuncle.' כַּרְבֻנֶת *bareketh*.—The Greek version has *σμάργδος*, *smaragdus*, or emerald, in all the places where this word occurs. This interpretation is also given by Josephus, and is accepted by the best authorities, so that, upon the whole, we may with tolerable safety regard the emerald as the Hebrew *bareketh*. The emerald is well characterized by its green colour, of various depths. In value it ranks next after the ruby, and is nearly as hard as the topaz. The best that are brought to this country come from Peru; but India may have afforded as good in the time of Moses.

11. 'Emerald.' נֶפֶשׁ *nephek*, rendered in the Sept. *ἀσθαλ*, i. e. a glowing coal, which the old Latin version renders by 'carbunculus,' whence the English carbuncle. Under this name several red stones appear to be comprehended; but if one of them more than another may be indicated, we should perhaps refer to the precious or noble garnet as agreeing best with the designation, since, when held to the sun, it resembles a burning coal—*πρὸς δὲ τὸν ἥλιον τιθέμενον ἀσθρακος καιόμενου ποιεῖ χρῶμα* (Theophrastus, 31). The colour of the precious garnet, it is well known, is of a deep red, sometimes falling into blue. The best garnets are from Pegu, in the Birman empire. The ancients obtained the most esteemed from Africa, whence they are called Garamantine and Carthaginian.

—'Sapphire.' See Exod. xxiv. 10.

—'Diamond.' יָהָלֹם *yahalom*.—The Greek versions give *ὄνυξ*, *onyx*, the onyx, as the representative of this word. This is more probably than any other the stone intended. For a description of it see the note on Gen. ii. 12.

12. 'Ligure.' לִשְׁמִי *leshem*; Sept. *λεγιόριον*.—The *Lapis lycurius* of the ancients agrees best with our hyacinth, as being of a red colour for the most part, *σπῆρδ*, and in being

electric, a property ascribed to the *Lapis lynceus*, or *λγγκύριον* of Theophrastus. Those known to us are brought from the south of Europe.

— 'Agate.' *שֶׁבִי shebo*; Sept. *αχατης*.—The original term seems to hint at the variety of colours and figurations of the agate. The agate takes a fine polish, which brings out those beautiful forms so much admired in that variety called Mocha stone.

— 'Amethyst.' *אַחְלָמָה achlamah*; Sept. *ἀμέθυστος*.—The Oriental amethyst is a gem of a violet colour and great brilliancy, and is said to be as hard as the ruby and sapphire. It comes from Persia, Arabia, Armenia, and the East Indies. Those that commonly pass under the name of amethyst are merely pieces of quartz tinged with a rosy or vinous colour.

13. 'Beryl.' *תַּרְשִׁישׁ tarahish*.—The Greek translations render this by *χρυσόλιθος*, 'crysolite.' This gem is not remarkable for its hardness, being scratched by quartz. It is of a green colour, declining to a yellow, and of a splendid external lustre. It comes from Egypt, where it is found in alluvial strata. According to the analysis of Klaproth, every hundred parts of this gem contain nine-

teen of the oxide of iron, to which the green may be owing.

— 'Onyx.' The word is here *שׁוֹהָם shoham*, the same which is rendered 'onyx' in Gen. ii. 12, where the stone has been noticed. Those, however, who accept the conclusion that the '*yahalom*' in v. 11, is the onyx, must admit either that the two names denote the same stone, or two marked varieties of it: or else agree with those who believe the *shoham* to have been the beryl, or, as the most valuable kind is called, *aqua marine*, resembling the emerald in colour, but is superior to it in hardness. It is in fact considered by some as a species of emerald. Its green often passes into a honey yellow and sky-blue. It is found in the Altaic chain of mountains in Siberia, and in Limoges in France, as well as in Brazil.

— 'Jasper.' *יָשָׁפֶה yashpheh*.—Our word jasper is plainly from *ιασπίς*, which comes from the present Hebrew word. Jasper is a species of the quartz family, and embraces a great many varieties. The brown Egyptian variety was perhaps the one selected for the breastplate. The brown is of various shades disposed in concentric stripes, alternating with black stripes. It occurs loose in the sands of Egypt, and is cut into ornaments.

## CHAPTER XL.

1 *The tabernacle is commanded to be reared, 9 and anointed. 13 Aaron and his sons to be sanctified. 16 Moses performeth all things accordingly. 34 A cloud covereth the tabernacle.*

AND the LORD spake unto Moses, saying,

2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail.

4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.

7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the hanging at the court gate.

9 ¶ And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanc-

tify the altar: and it shall be an altar 'most holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 ¶ And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

16 ¶ Thus did Moses: according to all that the LORD commanded him, so did he.

17 ¶ And it came to pass in the first month in the second year, on the first day of the month, that the 'tabernacle was reared up.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 ¶ And he took and put the testimony into the ark, and set the staves on the ark,

<sup>1</sup> Chap. 26. 35.

<sup>2</sup> Heb. the order thereof.

<sup>3</sup> Heb. holiness of holinesses.

<sup>4</sup> Num. 7. 1.

and put the mercy seat above upon the ark :

21 And he brought the ark into the tabernacle, and 'set up the vail of the covering, and covered the ark of the testimony ; as the LORD commanded Moses.

22 ¶ And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

23 And he set the bread in order upon it before the LORD ; as the LORD had commanded Moses.

24 ¶ And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the LORD ; as the LORD commanded Moses.

26 ¶ And he put the golden altar in the tent of the congregation before the vail :

27 And he burnt sweet incense thereon ; as the LORD commanded Moses.

28 ¶ And he set up the hanging *at* the door of the tabernacle.

29 And he put the altar of burnt offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering ; as the LORD commanded Moses.

30 ¶ And he set the laver between the

tent of the congregation and the altar, and put water there, to wash *withal*.

31 And Moses and Aaron and his sons washed their hands and their feet thereat :

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed ; as the LORD commanded Moses.

33 ¶ And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

34 ¶ 'Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel <sup>a</sup>went onward in all their journeys :

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

<sup>a</sup> Chap. 35. 12.

<sup>b</sup> Chap. 30. 9.

<sup>c</sup> Num. 9. 15. 1 Kings 8. 10.

<sup>d</sup> Heb. *journeyed*.

# THE THIRD BOOK OF MOSES,

CALLED

# LEVITICUS.

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THIS book, like the others composing the Pentateuch, is in the Hebrew denominated from its first word וַיִּקְרָא VA-YIKRA, 'and he called.' In the Septuagint it is named AEYITIKON, of which the Vulgate title LEVITICUS is the Latinised form; and this has been retained by our own and all other modern versions. This name is well suited to indicate the nature of its contents, for it treats principally of the rites and ceremonies, the services and sacrifices of the religion of the Israelites, the charge of which was committed to the *Levitical* priesthood, that is to Aaron and his sons or descendants, who were of the tribe of Levi, and who alone of that tribe exercised the priestly office. The first impression, derived from the title, might suggest that the book referred to the particular services of the Levites properly so called. But this is not the case; for although there are some particulars with regard to their office and duties, a much fuller account of their distinctive ministry is given in the book of Numbers. It is of the peculiar functions of the priests, 'the sons of Aaron,' that the book chiefly treats; and this fact is recognised in the titles which the Talmudists give to it: תּוֹרַת הַכֹּהֲנִים *torath ha-cohanim*, 'the law of the priests;' תּוֹרַת הַקִּרְבָּנוֹת *torath hak-korbanoth*, 'the law of the offerings.' In these their functions the sons of Aaron were merely assisted by the second branch of the Levitical family, which, by an appropriate title, was called 'the tribe of Levi,' and also 'Levites,' and on which the privilege of officiating as a kind of second order in the priesthood was conferred in recompense for the ready zeal which it displayed against idolatry and the worshippers of the golden calf.

That Moses is the author of the book is proved not only by the general arguments which have been adduced to shew his authorship of the entire Pentateuch, but by particular passages in other books, where it is expressly cited as his inspired work (2 Chron. xxx. 16; Neh. viii. 14; Jer. vii. 22, 23; ix. 6; Ezek. xx. 11; Matt. viii. 4; Luke ii. 22; John viii. 5; comp. xiv. 2, and xx. 6; Rom. x. 5; xiii. 9; 2 Cor. vi. 16; Gal. iii. 12; 1 Pet. i. 16). In most of these passages regulations contained in this book are referred to as belonging to 'the law of Moses,' or as matters which the Lord 'commanded by Moses.' It is true that a distinction has been attempted to be made between the law of Moses and books written by Moses—that is to say, that it does not follow that the books were written by him, even though the laws which they contain may have been his. But these passages prove, at all events, that they are his laws; they prove that they are authentic; and, being authentic, the mind would in any case, and apart from all question or proof, recur to him as the probable author of the books in which they are contained. In fact, being authentic as laws of Moses, it matters little whether they were written down by himself or not; but being authentic, they were either written down in his time or they were not. If they were, no one can for a moment doubt that they were written by him, or at his immediate dictation; and that they were written in his time, is shewn by the utter improbability that the far-seeing legislator should have left to the uncertainties of oral transmission, laws so minute and so numerous. Aware of this, the rationalist writers of Germany, such as De Wette, Gramberg, Vatke, and others, deny that the laws themselves are authentic—that is, they refuse to acknowledge that they are laws of Moses, or that they originated till long after his time. Viewed in its nakedness, this position is painfully daring; for it necessarily assumes that all the subsequent writers of Scripture who refer to these regulations as laws of Moses, ARE MISTAKEN; and if they are mistaken, or liable to such mistakes, what have we to trust to? where are the foundations of our hope? There are considerations, however, of intrinsic evidence which suffice to shew that the book of Leviticus is historically genuine. The laws in ch. i.-vii., contain unmistakable vestiges of the Mosaic period. Here, as well as in Exodus, where the priests are mentioned, Aaron and his sons are named; as, for instance, in ch. i. 5, 7, 8, 11, etc. The tabernacle is the sanctuary, and no trace of any other place of worship appears. Expressions like the following constantly occur, 'before the tabernacle of the congregation,' or 'before the door of the tabernacle of

## LEVITICUS.

the congregation' (ch. i. 3 ; iii. 8, 13, etc.). The Israelites are always described as a congregation, iv. 13 sq., under the command of 'the elders of the congregation,' iv. 15 ; or of 'a ruler,' iv. 23. Everything has reference to life in a camp, and that camp under the command of Moses, iv.-xii. 21 ; vi. 11 ; xiv. 8 ; xvi. 26, 28. A later writer could scarcely have placed himself so entirely in the times, or have so completely adopted the ideas and modes of thinking of the age of Moses ; and this is especially true if, as has been asserted, these laws gradually sprung from the usages of the people, and were written down at a later period, and then set forth under the sanction of the venerable name of Moses. But these laws so entirely suit the age in which Moses lived, that in order to adapt them to the requirements of a later period they must have undergone considerable modification, accommodation, and a peculiar mode of interpretation. This inconvenience would have been avoided by a person who intended to forge and antedate laws in favour of the later modes of Levitical worship. One having this object in view would have striven to identify the past as much as possible with the present.

Among other passages which bear out this statement the following may be briefly inspected. The writers to whom we have referred have ventured to characterise the section comprised in ch. viii.-x. as having a mythical colouring—the object of this insinuation being to get rid of the miracle in ix. 24 ; and if we ask what object any one could have to invent such a fiction, we are told that a sufficient motive is supplied by the desire of the priests to support the pretensions of the hierarchy by the solemn ceremony of Aaron's consecration. But to any such intention the account of the crime committed by Nadab and Abihu is strikingly opposed. Even Aaron himself appears to have been somewhat remiss in the observance of the law (comp. x. 16, sq. with iv. 22, sq.). The tendency would, therefore, appear rather to have been anti-hierarchical, and if a forgery, it is without a motive, and even runs counter to the interests of those by whom it is said to have been promulgated. The law in xvii. 3-6, which forbids the slaughter of any beast except at the tabernacle, could only be observed in the wilderness, and therefore some modifications were necessary in Palestine, which are accordingly made in the later law of Deut. xii. 21. A more striking indication of the *time* at which the law in Leviticus was delivered could not well be found than is implied in this circumstance, for the invention of which as a fiction no possible motive can be assigned. The law of xvii. 3-6 is also admirably adapted to a people emigrating from Egypt, being intended to guard the people from imitating the rites and sacrifices connected with the worship of he-goats in that country. The laws concerning purifications and distinctions of meat, appear, in like manner, especially important in connection with the recent emigration of the people from Egypt. The fundamental principle of these laws is undoubtedly Mosaic, but in the individual application of them there is much which strongly reminds us of Egypt, as will appear in the course of our notes. This is also the case in ch. xviii., where the lawgiver has avowedly in view the two opposites, Egypt and Canaan (v. 3) ; and that the lawgiver was intimately acquainted with the former country is shewn by the caution against marriages with sisters—a custom peculiar to Egypt, and contrary to the moral sentiment of even heathen antiquity.

But the book of Leviticus has also a prophetic character. This especially appears in xxv. xxvi., where the predictions of the law embrace the whole futurity of the nation. It is impossible to say that these were predictions after the events without asserting that the book was written at the very close of the Israelitish history ; and to have then persuaded a nation, after the lapse of so many ages, covering a period the history of which was well known, to receive it with the sanction of Moses, would have been as great a miracle as any which the Scripture itself records. We must rather grant that passages like these form the real basis on which the authority of the later prophets chiefly rested : and such passages also most strikingly prove that the views of the lawgiver were not merely external, but had a deeper purpose, which was clearly understood by Moses himself. That purpose was to regulate the national life in all its bearings, and to consecrate the whole nation to God. See especially xxv. 18, sq. Yet not the less is the external character of these laws impressed upon and evinced by the history of the nation ; and all the perverted ingenuity and learning which has been brought to bear on the subject have utterly failed to shew how, for instance, the laws concerning the Sabbath and the year of Jubilee could possibly have been promulgated at any period later than the time of Moses. That the Levitical law had, moreover, a covert and mysterious signification, beyond that which these considerations develop, is admitted by most commentators. It seems, indeed, impossible for any one who receives the Epistle to the Hebrews as part of the inspired Word of God, to doubt that the whole service had a spiritual meaning ; and that its institutions, ordinances, and appointments were unquestionably prefigurative of Gospel appointments. Thus its sacrifices and oblations, which, if performed in faith and obedience, were to conciliate forgiveness of sins (Ezek. xx. 11 ; Rom. x. 5 ; Gal. iii. 12), have been justly regarded as significant of the atonement to be made by Christ ; and the requisite qualities of these sacrifices were emblematical of his immaculate character. 'The whole service,' says Bishop Marsh, 'like the veil of Moses, concealed a spiritual radiance under an outward covering ; and the internal import bearing a precise and indisputable reference to future circumstances and events, is stamped with the indelible proofs of Divine contrivance.'



The book of Leviticus is usually considered to embrace the history of a single month, being the first month of the second year after the departure from Egypt. But some maintain that its historical period does not exceed eight days, being the time occupied in the consecration of Aaron and his sons. As the book affords no data for the chronological arrangement of its facts, the point is one which cannot be very positively determined. It contains the further statement and development of the Sinaitic legislation, the beginnings of which are described in Genesis. It exhibits the historical progress of that legislation, and we are therefore not to expect to find the laws detailed in a systematic form. There is, nevertheless, a certain order observed, which arose from the nature of the subject, and of which the plan may be easily perceived. The whole is intimately connected with the contents of Exodus. That book concludes with a description of the sanctuary with which all external worship was connected; and this commences with describing the worship itself. It contains the chief laws which relate to the offerings, the feasts, and the priests, as well as to the ordinances of sacred discipline. It contains only a little of historical information, and that relates to the priests, describing the consecration of Aaron and his sons, and the deaths of Nadab and Abihu, viii.-x.

A large number of books on the subjects of Leviticus have been written; but the commentaries on it are involved in the general commentaries on the whole Bible, or of the whole Pentateuch. The only separate commentary we are acquainted with is that of Professor Bush, under the title of *Notes on the Book of Leviticus*, New York, 1843, in which the author has, with handsome acknowledgment, transcribed most of the notes on the book which were contained in the first edition of the *Pictorial Bible*. [There is also a very good commentary by Rev. A. Bonar. London: 1846. 3d Edition, 1852.]

On the general subject of this Introduction, see the works referred to at the end of the introduction to Genesis, and in particular Jahn's *Einleitung*; Hengstenberg's *Authentie des Pentateuches*; Havernick's *Handbuch der historisch-kritischen Einleitung in das A. Test.*, 1839, and his Art. LEVITICUS in the *Cyclopædia of Biblical Literature*; Glaire's *Introduction historique et critique aux Livres de l'Ancien et du N. Test.*, 1839; Calmet's *Préface sur le Lévitique*; Horne's *Introduction*; Gray's *Key to the Old Testament*.

## CHAPTER I.

1 The burnt offerings. 3 Of the herd, 10 of the flocks, 14 of the fowls.



AND the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, 2 Speak unto the children of Israel, and

say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock.

3 ¶ If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

4 And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

6 And he shall flay the burnt offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire.

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar.

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

10 ¶ And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay

them in order on the wood that is on the fire which is upon the altar.

13 But he shall wash the inwards and the legs with water : and the priest shall bring it all, and burn it upon the altar : it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if the burnt sacrifice for his offering to the LORD be of fowls, then he shall bring his offering of turtledoves, or of young pigeons.

15 And the priest shall bring it unto the

altar, and wring off his head, and burn it on the altar ; and the blood thereof shall be wrung out at the side of the altar.

16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes.

17 And he shall cleave it with the wings thereof, but shall not divide it asunder : and the priest shall burn it upon the altar, upon the wood that is upon the fire : it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

¶ Or, pinch off the head with the nail.

¶ Or, the filth thereof.

Verse 4. 'The burnt offering.'—This chapter relates to burnt offerings, a general statement concerning which may suitably introduce the notes which illustrate the separate details. Such offerings occupied the first and most conspicuous place in the Hebrew system of ritual worship, on which account, doubtless, it is that the present book, which is devoted to the description of the ritual service, begins with them. They were also of all others the most ancient : for of this kind was assuredly the sacrifice of Abel ; and the worship which Noah and the patriarchal fathers rendered to God, included burnt offerings as an essential element. Indeed the directions respecting such offerings which the present chapter contains, are introduced in such a way as to shew that the legislator was not introducing a new practice, but regulating one that already existed and was well understood. It does not enact that such offerings shall be made, but directs the course that shall be taken when they are made. The earliest records of heathen antiquity shew moreover that such sacrifices were in use among nearly all ancient nations, and were distinguished by accompanying rites and ceremonies, very similar to those which are here described ; and this clearly indicates that they derived their origin from one common source, which can have been no other than the primitive practice brought over from the old world by Noah, the second father of mankind, and transmitted by him to the subsequent generations of men, who took it with them into all the countries of their dispersion. There can be no mistake in drawing this conclusion with respect to any custom which is known to have existed before the Deluge, and which we afterwards find kept up, with due solemnity, by the only persons who survived that desolating event. The origin of such sacrifices is not stated in Scripture ; and many writers hesitate to express an opinion on the subject. But when we consider that the practice is nearly as old as the creation, as shewn by the sacrifice of Abel ; and when we reflect that the slaughter and burning of an inoffensive animal was not a process very obvious in the first exercises of natural reason, as a means of averting the divine displeasure, there will seem no great difficulty in concluding that it was in its origin a Divine institution, framed for the purpose of instilling into mankind an idea of vicarious punishments, in preparation for the vast result which was destined to be eventually connected with it, and teaching that sin might thus be acknowledged, and the Divine wrath incurred by it appeased.

The Hebrew word for these offerings is *עֹלָה* *olah*, from *עָלָה* *alah*, 'to ascend,' which they derived from the circumstance that the whole of the offering was to be consumed by fire upon the altar, and to rise, as it were, in smoke towards heaven. Hence also the adverb *כָּלִיל* *chali*, 'whole,' or 'complete,' which is sometimes applied, to such offerings (Deut. xxxii. 10 ; 1 Sam. vii. 9 ; Ps.

li. 21 ; comp. Judg. xx. 40). And this designation is properly enough represented by the word *δολοκαύτωμα* (whence the Latin *holocaustum*), 'entire burnt offering,' which the Septuagint employs. Originally all offerings from the animal kingdom seem to have passed under the name of *Olah*, since a portion at least of every sacrifice, of whatever kind—and in particular that portion which constituted the offering to God, was consumed by fire upon the altar. In process of time, however, when the sacrifices became divided into numerous classes, a more limited sense was given to the term *olah* ; in its being then solely applied to those sacrifices in which the priests did not share, and which were designed to propitiate the anger of Jehovah, incurred by sin generally, or by particular transgressions. Only oxen, male sheep or goats, or turtle-doves and young pigeons, all without blemish, were fit for burnt offerings. The offerer in person was obliged to take his offering first of all into the fore-court, as far as the gate of the tabernacle, where the animal was examined by the officiating priest to ascertain that it was without blemish. The offerer then laid his hand upon the victim, confessing his sins, and by this act dedicated it as his sacrifice to propitiate the Almighty. The animal was then killed, towards the north of the altar ; and the priest having received the blood, proceeded to sprinkle it around the altar, that is upon the lower part of the altar, not immediately upon the altar, lest the fire should be extinguished (ch. iii. 2 ; Deut. xii. 27 ; 2 Chron. xxix. 22). They then proceeded to flay or skin the animal, and to cut it in pieces, acts which as well as the slaying might, it seems, be performed by the offerer himself (v. 6) ; but which he was not bound to do, and which in later times seems to have been usually done by the Levites. The entrails and legs were then washed in water, and the priest having meanwhile disposed the wood in a proper manner upon the altar, received the separated parts of the victim and took them to the rise of the altar, where he sprinkled them with salt ; after which he proceeded to lay them on the wood as nearly as possible in the shape of the slain animal. We must not omit to notice that peculiar feature of the law, by which the offering was allowed to be varied according to the circumstances of the offerer. While the rich man brought his bullock, the considerate and benignant spirit of the law made provision for the poor man also, who, as his means might permit, might bring a lamb or even a turtle-dove or a young pigeon, these birds being very common and cheap in Palestine. With regard to these, nothing is said about sex, whether they were to be males or females. The mode of killing them was it seems by nipping off the head with the thumb nail, which with the other particulars described in v. 11-17, are stated by the Jewish writers as forming the most nice and difficult portion of the priestly duties.

The present chapter has respect only to voluntary or spontaneous burnt offerings : but there were others, which will hereafter come under our notice, such as the standing

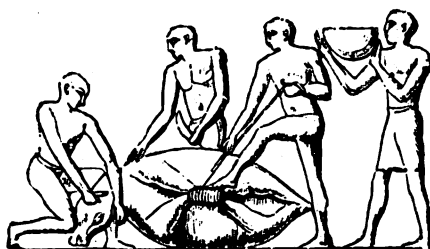
burnt offerings, being then offered every morning and evening on behalf of the whole people (Num. xxviii. 3; Exod. xxix. 38), and at the three great festivals (Lev. xxiii. 37; Num. xxviii. 11-27; xxix. 22; Lev. xvi. 3; comp. 2 Chron. xxxv. 12-16). Also the prescribed burnt offerings, being such as the law itself required from individuals on particular occasions, such as those brought by women rising from childbed (ch. xii. 6); by persons cured of leprosy (ch. xiv. 19-32); by persons cleansed from issue (ch. xv. 14, *seq.*); and by the Nazarites, when rendered unclean by contact with a dead body (Num. vi. 9), or after the days of their separation were accomplished (Num. vi. 14). As voluntary offerings we find in the sequel, that these sacrifices were offered on almost all important occasions, events, and solemnities, whether private or public, and often in very large numbers (see Judg. xx. 26; 1 Sam. vii. 9; 2 Chron. xxxi. 2; 1 Kings iii. 4; 1 Chron. xxix. 21; 2 Chron. xxix. 21; Ezra vi. 17; viii. 35). There is nothing said in the law to prevent the heathen from presenting such offerings if they felt inclined to testify such respect to the God of Israel; and in fact we find that they were not excluded from this privilege in those later times when the law was more stringently construed than at its institution; for we find in Josephus several instances of heathen kings ordering sacrifices to be offered on their behalf in the temple. Augustus in particular ordered a sacrifice of two sheep and one ox to be offered for him every day in the temple.

2. '*Bring your offering of the cattle, even of the herd, and of the flock.*'—That is to say, that only such animals as formed part of their herds and flocks, and were used for food, should be offered for sacrifice. This excluded camels and asses, although of the herd, and also all wild beasts, as well as many animals the use of which for food was allowed. In fact, we never read that other quadrupeds than oxen, sheep, and goats were sacrificed to Jehovah, either before or after the delivery of the Law. This formed one important distinction between the sacrifices of the Hebrews and those of other ancient nations; for although the latter sacrificed oxen, sheep, and goats, they also offered many other animals, clean and unclean, wild and tame. Thus, horses were sacrificed to the sun, hogs to Ceres (in Egypt) to Bacchus, dogs to Hecate and others, and wolves to Mars. In Arabia camels were anciently sacrificed, as is still done occasionally. No fish were ever brought to the altar. The dove seems to be the only bird directed to be offered; but it appears from chap. xiv. 4-7, that any clean bird was in particular cases an eligible offering; but, in practice, it seems doubtful whether any other than doves were ever actually offered.

3. '*Without blemish.*'—It is carefully provided that whatever was offered to Jehovah as a sacrifice or oblation should be the most perfect of its kind. The particular disqualifying blemishes are enumerated in ch. xxii. 20-24. No directions are there given as to the colours of the selected beast; perhaps because such restrictions might, in a considerable degree, have operated in limiting the power of the mass of the people to offer sacrifices. The water of purification is, however, directed to be made with the blood of a red heifer in Num. xix. 2; and as that animal was not only to be without blemish, but 'without spot,' it is probable that, in all instances, animals of one unvariegated colour were preferred. The regulations on this subject may perhaps receive illustration from the practices of the Egyptians, as detailed by Herodotus. He states that they sacrificed to Apis white bulls; and as the existence of a single black hair upon them rendered them unfit to be victims, they were examined with the most scrupulous exactness by a priest appointed for the purpose: if the result of this examination proved satisfactory to him, he fastened to its horns a label, which, after applying wax, he sealed with his ring. The animal was then led away: and it was a capital crime to sacrifice any bull which had not in this manner been examined and sealed by the priest. It is thought, from various incidental allusions in Scripture, that there was a similar inspection and

sealing among the Israelites, who could not be unacquainted with the sacrificial usages of the Egyptians.

5. '*He shall kill the bullock.*'—This is regarded as an instance of a usage very common in the Hebrew, of a verb employed in a kind of impersonal sense, equivalent to the *on dit* 'one says,' of the French, or the *man sagt* of the Germans; both of which answer to our 'it is said.' The expression therefore does not here seem to denote any one in particular as the slayer of the victim. In conformity with this, the Sept. has *σφάξουσιν*, 'they shall slay,' and modern translators wisely render by 'one shall kill the bullock,' or, still better, 'the bullock shall be killed.' The practice seems to have been that the priests and Levites were not *obliged* to slay any of the victims, but such as were offered for the whole of the people. Those brought by private persons were, at first, usually slain by themselves, but the office gradually devolved more and more upon the Levites, and was at length almost entirely discharged by them. The victim was slain immediately on the spot where the hands had been placed upon it, which was on the north side of the altar. The Jewish writers state that the victim to be slain was bound, his fore legs and hind legs together, and was laid thus bound with his head towards the south, and his face towards the west, and he that killed him stood on the east side of him with his face westward, and then cut through the throat and windpipe at one stroke. It is also stated that a person stood ready with a basin to receive the blood, which he stirred to prevent it from coagulating before it was sprinkled. This most curiously agrees with the mode in which the Egyptians slaughtered their oxen, as represented in the annexed engraving; and this is the more remarkable, as the mode of proceeding among other ancient nations was very different, and had more resemblance to that of our own slaughterers, who first *strike* the animal down, and then cut its throat.



SLAYING THE BULLOCK.

— '*Sprinkle the blood.*'—This sprinkling of the blood, which the Hebrews regarded as eminently the seat of life, was the most important and solemn part of the ceremony in all sacrifices; for 'by this sprinkling the atonement was made; for the blood was the life of the heart, and it was always supposed that life went to redeem life' (Horne's *Introduction*, iii. 290). Hence this act was eminently the peculiar function of the priest, and even a priest was required to be in the highest state of legal purity and correctness to be qualified for this act. The blood itself is said by the Jewish writers to have been received in a vessel specially appropriated to the use, and hallowed for the service. In addition to what has on this point been stated in the leading note, we have only to add, that the surplus blood, left after the sprinkling had been performed, was poured out at the foot of the altar, where there was probably a trench, such as that which, in the temple, conveyed the superfluous blood into the valley of the Kidron, where it was sold to the gardeners to manure their grounds. It was not only among the Hebrews that the effusion of the life blood was the most essential act of sacrifice. It was regarded among the ancient Persians and some other nations as so exclusively essential that they did not burn the sacrifice at all, but only slew it before the altar, or at most offered only the *omentum*; believing that the life of the victim was all that their gods

required. Indeed, it is to be observed that in all cases the sacrifice does not consist in burning the animal so much as in the killing at the altar. Many curious and illustrative traces of this custom of sprinkling or offering the blood may be discovered among nations remote from each other in time and place. Among the Greeks the blood was reserved in a vessel and offered on the altar. With the Romans also the blood was received in goblets and poured upon the altar. Among the Scythians (who often sacrificed men) the blood of the victims was sprinkled on their deity—an iron sword; with blood also they profusely sprinkled or varnished the trunks of their sacred trees. The Indians who reside among the hills of Rajamahall must contrive, in their religious sacrifices, that the blood should fall, or be sprinkled on the shrine *chumdah*, the consecrated *nuckmun* branch, and bamboos, etc. (*Asiatic Researches*, iv. 52, 55). A sanguinary goddess is pleased during 100,000 years with the sacrifice of three men, and delights in blood as in *ambrosia* (*A. R.* v. 373). Some Indian tribes worship a

rude stone by an offering of blood (Buchanan's *Mysore*, iii. 253). The Chaman Tartars stain their idols with blood; and even in the New World we find a similar custom among the Aztecs (Humboldt, i. 219). See further in the note on Ezek. xxiii. 14.

6. '*He shall flay*,' etc.—The remark with which the note on v. 5 opens applies equally here. Anciently the person who brought the victim, when he had slain it, proceeded to flay the carcass, and then to cut it in pieces. But in later times this was done by the priests and Levites. In the times of Josephus, there were tables of marble and columns in the temple, expressly adapted to all the processes of slaying the victims and preparing them for the altar. The Jewish writers furnish a vast deal of information respecting the processes observed in flaying and cutting up the animals; but we find little that the reader will judge interesting, unless it be that the animal was hanged up by the heels for the purpose, and that it was customary to divide it into twelve parts.

## CHAPTER II.

1 *The meat offering of flour with oil and incense, 4 either baken in the oven, 5 or on a plate, 7 or in a fryingpan: 12 and of the firstfruits in the ear. 13 The salt of the meat offering.*

AND when any will offer a meat offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon.

2 And he shall bring it to Aaron's sons the priests: and he shall take thereof his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the LORD:

3 And the remnant of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a meat offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

5 ¶ And if thy oblation be a meat offering baken in a pan, it shall be of fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: it is a meat offering.

7 ¶ And if thy oblation be a meat offering baken in the fryingpan, it shall be made of fine flour with oil.

8 And thou shalt bring the meat offering that is made of these things unto the LORD:

and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the LORD.

10 And that which is left of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.

11 No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 ¶ As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.

13 ¶ And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

14 ¶ And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears.

15 And thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering.

16 And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the LORD.

1 Ecclus. 7. 31.

2 Or, on a flat plate, or, slices.

3 Verse 2.

4 Exod. 29. 18.

5 Heb. ascend.

6 Mark 9. 49.

Verse 1. '*Meat offering*.'—This, the second in the enumeration of legal offerings, forms the subject of the present chapter. The original word is מִנְחָה *minchah*, from the root מָנַח *manach*, 'to give' or 'bestow'; and hence properly 'a gift' or 'offering.' Instances of the use of the word in the general sense, so as to include even slain animals (as in Gen. iv. 3-5) do occur; but its ordinary and legal use in the books of the law is to distinguish a bloodless offering from a bloody sacrifice. The common rendering of the term in the Authorized Version by 'meat offering' is incorrect according to the modern acceptance of the word '*meat*,' which is now applied exclusively to flesh. But it was correct at the time the translation was made, when 'meat' had the same general meaning as 'food,'—which use of the word is still, indeed, preserved among uneducated people in the remoter provinces, who still call animal food 'flesh,' and food generally 'meat,' and who look upon the practice of applying the word 'meat' exclusively to 'flesh,' as a fine affectation, characteristic of gentry and Londoners. In Wilson's *Christian Dictionary*, published in 1622, and therefore coeval with the authorized translation 'meat' is defined as, 'something prepared to eat for bodily nourishment.' It is worth while to note this, as the word 'meat' is repeatedly used in this general sense in the translations of both the Old and New Testament.

From the nature of the offering, and from the general sentiment attached to it, it would seem to have been primarily intended as a grateful acknowledgment of the bounty and beneficence of God, as manifested in those gifts of his providence to which we owe our daily bread. It hence had a *propitiatory* reference, the idea of which seems to have been derived from the eastern custom of bringing presents, however humble, to a great person of whom a favour is asked, or whose good will one desires to cultivate. Hence the addition of the meat offering to the burnt offering; the *propitiation* of the meat offering being necessarily added to the *expiation* of the burnt offering in order to complete the *atonement*. The idea of the meat offering is propitiatory every where except in Lev. v. 11, where an expiatory signification is attached to it—because the offering there described is that of a poor man, who could not afford an animal sacrifice, and to which, therefore, in merciful accommodation to his poverty, the ideas belonging to the costlier sacrifice were transferred.

The meat offerings were either attended by drink offerings, or they were offered alone. 1. The meat offerings attended with drink offerings were, fine flour, salt, and oil, made either into thin cakes or thin wafers, and baked either in a pan or oven. The accompanying drink offering was of wine, which was poured out as a libation at the base of the altar. These offerings went along with all the burnt offerings except of birds, obviously because the birds being offered only by poor persons, they were excused from the obligation of adding a meat offering. They also accompanied the peace offerings (Num. xv. 3), but not the sin offerings, except that which was offered at the cleansing of a leper (Lev. xiv. 10). 2. The meat offerings alone, which were not offered along with animal sacrifices, were either public or private. The public were the wave sheaf (Lev. xxiii. 10, 11), and the twelve cakes of the shew-bread (Lev. xxiv. 5); the private were either enjoined by the law, as that of the priest at his consecration (Lev. vi. 20), and that which the jealous husband was to offer (Num. v. 15), or, as already mentioned, they were allowed in case of poverty, in lieu of a more costly sacrifice. The meat offerings were all of wheaten flour, seasoned with salt, except that of the jealous husband, which was of barley meal, without any mixture; and excepting the wave sheaf, which was not ground into flour. Some were mixed with oil or frankincense, or both; some were offered unbaked, others baked; some were eaten by the priests, without bringing them to the altar at all, as the leavened cakes and the shew-bread; some were wholly consumed on the altar, as was every meat offering for a priest (Lev. vi. 23), but in most of them, a memorial or

small part was consumed on the altar, and the rest belonged to the priest.

4. '*Oven*.'—The ovens of a people continually on the move, could have little resemblance to our own; and we can only discover what they probably were, by a reference to existing usages in the East. The trade of a baker is only carried on in large towns; people bake their own bread daily in villages and encampments, and to a very considerable extent in towns also. It is evident, therefore, that when individual families bake every day as much bread only as is required for that day, recollecting at the same time that fuel is in general scarce, it is necessary that the oven should be small, and consuming but little fuel. These requisites are fully met in the common family ovens of Western Asia. That which may be considered the most general is a circular pit in the earthen floor, usually between four and five feet deep, and about three feet in diameter. This pit is well plastered within; and the dough, which is in large oval or round cakes—not thicker than pancakes, which in appearance they very much resemble when done—is dexterously stuck against the sides of the pit, which has been previously heated, and has the glowing embers still at the bottom. This cake is not turned; and, from its thinness, is completely done in two or three minutes. Its moisture being then absorbed, it would fall from the sides of the oven into the fire, were it not removed in proper time. This bread is usually flexible and soft, and may be rolled up like paper; but if suffered to remain long enough, it becomes hard and crisp on the side which has been in contact with the oven; but it is seldom suffered to attain this state, although we, who have lived for above two years on this sort of bread, thought it far preferable in this form. It is to be observed, that this pit is not exclusively an oven; but, particularly in Persia, is often the only fireplace for general purposes, which is to be found in cottages, and even in some decent houses. Whether this was the 'oven' of the Hebrews in the desert, it is difficult to determine. It is formed with little expense or labour; but is more generally found in towns and villages than among the nomade tribes of the desert. The other things resembling ovens, act more or less upon the same principle as this. They are of various kinds; but they may generally be described as strong unglazed earthen vessels, which being heated by an internal fire, the bread is baked by being stuck against the sides, in the manner already noticed. Either the interior or outer surface is used for this purpose, according to the construction of the vessel, and the description of bread required. The common bread is sometimes baked on the outside of the heated vessel; and thus also is baked a kind of large crisp biscuit, as thin as a wafer, which is made by the application of a soft paste to the heated surface, which bakes it in an instant. Of this description, no doubt, is the wafer-bread which we find mentioned in verse 4 and elsewhere. The ovens of this sort with which the writer is most familiar are nearly three feet high, and about fifteen inches in diameter at the top, which is open. It gradually widens to the bottom, where there is a hole for the convenience of withdrawing the ashes. When the inside is exclusively used for baking, the outside is usually coated with clay, the better to concentrate the heat. We have seen them used under various circumstances. Even the vessels navigating the Tigris are usually furnished with one of them, for baking the daily supply of bread; and they are sometimes built to the deck for standing use. The Arab sailors have them also in their vessels on the Red Sea, and elsewhere. Sometimes a large water-vessel, with the bottom knocked out, is made to serve as a substitute, and goes by the same name. This name (*tenûr*) is, as nearly as possible, the original Hebrew word תַּנּוּר *tannur*, translated 'oven' in the text. Ovens, somewhat similar, are frequently used in houses in the place of the hole in the floor already mentioned, especially in apartments which have not the ground for their floor. They are then not only used for cooking and baking bread, but for warming the apartment. The top is then covered

with a board, and over this a large cloth or counterpane is spread, and the people sit around, covering their legs and laps with the counterpane. So also the pit in the floor, when not in use for cooking or baking bread, is, in winter, covered over, and warms the apartment, in much the same manner. It remains to add, that bread is sometimes baked on an iron plate placed over the opening at the top of the oven. That the ovens of the Israelites in the desert were something on the principle of these earthen ovens, there is not much reason to question; and it is equally probable that those ovens which are mentioned after their settlement in Palestine were one of the two, or both of the modifications of the same principle which we have described as being ordinarily exhibited in the houses of Western Asia. These, of course, are not the only forms of baking bread. We mention them as they occur. One has been noticed in the remark on Gen. xviii. 6, and others occur in the notes to verses 5 and 7 of the present chapter.

5. '*Baken in a pan.*'—In the preceding note we have mentioned a mode of baking bread on an iron plate laid on the top of the oven; but a more simple and primitive use of a baking plate is exemplified among the nomadic tribes of Asia. We first witnessed the process at a small encampment of Eelauts in the north of Persia. There was a convex plate of iron (copper is often in use) placed horizontally about nine inches from the ground, the edges being supported by stones. There was a slow fire underneath, and the large thin cakes were laid upon the upper or convex surface, and baked with the same effect as when stuck to the sides of an oven, but rather more slowly. The thin wafer bread of soft paste can be baked by the same process, which is recommended to the wandering tribes by the simplicity and portability of the apparatus. We believe that a flat plate is sometimes employed in this way, though we do not recollect to have witnessed its use. Chardin thinks that this process was in use long before ovens of any kind were known; and he is probably right. Unleavened oatmeal cakes, baked on an iron plate called '*a girdle*,' are still very general in Scotland, and also in the north of England.

6. '*Part it in pieces, and pour oil thereon.*'—We here see bread, after being baked, broken up again and mingled with oil. Was this an extraordinary and peculiar preparation for the altar, or was it a preparation in common use among the Hebrews? We incline to the latter opinion; as it seems to differ very little from a common and standard dish among the Bedouin Arabs. This is made of unleavened paste, baked in thin cakes, which are afterwards broken up, and thoroughly kneaded with butter, adding sometimes honey, and sometimes milk, but generally employing butter alone for the purpose. This second kneading brings it into the state in which it is eaten with great satisfaction by the Arabs. The only difference between this and the preparation in the text, is the use of butter instead of oil; and in its not being said here that the bread was kneaded anew, but only that it was broken up and mingled with oil. These points of difference are not very essential. The Bedouins, as a pastoral people, have no oil; but are very fond of it when it can be obtained: butter, therefore, as used by them, may be regarded as a substitute for the '*oil*' of the text. And as to the want of a second kneading in the present case, it is by no means certain that such kneading did not take place, even though it is not specified. Besides, the Bedouins do not always knead the broken bread again with butter, but are content to soak or dip the broken morsels in melted butter. It is probable that the present text explains the

mingling with oil, mentioned in verses 4 and 7, better than by supposing that the paste was tempered with oil before being baked. Using oil with bread continues to be a very common practice in the East; and the Bedouin Arabs, and generally other Orientals, are fond of dishes composed of broken bread, steeped not only in oil, butter, and milk, but also in preparations of honey, syrups, and vegetable juices. Oil only is allowed in the '*meat offerings*,' honey being expressly interdicted in verse 11; and this shews that the use of honey with bread was even thus early common among the Israelites.

7. '*Baken in the frying-pan.*'—There is in use among the Bedouins and others a shallow earthen vessel, somewhat resembling a frying-pan, and which is used both for frying, and for baking one sort of bread. Something of this sort is thought to be intended here. There is also used in Western Asia a modification of this pan, resembling the Eastern oven, which Jerome describes as a round vessel of copper, blackened on the outside by the surrounding fire, which heats it within. This might be either the '*oven*' or the '*pan*' of the present chapter. This pan-baking is common enough in England, where the villagers bake large loaves under inverted round iron pots, with embers and slow-burning fuel heaped upon them. But it is probable that the fire plate, which we have noticed under verse 5, is really intended here, and that the '*pan*' there, is the '*frying-pan*' of the present text. This seems to us very probable, as the name given by the Bedouins to this utensil is *tajen*, which is nearly identical with the name (*τηγανον*) which the Septuagint gives to the '*pan*' in verse 5. It is useful to obtain this etymological identification of the Arabian *tajen* with one of the '*pans*' of this chapter, but it is of little importance to determine which '*pan*' it is. Upon the whole, the oven, the pan, and the frying-pan of verses 4, 5, and 7, may, as it appears to us, be referred with much confidence to the clay oven, the metal plate, and the earthen vessel which we have noticed.

11. '*No leaven.*'—There is an evident antithesis between the interdiction of leaven and the commanded use of salt (verse 13) in every sacrifice and oblation. Leaven, however useful, is regarded, in its principle, as a species of putrefaction, since that which is leavened very soon spoils in the warm regions of the east, whereas unleavened bread may be kept any length of time. At the present day, the cakes or bread offered in the ceremonies of the Hindoos are always unleavened, although leaven is employed in the bread used for domestic purposes. (Robert's *Oriental Illustrations*.) On the other hand, the well-known preservative qualities of salt, rendered it symbolical of incorruption and soundness; and therefore its adoption in the offerings was dictated by the same considerations, whether physical or figurative, which precluded the use of leaven. In other illustrations we shall have occasions to notice the place which salt occupies in the estimation of some nations; and we may now observe, that so far from the use of salt here being, as some think, in opposition to pagan practices, it is certain that salt was used by the heathen at a very early period in their sacrifices and oblations. Homer expressly mentions '*sacred salt*,' as strewed upon sacrifices, and also speaks of offerings of salted cakes. In fact, salt occupies a conspicuous place in the heathen sacrifices both without and with blood. In the latter, not only was a '*salted cake*,' *mola salsa*, put on the head of the victim, but salt, together with meal, was strewed on the victims, the fire, and the knives.

## CHAPTER III.

1 *The peace offering of the herd, 6 of the flock, 7 either a lamb, 12 or a goat.*

AND if his oblation be a sacrifice of peace offering, if he offer it of the herd; whether it

be a male or female, he shall offer it without blemish before the LORD.

2 And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's



sons the priests shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; 'the fat that covereth the inwards, and all the fat that is upon the inwards,

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the LORD.

6 ¶ And if his offering for a sacrifice of peace offering unto the LORD be of the flock; male or female, he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, and the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards,

10 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the LORD.

12 ¶ And if his offering be a goat, then he shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, even an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards,

15 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: 'all the fat is the LORD's.

17 It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

<sup>1</sup> Exod. 29. 22.    <sup>2</sup> Or, suet.    <sup>3</sup> Or, midriff over the liver, and over the kidneys.    <sup>4</sup> Chap. 7. 25.    <sup>5</sup> Gen. 9. 4.    Chap. 7. 26, and 17. 14.

Verse 1. 'A sacrifice of peace.'—The 'peace offerings' to which this chapter relates, were, like the burnt offerings, and meat offerings, the voluntary offerings of the people. They were either intended to testify thankfulness for blessings already received, in which view they are called 'thank-offerings' in Coverdale's translation; or were else votive, being offered with prayer for future blessings. No doubt they were sometimes both in one. The offerings might be either of animals, or of flour or dough. The distinction between this and the 'burnt offerings' as to animals, was that either males or females might be offered in this, but only males in the other; and that, in this, the whole was not consumed on the altar, as in the burnt offering. Only the fat parts were so consumed. A small portion was appropriated to the priest, the rest being allowed to the offerer and his guests as an offering feast, whence some translators prefer to translate שְׁלָמִים *shelamim*, by 'feast sacrifice' rather than 'peace offering.' The parts of either the animal or vegetable offerings that were appropriated to the priests and Levites were called 'heave' or 'wave offerings;' because they were heaved or lifted up towards heaven, and waved to and fro before they were eaten, in acknowledgment of the goodness of God, and also in token of their being consecrated to him.

9. 'The whole rump, it shall he take off hard by the backbone.'—Dr. Geddes renders more distinctly:—'The large fat tail entire, cut off close to the rump.' It might seem extraordinary that the tail of a sheep (only of a sheep) should be pointed out with so much care as a suitable offering upon God's altar, were it not dis-

tinctly understood what sheep and what tail is intended. (See the cut and note to Gen. iv. 2.) The direction indicates that the fat-tailed species were usually offered in sacrifice, if the flocks of the Hebrews were not wholly composed of them. This species is particularly abundant in Syria and Palestine, equalling or outnumbering the common Bedouin species. Even the latter, although in other respects much resembling the common English sheep, is distinguished by a larger and thicker tail than any British species possesses. But the tail of the species peculiarly called 'fat tailed,' seems to exceed all reasonable bounds, and has attracted the attention of all travellers from the times of Herodotus to our own. These tails, or rather, tails loaded on each side with enormous masses of fat, are often one-fourth the weight of the whole carcass when divested of the head, intestines, and skin. The tails seem to attain the largest size in the countries with which the Hebrews were most conversant; for in countries more eastward we never saw them quite so large as the largest of those described by Dr. Russell in his *Natural History of Aleppo*. He says that a common sheep of this sort, without the head, feet, entrails and skin, weighs sixty or seventy pounds, of which the tail usually weighs fifteen or upwards; but he adds, that such as are of the largest breed and have been fattened with care, will sometimes weigh 150 lbs., the tails being 50 lbs. These very large sheep are kept in yards where they are in no danger of injuring their tails; but in some other places where they feed in the fields, the shepherds sometimes affix a thin piece of board to the under part of the tail, to prevent its being torn by bushes and thickets, as it is not covered un-

derneath with thick wool like the upper part. Sometimes the board is furnished with small wheels, whence comes, with a little exaggeration, the story of the Oriental sheep being under the necessity of having carts to carry their tails. This is less an exaggeration with respect to the African variety, in which the tail is not turned up at the end as in the Syrian species, and therefore would actually trail on the ground, when fattened, without some such assistance. The mutton of these sheep is very good, and the fat of the

tail is the most grateful animal fat the present writer ever tasted. It is rich and marrowy, and is never eaten alone, but is mixed up in many dishes with lean meat, and is in various ways employed as a substitute for butter and oil. The standing oriental dish, boiled rice, is peculiarly palatable when lubricated with fat from the tail of this remarkable species of sheep. Viewed in its various applications, the tail is an article of great use and delicacy, and could be no unworthy offering.

## CHAPTER IV.

1 *The sin offering of ignorance, 3 for the priest, 13 for the congregation, 22 for the ruler, 27 for any of the people.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD, *concerning things* which ought not to be done, and shall do against any of them :

3 If the priest that is anointed do sin according to the sin of the people ; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD ; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation.

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

7 And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation ; and shall pour 'all the blood of the bullock at the bottom of the altar of the burnt offering, which *is* at the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin offering ; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 As it was taken off from the bullock of the sacrifice of peace offerings : and the priest shall burn them upon the altar of the burnt offering.

11 And the skin of the bullock, and all

his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth 'without the camp unto a clean place, where the ashes are poured out, and 'burn him on the wood with fire : 'where the ashes are poured out shall he be burnt.

13 ¶ And if the whole congregation of Israel sin through ignorance, 'and the thing be hid from the eyes of the assembly, and they have done *somewhat* against any of the commandments of the LORD, *concerning things* which should not be done, and are guilty ;

14 When the 'sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD : and the bullock shall be killed before the LORD.

16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation.

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the vail.

18 And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is* at the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this : and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock : it *is* a sin offering for the congregation.

22 ¶ When a ruler hath sinned, and done

1 Chap. 5. 9. 2 Exod. 29. 14. Num. 19. 5. 3 Heb. *to without the camp.* 4 Heb. 13. 11. 5 Heb. *at the pouring out of the ashes.*

6 Chap. 5. 2, 3, 4.

*somewhat* through ignorance *against* any of the commandments of the LORD his God, *concerning things* which should not be done, and is guilty;

23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it *is* a sin offering.

25 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And if *'any one of the 'common people* sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD, *concerning things* which ought not to be done, and be guilty;

28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall lay his hand upon the

head of the sin offering, and slay the sin offering in the place of the burnt offering.

30 And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And *'he* shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a *'sweet savour* unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.

34 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

<sup>7</sup> Heb. any soul.

<sup>8</sup> Heb. people of the land.

<sup>9</sup> Chap. 3. 14.

<sup>10</sup> Exod. 29. 18.

Verse 3. '*Sin offering*.'—The latitude, as to the age and sex of the victim, which was allowed in the peace offerings, is here again restricted, as in the burnt offerings, but in a more peculiar manner. The sin and trespass offerings were those in consideration of which certain offences were remitted, or punished with mitigated severity. These offerings never accompanied the ordinary penalties of the law, being accepted in lieu of them. They effected, as St. Paul observes (Heb. ix. 13, 14), not any real forgiveness of sin before God, but merely a civil cancelment and deliverance from secular punishment. And yet, indeed, these offerings in themselves may be considered as a sort of punishment, first, as *finer* of some, though but small amount, paid in cattle; and, secondly, as accompanied with a public acknowledgment of guilt, which it behoved the offender to make; and, although this does not appear to have been attended with any degree of infamy, it was necessarily very humiliating. In offences against property, restitution was to be made, with twenty per cent. in addition, not a restitution of from two to five fold, as in the ordinary operation of the law; and the difference in the great moderation of all sorts of fines under this modification of the law, appears to have been intended with the view of facilitating the restitution of property unjustly acquired, and the retraction of false oaths. It seems that this process of commuted punishment only operated when a man's conscience prompted him to a voluntary acknow-

ledgment of his offence, the ordinary law operating in cases of detected guilt: and no offering was accepted in the case of those crimes in which the good of the community required that the legal punishment should be duly inflicted. The offences to which the law of sin or trespass was applicable are very distinctly stated. The list includes all unintentional transgressions of the law, whether sins of commission or omission, as well as the wilful sins enumerated in Lev. v. 1, 4, 14, 15; vi. 1—7; xix. 20—22. The exact distinction between the transgression to which the *sin offerings* and the *trespass offerings* respectively have reference is exceedingly obscure, and may be regarded as still unascertained. Among a great many conjectures which have been offered, one of the most probable is, that, understood in the strictly legal sense, *sins* were violations of *prohibitory* statutes, and consisted in the doing of something which the law had forbidden to be done; and that, on the other hand, *trespasses* were infractions of *imperative* statutes, and consisted in leaving undone something that the law commanded to be done. In both offerings, the party offering the sacrifice placed his hands on the head of the victim, and confessed his sin or trespasses over it, saying: 'I have sinned, I have done iniquity, I have trespassed, and have done thus and thus, and do return my repentance before thee, and with *this* I make atonement.' The animal was then considered to bear vicariously the sins of the person who brought it. The rest of the cere-

monies are too distinctly detailed to require recapitulation. The sacrifices under this law differed from the burnt offerings in not being wholly consumed on the altar, and from the peace offerings in no part being returned to the party by whom the sacrifice was offered. The adaptation of the offerings to the circumstances of the offerer, is here again brought under our notice in a very pointed manner. The sin offering for the high priest, and that for the congregation at large, was to be a calf, and, as if to mark the greater heinousness of offence in such parties, after the fat had been offered on the altar, the remainder was taken away to be burnt without the camp, in the place where the ashes from the altar were deposited. But when a ruler sinned, the offering was to be a ram; while a private person might offer a sheep, a she-goat, two turtle doves, or even an ephah of meal, according to his circumstances. Thus the act of satisfaction was made as easy as possible to the poor, so that scarcely any one could be deterred by poverty when his conscience prompted him to the confession of a secret sin. In all the sin offerings, except those for the high-priest and for the congregation, what remained, after the proper portion had been offered on the altar, was not taken out to be burnt outside the camp, but became the portion of the priests.

4. '*He shall bring the bullock.*'—The form in which the sacrifice for sin was made is here fully detailed. On comparing this account with that of the burnt offering, there appear few other differences than those which have been specified in the preceding note. The only one of importance is, that the blood, instead of being sprinkled only upon the altar of burnt offering, was taken into the holy place and sprinkled seven times before the vail, some of it being also put upon the horns of the incense altar; what

remained was then brought back and poured out at the foot of the brazen altar. The reader may perhaps be interested in comparing both accounts with the description which Herodotus gives of the Egyptian sacrifices.—The animal selected for the purpose being conducted to the altar, the fire was kindled thereon. After this, a libation of wine was poured upon the altar, and the god to whom it was dedicated was solemnly invoked. The animal was then killed, after which the head was cut off and the carcass flayed. Thus much seems to be a general statement; but Herodotus himself observes, that there was a considerable difference in the ceremonies of burning the victims. What follows refers to the ox sacrificed at the great festival in honour of Isis. After the animal had been killed, flayed, and beheaded, the intestines were taken out, but the *fat* and the paunch were left. They then cut off the legs, shoulders, neck, and the extremities of the loins; but the trunk was stuffed with *bread*, honey (prohibited in the Hebrew offerings) raisins, figs, *frankincense*, myrrh, and various aromatics. After this the victim was burnt, a large quantity of *oil* being poured upon the flames. While the victim was burning, the spectators flagellated themselves, and afterwards feasted on the reserved parts of the victim, having fasted previously to the sacrifice. It is unnecessary to point out the details of analogy or difference between this and the Hebrew sacrifices; but it will be observed, that several of the articles which belonged to the meat offering, burnt with the Hebrew sacrifices, are comprehended in the stuffing burnt with the Egyptian victim, but that salt is wanting. It seems, also, that the Egyptian sacrifice was not quartered, like that of the Israelites.

## CHAPTER V.

1 *He that sinneth in concealing his knowledge, 2 in touching an unclean thing, 4 or in making an oath. 6 His trespass offering, of the flock, 7 of fowls, 11 or of flour. 14 The trespass offering in sacrilege, 17 and in sins of ignorance.*

AND if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

2 Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty.

3 Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.

4 Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing:

6 And he shall bring his trespass offering unto the LORD for his sin which he hath

sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

7 ¶ And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.

8 And he shall bring them unto the priest, who shall offer that which is for the sin offering first, and wring off his head from his neck, but shall not divide it asunder:

9 And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering.

10 And he shall offer the second for a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11 ¶ But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, *'even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the LORD: it is a sin offering.'*

13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant shall be the priest's, as a meat offering.*

14 ¶ And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering:

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

17 ¶ And if a *'soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist it not, yet is he guilty, and shall bear his iniquity.'*

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him.

19 It is a trespass offering: he hath certainly trespassed against the LORD.

4 Chap. 2. 2.

5 Chap. 4. 35.

6 Chap. 4. 2.

Verse 1. *'The voice of swearing,'* literally, 'the voice of an oath.'—It is to be observed that the sin offering for perjury was not allowed when a man testified falsely against an innocent person; for then he was subject to the punishment in which the innocent man would have been involved if convicted (Deut. xix. 19). It was only permitted when a witness omitted to testify what he knew against a guilty person, or in any other respect concealed what he ought to have made known. Geddes and others translate 'the words of an adjuration,' and agree with Delgado, who says; 'the meaning is, that when evidence was wanted, the judge ordered proclamation to be made for any one who knew any thing on the subject to come forward and declare it in court. To such proclamation a curse was commonly added against any man who should neglect or refuse to give evidence.' The offence in view in the present instance therefore, is, that the man had incurred this curse by neglecting to appear as a witness. Perhaps it is as well to bear in mind, that, as the witnesses in the Hebrew courts of judicature were sworn, not directly, but adjured, as it were, by hearing an oath read, 'the voice of swearing' was the reading of this oath. What was said after this was upon oath; and, as Michaelis observes, this testimony upon oath, and the making it perjury in a witness to conceal what was known to him, must have had a powerful effect in eliciting the truth, as a delinquent could scarcely feel offended with even a friend of his own, who, when thus circumstanced as a witness, should declare the whole truth.

4. *'If a soul swear,'* etc.—This is an interesting law on the subject of rash oaths. If a man made such an oath and had not kept it, he was guilty, and had to atone for his offence by a sin offering—for his inconsideration, if it was an oath to do evil; and for his neglect, if it was an oath to do good. 'This served very effectually,' says Michaelis, 'to maintain the honour of oaths, inasmuch as every oath, however inconsiderate, or unlawful, or impossible, was considered so far obligatory, that it was necessary to ex-

piate its non-fulfilment by an offering; and it was, at the same time, the best possible means of weaning the people from rash oaths, because the man who had become addicted to that unbecoming practice, would find himself too frequently obliged, either to keep his oaths, how great soever the inconvenience, or else to make offerings for their atonement.' *Commentaries*, iv. 111.

6. *'Trespass offering.'*—In the note on ch. iy. 3, the difficulty of distinguishing the *classes of offences* for which the sin offerings and the trespass offerings were respectively made, has been pointed out. The occasions on which the offerings were made are much the same, and the ceremonies exhibit little difference. Indeed, we sometimes have the same offerings called interchangeably 'sin offerings' and 'trespass offerings,' as in the very passage before us, v. 6-9, where the offence is indifferently called a 'sin, and a 'trespass,' and the offering a 'trespass offering' and a 'sin offering.' Nevertheless a close inspection will discover some differences between the two. Sin offerings were sometimes offered for the whole congregation; trespass offerings never but for particular persons. Bullocks were sometimes used for sin offerings, never for trespass offerings. The blood of the sin offering was put upon the horns of the altar; that of the trespass offering was only sprinkled around the bottom of the altar. Some have concluded that the difference between the sin offerings and the trespass offerings lay only in these circumstances: but others conceive that there must have been some greater difference between them, which was the reason of their being offered with these differing circumstances. Yet what that difference was, has rather been variously conjectured by many interpreters, than strongly asserted or clearly established by any.

15. *'Sin through ignorance, in the holy things of the Lord.'*—This is understood to apply to the case of a person who had incurred a debt to the sanctuary, by withholding the prescribed dues of first fruits, tithes, etc.

## CHAPTER VI.

<sup>1</sup> *The trespass offering for sins done wittingly.* <sup>8</sup> *The law of the burnt offering, 14 and of the meat offering.*  
<sup>19</sup> *The offering at the consecration of a priest.* <sup>24</sup> *The law of the sin offering.*

AND the LORD spake unto Moses, saying,

2 If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in 'fellowship', or in a thing taken away by violence, or hath deceived his neighbour;

3 Or have found that which was lost, and lieth concerning it, and 'swareth falsely; in any of all these that a man doeth, sinning therein:

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even 'restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, 'in' the day of his trespass offering.

6 And he shall bring his trespass offering unto the LORD, a ram without blemish out of the 'flock, with thy estimation, for a trespass offering, unto the priest:

7 And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, 'because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.

11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon

it; and he shall burn thereon the fat of the peace offerings.

13 The fire shall ever be burning upon the altar; it shall never go out.

14 ¶ And this is the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar.

15 And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the 'memorial of it, unto the LORD.

16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be baken with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering.

18 All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: 'every one that toucheth them shall be holy.

19 ¶ And the LORD spake unto Moses, saying,

20 This is the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an 'ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oil; and when it is baken, thou shalt bring it in: and the baken pieces of the meat offering shalt thou offer for a sweet savour unto the LORD.

22 And the priest of his sons that is anointed in his stead shall offer it: it is a statute for ever unto the LORD; it shall be wholly burnt.

23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy.

26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in

<sup>1</sup> Or, in dealing.

<sup>2</sup> Heb. putting of the hand.

<sup>3</sup> Num. 5, 6.

<sup>4</sup> Chap. 5, 16.

<sup>5</sup> Or, in the day of his being found guilty.

<sup>6</sup> Heb. in the day of his trespass.

<sup>7</sup> Chap. 5, 15.

<sup>8</sup> Or, for the burning.

<sup>9</sup> Chap. 2, 1.

Num. 15, 4.

<sup>10</sup> Chap. 2, 9.

<sup>11</sup> Exod. 29, 37.

<sup>12</sup> Exod. 16, 36.



the court of the tabernacle of the congregation.

27 Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden

<sup>13</sup> Chap. 11. 33.

in a brasen pot, it shall be both scoured, and rinsed in water.

29 All the males among the priests shall eat thereof: it is most holy.

30 "And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy place, shall be eaten: it shall be burnt in the fire.

<sup>14</sup> Heb. 13. 11.

Verse 2. 'If a soul sin . . . and lie unto his neighbour in that which was delivered him to keep.'—The law on this subject is stated more at large in Exod. xxii. 7—15. From the present text we learn, in addition, incidentally, that when a person denied that he had received a deposit, and no proof of his having done so could be adduced, he was obliged to take an oath to that effect: but if he swore falsely, and afterwards repented of having done so, the sin offering and restitution to the injured party afforded him an opportunity of atonement, without incurring the extent of punishment to which he would have been liable had the crime been judicially proved. The law is too distinctly announced in Exod. xxii. to require enlarged remark; but as an important distinction concerning a deposited beast injured, or stolen from the person with whom it was deposited, is liable to escape notice, as stated in verses 9—11 of that chapter, we may observe, that if the animal were stolen, or met with an accident, when out at pasture, the depositary was allowed to clear himself by oath, and then the owner had no claim upon him; but if it were stolen from his own premises, he was obliged to make restitution. This was obviously on the consideration of its being more difficult to steal a beast than any thing else from a house: and that as the trustee might have had the profit arising from the use of it, so he ought to bear the loss arising from his neglect in looking after it, or from accident—which is of more rare occurrence, and often difficult to distinguish from neglect (see Michaelis, ii. 375). The importance of distinct regulations on the subject of deposited property has been strongly felt by all oriental legislators; and it proceeds from the fact that there were not at any time, and are not now, any of those responsible banking establishments which in modern Europe afford such important facilities for the application, transfer, and security of property. Hence, when a man is apprehensive of oppression or robbery, or, from another cause, wishes to secure his property, he has no other alternative than either to hide it in some place of concealment, or to put it in the hands of some irresponsible person, in whom he thinks he has cause to rely. So also, if a man wishes to leave his place of residence for a time, he must either adopt one of these courses, or else, perhaps at a great sacrifice, turn his property into money or jewels, and take it with him, exposing it to all the dangers of the road; which, in the East, are very imminent and great. Much risk attends all these courses. For individuals to prove unfaithful to their trust, as to property deposited with them, is so very common a circumstance, that a large proportion of the tales with which the oriental story-tellers amuse or move their auditors, in coffee-houses and elsewhere, as well as of those which are written in books, turn upon the contrivances to which the owner of property is obliged to resort in order to recover it from the person to whom it has been intrusted. Men who would have remained honest under the ordinary circumstances of life, are too often drawn aside from rectitude by the temptations of valuable property committed to their trust. Continual experience of this sort has had a very unhappy effect upon the moral feelings of Orientals. Men fear to confide in each other: and, in the case of property which persons desire to secure, they often prefer the hazards attending the other alternative of

concealing it under ground, or in strange places, or even to build it up in the thick walls of their houses. To the latter practice there are frequent allusions in Scripture; and some further notice of it will be found in the note to Matt. xiii. 34.

In the *Code of Gentoo Laws*, as translated by Halhed,—the fourth chapter, 'Of Trust and Deposit,' and the following, 'Of Selling a Stranger's Property,'—contain, in part, some valuable and striking analogies to the Mosaic law. The principles are nearly identical: indeed, the Gentoo Law looks like a commentary on, or rather an expanded application of, the sacred text. The principle of restitution, of punishment by fine, of purgation by oath, is the same in both. A few statements from this important document may help to illustrate the application of the common principles. The Gentoo law enjoins caution in the selection of a trustee, and also in undertaking a trust. It then says, 'If a person should make use of any property intrusted to him, or it be spoiled for want of his care and attention, then, whatever crime it is for a woman to abuse her husband, or for a man to murder his friend, the same degree of guilt shall be imputed to him, and the value of the trust must be made good.' If property be stolen, burnt, or otherwise lost or destroyed, the trustee must make the whole good in case he conceals any portion that may have been saved. If a trustee does not give up, on the first demand, the property intrusted to him, he is to be fined by the magistrate: he must not, however, deliver it up to any one but the owner—not even to his son without an order from the father; but if the owner dies without resuming his deposit, the trustee must deliver it up to the heir, without waiting for an application. If a person delivers his property marked and sealed to the trustee, it must be returned with the same mark and seal; but if it is not so, the trustee shall be put to his oath concerning any alteration which may have taken place. Further information may be found in the work to which we have referred; and the whole subject is well worth the attention of those who desire to acquaint themselves with the peculiarities of Oriental legislation, as contributing to the illustration of the Scriptures.

9. 'The law of the burnt offering.'—This is the daily burnt offering or perpetual sacrifice, consisting of two lambs offered upon the altar of burnt offering, one in the morning, and the other in the evening. That of the morning was offered about sunrise, after the incense was burnt upon the golden altar, and before any other sacrifice. That of the evening was offered in the decline of day, before the night began. They were both wholly consumed on the altar, after the same manner as the free-will burnt offering, but by a slow fire, that they might continue the longer burning. With each of the victims was offered a bread offering, and a drink offering of strong wine (see Num. xxviii. 5—7), the latter being poured out before the Lord, or about the altar, as a libation. The Jewish writers consider that the morning sacrifice made atonement for the sins of the preceding night, and that of the evening for the sins of the past day. It may be regarded as a daily expression of national as well as individual repentance, prayer, and thanksgiving.

28. 'Earthen vessel . . . brasen pot.'—This is a very re-

markable instruction. We all know that earthen vessels are broken, and others thoroughly scoured, when supposed to be defiled, among the Mohammedans and Hindoos, as they were also among the Jews. But the present instance is of a different character. The earthen vessel was to be broken, and the copper one scoured and rinsed, not because they were defiled, but because the flesh of the sin offering having been cooked in them, they had thus become too sacred for common use. We shall elsewhere have occasion to remark on instances in which earthen utensils were broken, and others scoured in consequence of defilement. At present we only direct attention to the fact, that at this time the culinary vessels of the Hebrews seem to have been *exclusively* of earthenware or copper. Iron, though known to them, was at this time very little in use for any purpose, and even when they became better acquainted with that valuable metal it is doubtful if their culinary or other vessels were ever made of it. At least, no pot, pan, or

other vessel, is said in all the Scripture to be of iron. What is translated 'iron pan,' in Ezek. iv. 3, is properly an 'iron plate,' as the context alone sufficiently indicates. In point of fact, the culinary and other domestic vessels throughout the East remain to this day, as we find them thus early in the Mosaic history, either of copper, earthenware, or wood (ch. xi. 33; xv. 12), although, no doubt, the quality and manufacture have much improved. The present writer, in the course of journeys and residence in different parts of Western Asia, does not think that he ever met with an instance of a cooking vessel of any other metal than copper: and dishes and bowls of the same metal, tinned, are those which most usually make their appearance on the tables of kings and great men. When luxury desires something more rich and costly for the table than copper, it finds indulgence, not in silver and gold, but in china and fine earthenware.

## CHAPTER VII.

1 *The law of the trespass offering, 11 and of the peace offerings, 12 whether it be for a thanksgiving, 16 or a vow, or a freewill offering. 22 The fat, 26 and the blood, are forbidden. 28 The priest's portion in the peace offerings.*

LIKEWISE this is the law of the trespass offering: it is most holy.

2 In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away:

5 And the priest shall burn them upon the altar for an offering made by fire unto the LORD: it is a trespass offering.

6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy.

7 As the sin offering is, so is the trespass offering: there is one law for them: the priest that maketh atonement therewith shall have it.

8 And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered.

9 And all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it.

10 And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.

11 ¶ And this is the law of the sacrifice of peace offerings, which he shall offer unto the LORD.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.

14 And of it he shall offer one out of the whole oblation for an heave offering unto the LORD, and it shall be the priest's that sprinkleth the blood of the peace offerings.

15 And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

18 And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

19 And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the LORD, having his uncleanness upon

1 Or, on the flat plate, or, slice.

2 Chap. 15. 3.

him, even that soul shall be cut off from his people.

21 Moreover the soul that shall touch any unclean *thing*, as the uncleanness of man, or any unclean beast, or any abominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the LORD, even that soul shall be cut off from his people.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, <sup>3</sup>Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the 'beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it shall be cut off from his people.

26 'Moreover ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings.

30 His own hands shall bring the offerings of the LORD made by fire, the fat with the

breast, it shall he bring, that the 'breast may be waved *for* a wave offering before the LORD.

31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

32 And the right shoulder shall ye give unto the priest *for* an heave offering of the sacrifices of your peace offerings.

33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for *his* part.

34 For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

35 ¶ This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office;

36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, *by* a statute for ever throughout their generations.

37 This *is the law* of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings;

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

<sup>3</sup> Chap. 3. 17.

<sup>4</sup> Heb. *carcase*.

<sup>5</sup> Gen. 9. 4. Chap. 3. 17, and 17. 14.

<sup>6</sup> Exod. 29. 24.

• Verses 15-17. '*Eaten the same day that it was offered.*'—We here see that the flesh of some sacrifices was to be eaten on the day of offering; in some cases, however, what remained might be eaten on the next day, but nothing was to be kept for use till the third day—whatever then remained was to be consumed by fire. As the people of the East generally eat their meat the same day on which it is killed, and almost never later than the second day, we are inclined to concur in the view of Harmer (*Observations*, i. 457), that this regulation was intended to preclude any attempt to preserve the meat, by potting or otherwise, so that it might be taken to different parts of the country, and used superstitiously, perhaps, as peculiarly holy food, or applied in some way inconsistent with the intention of the law. That intention was, that what became the offerer's share of the sacrifice he had presented, he should eat cheerfully before the Lord with his friends, and that the poor and destitute should partake in the benefit. This object was ensured by the regulation which precluded the meat from being kept beyond the second day.

23. '*Ye shall eat no manner of fat,*' etc.—This is a very remarkable law; but it is not to be understood as an inter-

diction of all fat, but only of such properly fat pieces as were offered on the altar in certain sacrifices, and which, in consequence of that appropriation, became too sacred for common food, even in animals that had not been sacrificed. The parts of which this law interdicted the use were: the fat with which the intestines are covered, that is, the *omentum* or caul; all the fat upon the intestines (*mesenterium*); the fat of the kidneys; and the fat tail of a particular species of sheep. It is even uncertain whether these parts were allowed for other purposes than food: for in v. 24, the fat of beasts that died of themselves, or were torn by wild beasts, is allowed for such other purposes; and the omission of a similar allowance for cattle that died under the knife, seems to imply that none was made. Independently of their consecration to the altar, it is not difficult to discover other reasons which may have operated in causing this remarkable interdiction of employing those parts of animals which are of so much use to us for culinary and other purposes. In the opinion of Michaelis, it was one of the great objects of some of the laws of Moses to change the character of the Israelites from that of a nomadic and pastoral, to that of a settled agricultural

people. Accordingly, there are a number of regulations, the combined operation of which rendered such a change almost compulsory. The present is one of those which tended to wean them from that entire dependence upon their flocks, which is usual among nomade people; and to introduce new wants, which only agriculture could supply. The present law, in particular, appears to be one of several, which seem directed to oblige them to the cultivation of the excellent olives of Palestine, the country which they were destined to occupy. Being here debarred the employment of such fat, and being apparently, on the other hand, precluded the use of butter (see note on Deut. xiv. 21), no resource remained for them but to cultivate and employ its oil, which in fact they did to a great extent, after they were settled in the Promised Land. Whether this view be correct or not, the tendency of such a law to prevent their falling back on nomade habits, can hardly be questioned. It was adapted to their condition in Palestine: but since their dispersion they have felt the interdiction of fat and (as they understand) of butter, in cooking, as one of the peculiar evils of their state, and have been driven so to expound their law as to allow themselves the use of goose fat as a substitute.

There are, however, other reasons which may also have had some effect in inducing this prohibition. Geddes, who regards it as a medicinal precept, quotes the MS. note of Mr. Street, who says, truly: 'Bilious disorders are very frequent in hot countries; the eating of fat meat is a great

encouragement and excitement to them. The fat of the large tail of the Eastern sheep is reckoned a luxurious delicacy; but I am told, by one who has eaten of it, that it is not wholesome.' Geddes himself adds: 'To this I can bear personal testimony: one ounce of fat, taken at any time, would go near to kill me: and I am convinced that most of bilious and many other bodily disorders are owing to the use of fat meats.' Besides this, the eating of the fat pieces in question, and the use of fat in the preparation of food, is highly injurious to persons particularly subject to cutaneous disorders, as the Israelites are thought to have been. To this we may add, that, as it was an object of many laws to discourage any friendly intercourse between the Israelites and the idolatrous nations, nothing could be better calculated than the present and other dietetic regulations to prevent them from joining in the festivities and social entertainments of their heathen neighbours.

38. 'Oblations.'—The word קִרְבָּנִים *korbanim*, is a general name for all sorts of offerings or oblations to God. The root of the word is in the verb קָרַב *karab*, 'to approach or bring near;' and the term therefore denotes any thing brought nigh to be offered or dedicated to the Lord, to whom also the offerer himself was, as it were, brought nigh, having access in the way appointed by the law. The comprehensive term is thus very appropriately introduced here, at the conclusion of the account of the different offerings and sacrifices.

## CHAPTER VIII.

1 *Moses consecrateth Aaron and his sons.* 14 *Their sin offering.* 18 *Their burnt offering.* 22 *The ram of consecration.* 31 *The place and time of their consecration.*

AND the LORD spake unto Moses, saying,

2 Take Aaron and his sons with him, and 'the garments, and 'the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, 'This is the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his sons, and washed them with water.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

8 And he put the breastplate upon him: also he 'put in the breastplate the Urim and the Thummim.

9 And he put the mitre upon his head; also upon the mitre, *even* upon his forehead,

did he put the golden plate, the holy crown; as the LORD 'commanded Moses.

10 And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12 And he 'poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and 'put bonnets upon them; as the LORD commanded Moses.

14 ¶ 'And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.

15 And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned it upon the altar.

17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire with-

<sup>1</sup> Exod. 28. 2. 4.

<sup>2</sup> Exod. 30. 24.

<sup>3</sup> Exod. 29. 4.

<sup>4</sup> Exod. 28. 30.

<sup>5</sup> Exod. 28. 37, &c.

<sup>6</sup> Psal. 133. 2. Eccles. 45. 15.

<sup>7</sup> Heb. bound.

<sup>8</sup> Exod. 29. 1.

out the camp; as the LORD <sup>9</sup>commanded Moses.

18 ¶ And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it*; and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: *it was* a burnt sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; as the LORD commanded Moses.

22 ¶ And <sup>10</sup>he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew *it*; and Moses took of the blood of *it*, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27 And he put all <sup>11</sup>upon Aaron's hands,

<sup>9</sup> Exod. 29. 14.

<sup>10</sup> Exod. 29. 31.

<sup>11</sup> Exod. 29. 24, &c.

and upon his sons' hands, and waved *them* for a wave offering before the LORD.

28 And Moses took *them* from off their hands, and burnt *them* on the altar upon the burnt offering: *they were* consecrations for a sweet savour: *it is* an offering made by fire unto the LORD.

29 And Moses took the breast, and waved *it* for a wave offering before the LORD: *for* of the ram of consecration *it was* Moses' <sup>12</sup>part; as the LORD commanded Moses.

30 And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

31 ¶ And Moses said unto Aaron and to his sons, Boil the flesh *at* the door of the tabernacle of the congregation: and there <sup>13</sup>eat *it* with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat *it*.

32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for <sup>14</sup>seven days shall he consecrate you.

34 As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

<sup>12</sup> Exod. 29. 26.

<sup>13</sup> Exod. 29. 32.

<sup>14</sup> Exod. 29. 35.

Verse 6. '*Washed them with water.*'—Here the ceremonies of consecration commence with ablutions, and we have seen that the priests were required to bathe their hands and feet whenever they entered the tabernacle. This doubtless was, not merely to ensure physical cleanness, but also to symbolize that spiritual purity with which man should appear before God. The present washing is, however, distinguished from the daily ablution, inasmuch as the whole person seems now to have been washed, but only the hands and feet on common occasions. The idea of the fitness of such a practice is so obvious, that it has been more or less in use in most religious systems. We find, at the heathen temples, lavers of a similar use to this at the tabernacle. The Egyptian priests washed themselves with cold water twice every day, and twice at night; the Greeks had their sprinklings, the Romans their lustrations and lavations; the ancient Christians practised ablution before receiving the sacrament, and also bathed their eyes on

entering a church. The Roman Catholic church retains something of the practice of ablution before, and sometimes after, mass; and Calmet says that the holy-water vessels at the entrance of the churches are in imitation of the laver of the tabernacle. The Oriental Christians have also their solemn washings on particular occasions, such as Good Friday. The practice of ablution was adopted by Mohammed in a very full sense; for his followers are not only obliged to perform their ablutions before they enter a mosque, but before they commence their prayers, wherever offered, which they are required to repeat five times each day. This is certainly the most burdensome system of ablution which ever existed in ancient or modern times. The Hindoos also rejoice in the purifying virtues of their idolized Ganges; and wash also in other waters, because they believe that such will be equally effectual, if, whilst they bathe, they say, 'O Ganges, purify me!' In fact, nothing is, or has been, more common than ablutions in

the worship which different nations render to their gods; and there are few acts connected with their service which are not begun or ended with some rite symbolical of purification. In the religion of classical antiquity, the priest was obliged to prepare himself by ablution for offering sacrifice; for which purpose there was usually water at the entrance of the temple. In very ancient times the priests seem to have previously bathed themselves in some river or stream. But such ablutions were only necessary in sacrifices to the celestial gods, sprinkling being sufficient for the terrestrial and infernal deities. (See Banier's *Mythology of the Ancients*, i. 271.)

We may here observe, that, from the obligation of the priests to wash their feet before entering the tabernacle, and for other reasons, it has been inferred that they officiated with bare feet. It is also observed that, in the enumeration of the articles of the priestly dress, sandals are not mentioned, neither does Josephus in his account speak of them. It is true that Plutarch represents the Hebrew priest as officiating with buskins; but his authority is of the least possible weight on such a subject. We believe, ourselves, that the priests did officiate barefoot; although our conviction does not proceed from the reasons thus stated, but rather from the knowledge that it was in very ancient times, as at present, a common mark of respect in the East to uncover the feet. (See note to Exod. iii. 5.) Even classical heathenism affords instances of this usage. 'Adore and sacrifice with naked feet,' was a maxim of Pythagoras, which he probably brought, with the rest of his philosophy, from the East. The temple of Diana at Crete might not be entered with covered feet; the Roman ladies were obliged to be barefoot in the temple of Vesta; and the suppliants went barefoot to the temple of Jupiter when they prayed for rain. The Mohammedans, and the Asiatic and Abyssinian Christians, invariably take off their shoes before they enter a place of worship, as do the Brahmins of India when they enter their temples. As to the Jews themselves, it is impossible to say, unless by inference, how they proceeded in the tabernacle; but it seems fair to conclude that they did the same as afterwards in the Temple, and that they there officiated barefoot is shewn by the concurrent testimony of various writers. Maimonides says that none were allowed to enter the Temple with shoes, or with unclean feet, or with a staff, or in the dress in which they worked at their respective callings. The Talmud is positive on the same subject, saying that no priest or layman might enter with shoes; but as this regulation, in conjunction with their way of life and the thinness of their official dress, was injurious to the health of the priests, there was a small apartment or closet, called the 'stove' or 'fire-room,' which had a heated floor, on which they might occasionally warm their feet. (See Saurin's *Dissertations*, xlv. and liv.; Calmet's *Commentaire Littéral* on Exod. iii. 5, and xxx. 18, etc.)

12. 'Poured of the anointing oil upon Aaron's head.'—From comparing this verse with v. 30, it is thought that Aaron alone was anointed on the head, his sons being merely sprinkled; or, as we should understand—that Aaron was sprinkled in common with his sons, but that the anointing or pouring out of oil upon his head was an addition peculiar to him. The custom of setting persons apart for particularly dignified or holy offices, by anointing, seems to have originated in the East, and in most cases appears

to have symbolized the effusion of the gifts and graces which they were presumed to receive from heaven to qualify them for distinguished offices. Hence this sacred anointing seems to have been considered as investing with a peculiar sanctity the person on whom it had been conferred. We see this in the reverence with which 'the Lord's anointed' is on all occasions mentioned in Scripture. The persons set apart to their offices by anointing, among the Hebrews, were the priests, kings, prophets; but there is some doubt about the latter, to which we shall have occasion to advert, as well as to the unction of the kings. The precious oil seems to have been more profusely expended on Aaron than in any other application. We learn from Ps. cxxxiii. 2, that being poured on his head, it ran down on his beard and to the collar of his coat (the robe of the ephod)—not to the skirts of his garments, as there translated. The Jewish writers have many fancies about the mode in which the oil was applied, into which we need not enter. If the high-priest was, as some state, fully robed before anointed, the mitre might have been taken off for that ceremony; but others think that the tiara was not put on till after the anointing.

23. 'Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.'—Banier, in his work on the *Mythology of the Ancients*, gives, after Prudentius, a remarkable instance of the personal application of the victim's blood in the ceremonies of consecration. He calls it 'a sort of baptism of blood,' which was thought to convey a spiritual regeneration. It occurs in the Taurobolium, a sacrifice which was offered to Cybele at the consecration of her high-priest, but not wholly confined to that occasion, and which had rites and ceremonies different from all other sacrifices. In order to consecrate the high-priest, a great hole was made, into which he entered, dressed in an unusual manner, wearing a crown of gold, and with a toga of silk tucked up after the Sabine fashion. Above the whole was a sort of floor, the boards of which, not being closely joined, left certain chinks, besides which several holes were bored in the boards themselves. Then they led up to the place a bull (sometimes a ram or goat) crowned with garlands, bearing on his shoulders fillets covered with flowers, and having his forehead gilt. Its throat was cut over the hole, so that the blood fell upon the floor, which, being perforated, allowed it to pass through in a shower upon the priest, who received it eagerly upon his body and clothes. Not content with this, he held back his head to receive it on his cheeks, ears, lips, and nostrils; he even opened his mouth to moisten his tongue with it, and some he swallowed. When all the blood was drained, the victim was removed, and the high-priest came out. The horrible appearance which he presented may well be conceived, but he was received with congratulation; and the people, not daring to approach his person, adored him at a distance, regarding him now as a man quite pure and sanctified.—They who thus received the blood of the Taurobole wore their stained clothes as long as possible, as a sensible evidence of their regeneration. Might it not be to prevent such a practice as this last, that in the sin offering, if any of the victim's blood was sprinkled upon a garment, that garment was directed to be carefully washed in the holy place? Ch. vi. 27.

## CHAPTER IX.

1 The first offerings of Aaron for himself and the people. 8 The sin offering, 12 and the burnt offering for himself. 15 The offerings for the people. 23 Moses and Aaron bless the people. 24 Fire cometh from the Lord upon the altar.

AND it came to pass on the eighth day, that

Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, 'Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord.

3 And unto the children of Israel thou

<sup>1</sup> Exod. 29. 1.



shalt speak, saying, 'Take ye a kid of the goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering;

4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you.

5 And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

6 And Moses said, This is the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin offering, which *was* for himself.

9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses.

11 And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt offering

unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt offering on the altar.

15 ¶ And he brought the people's offering, and took the goat, which *was* the sin offering for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt offering, and offered it according to the *'manner*.

17 And he brought the meat offering, and *'took* an handful thereof, and burnt *it* upon the altar, *'beside* the burnt sacrifice of the morning.

18 He slew also the bullock and the ram *for* a sacrifice of peace offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved *for* a wave offering before the LORD; as Moses commanded.

22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

23 ¶ And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.

24 And *'there* came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, they shouted, and fell on their faces.

\* Or, ordinance.

° Heb. filled his hand out of it.

4 Exod. 29. 39.

5 Gen. 4. 4.

1 Kings 18. 38.

2 Chron. 7. 1.

2 Mar. 2. 10, 11.

Verse 24. '*There came a fire out from before the LORD and consumed upon the altar the burnt offering.*'—Connect this with ch. vi. 13, 'The fire shall ever be burning upon the altar; it shall never go out.'—From this it would appear that the fire upon the brazen altar was in the first instance miraculously kindled, and that the fire thus originating was to be continually kept up. The consumption of the sacrifice by miraculous fire is not peculiar to the present instance: it frequently occurs in the sacred narrative as a token of the Divine favour and acceptance (see the references from this verse); but it is only in this instance that there is any direction about such fires being continually kept up. Some tradition of these facts, or at least of the patriarchal instances, seems to have existed among the ancient heathen, among whom we find that the consumption of the sacrifice by supernatural fire was regarded as a circumstance denoting acceptance and favour.

There is, of course, no instance of this kind that will bear examination as a matter of fact; but the poetical and other allusions to it evince the existence of the feeling, and of the traditions on which it was based.

Nothing is more likely than that Zoroaster, the ancient reformer of the Persian religion, had the instance before us in view, in some of his pretences and regulations. It is well known that the ancient Persians were worshippers of fire; as are, to this day, their descendants in India. This they were before the time of Zoroaster, but not, apparently, on the same grounds on which his doctrine placed that worship. We need not here inquire into the principles of that worship, as we only mention it in order to state that, to connect the greater sanctity with the fire which should burn and be revered upon their altars, he professed to furnish them with fire from heaven. But this was not by an open and sensible miracle like the one before us. Like

Mohammed, he pretended to have been in heaven, where God spoke to him from the midst of a great and bright fire, part of which he brought away with him, and placed it on the altar of the first fire-temple which he erected (at Xix, in Media), whence it was propagated to other altars. Even the Hindoos, although they are not worshippers of fire, are particularly careful about the origin of the fires which they use for sacred purposes. That which is used in the great sacrifice of *Yagam* must be taken from the fire of some previous offering of the same kind, or procured afresh by rubbing together two pieces of wood: any other would amount to what is called 'strange fire' in the ensuing chapter. This sacrifice seems to be a very expensive free-will offering—believed to be effectual in procuring the offerers the fruition of their desires. They reserve a portion of the fire, and carefully keep it up all their lives, with a view to its being employed to light their funeral pile (Roberts's *Illustrations*, p. 84). In the same way, the *Sagnicas*, when they enter on their sacerdotal office, kindle, with two pieces of hard wood, a fire which they keep lighted through their lives, for their nuptial ceremony, the performance of solemn sacrifices, the obsequies of their ancestors, and their own funeral pile (*Asiatic Researches*, ii. 60).

With respect to the command, that the sacred fire on the altar of burnt offerings should never go out, it has seemed doubtful to many whether this injunction was put in execution in the wilderness, during the marches of the Israelites from one place to another. If they did not preserve the fire during their pilgrimage, they could not afterwards, because we read of no new supply of miraculous fire until the dedication of Solomon's temple, when the fire descended upon the new altar of burnt offerings. Whether the fire, if it still existed, on the tabernacle altar, was then transferred to the new altar, or else extinguished, we cannot learn; but it is on all hands allowed that the miraculous fire was kept up on the temple altar until the time of Manasseh, as some say, but as others, with more probability, state, till the destruction of the temple by the Chaldeans. It was not restored by miracle to the second

temple, where they had only common fire: and this is numbered among the circumstances in which this temple was inferior to that of Solomon.

The Jews believe that the fire was maintained on the altar during the forty years' wanderings: and the Jewish tradition, as stated by Maimonides, is, that there were *three* fires on the altar—one for burnt offerings, another to supply fire for the incense offerings, and a third kept always burning, in compliance with the law. It would therefore seem that, in this view, two of the fires were allowed to go out when not wanted, and were rekindled, when required, from the perpetual fire. As the altar in its removals was to be covered with a purple cloth and the ashes taken out (Num. iv. 13), the sacred fire must then have been conveyed in a separate receptacle. (See the fifth note on Exod. xxvii. 3.) With regard to the fire on the temple-altar, the rabbins tell us that great care was taken that no wood but that which was reputed clean should be employed for fuel; and it was all carefully barked and examined before it was laid on. The fire also was never to be blown upon, either with bellows or with the breath of man. These regulations are so similar to those of Zoroaster, as to strengthen the opinion of his being thoroughly conversant with the usages of the Hebrews. He strictly enjoined that the fire which he pretended to have brought from heaven should be carefully kept up, that barked wood only should be used for fuel, and that it should be revived only by the blasts of the open air, or by oil being poured upon it. It was death to cast upon it any unclean thing, or to blow it with bellows or with the breath, by which it would be polluted; and, for this reason, the priests themselves, although they watched the fire day and night, never approached it but with a cloth over their mouths, that they might not breathe thereon. The history, true or false, of the preservation of this fire after the Mohammedan conquest, under circumstances of concealment and difficulty, is very interesting. The modern Parsees of India believe that it was ultimately conveyed to that country, and consequently that they still possess the sacred fire which Zoroaster brought from heaven.

## CHAPTER X.

1 *Nadab and Abihu, for offering of strange fire, are burnt by fire.* 6 *Aaron and his sons are forbidden to mourn for them.* 8 *The priests are forbidden wine when they are to go into the tabernacle.* 12 *The law of eating the holy things.* 16 *Aaron's excuse for transgressing thereof.*

AND 'Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

2 And there went out fire from the LORD, and devoured them, and they died before the LORD.

3 Then Moses said unto Aaron, *This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified.* And Aaron held his peace.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 ¶ And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron, saying,

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations:

10 And that ye may put difference between holy and unholy, and between unclean and clean;

11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy:

13 And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

14 And 'the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace offerings of the children of Israel.

15 The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave *it for* a wave offering before the LORD; and it shall be thine, and

thy sons' with thee, by a statute for ever; as the LORD hath commanded.

16 ¶ And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were left alive*, saying,

17 Wherefore have ye not eaten the sin offering in the holy place, seeing it *is* most holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, the blood of it was not brought in within the holy *place*: ye should indeed have eaten it in the holy *place*, <sup>2</sup>as I commanded.

19 And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and *if* I had eaten the sin offering to day, should it have been accepted in the sight of the LORD?

20 And when Moses heard *that*, he was content.

<sup>2</sup> Exod. 29. 24.

<sup>3</sup> Chap. 6. 26.

Verse 1. '*Nadab and Abihu . . . offered strange fire before the LORD.*'—From the interdiction of wine and strong drink which immediately succeeds this awful event, it has been inferred that a too free indulgence in wine led them to the act of disobedience and rashness for which Nadab and Abihu were thus awfully punished. This, however, is no more than a conjecture. As to the crime itself, some think that it consisted in an unauthorized attempt to enter the most holy place, which the high-priest alone was allowed to enter, and that only once in the year. This would also involve an attempted encroachment on the peculiar prerogatives of the high-priest. We confess, however, that their offence does not seem to us so difficult to discover as these conjectures suppose. The text says that 'they offered strange fire before the Lord, which he commanded them not.' This seems clear enough, when we recollect that the statements in the preceding chapter concerning the fire miraculously kindled on the altar, which was to be continually kept up on the altar of burnt offering, and from which the fire was to be taken to burn the incense offered morning and evening on the golden altar. By 'strange fire,' therefore, we are to understand, probably, common fire, not from the brazen altar, and therefore not that which had in its origin been miraculously kindled and appropriated to the service of the altars. That they had no right to offer incense at all, as some Rabbins and modern critics suppose, there seems reason to doubt; indeed, that the censers are said to be '*their censers*,' seems to imply that it was part of their duty to offer incense. In this case, their crime was that they performed their duty in an irregular and negligent manner. (See Saurin's *Dissertations*, No. lvi.) We incline to prefer this interpretation; but Scheltinga and others advocate the opinion, that the fire itself was properly taken from the altar of burnt offerings, but that the incense was applied to the fire in another manner than God had ordained. They ground this opinion chiefly on the fact that Moses calls it simply 'fire' as put into the censers, and does not call it 'strange fire' till after the incense has been introduced. It has also been asked where these unhappy men got the fire, if it was not from the altar? The Targum of

Jonathan answers, with great probability, that they obtained it from the fires at which the priests' portion of the sacrifices was dressed for food in the court of the tabernacle. Strange or common fire was, in much the same way, rigidly interdicted by the religion of Zoroaster, which declared it a crime punishable with death to kindle fire on the altar of any newly-erected temple, or to rekindle it on any altar when it had been by accident extinguished, except with fire obtained either from some other temple, or from the sun.

2. '*Fire from the LORD . . . devoured them.*'—'Slew them' would have been more accurate, as it seems, from v. 5, that their bodies were not reduced to ashes, nor even their vestments consumed. Whence the fire proceeded does not appear. Some think it came from their own censers: but the expression 'from the Lord,' would seem either to imply that it issued immediately from the air, or from the most holy place, where the Lord's presence dwelt between the cherubim. The effect, as described, resembles that of lightning, which destroys without injuring the clothes or leaving any marks of violence on the bodies of the slain. It is said that the Jews, from this precedent, derived their practice of strangling or suffocating those that were condemned to be burned, without reducing them to ashes.

3. '*And Aaron held his peace.*'—The reader will not fail to remark the emphasis and effect of this beautiful abruptness. It implies, that however strongly he may have felt this awful event as a father, he indulged no lamentation or complaint, but submitted in silence to the judgment of God upon those very sons who had before been peculiarly honoured with the Divine favour; they alone of all his sons having been with him and Moses and the seventy elders on the mount (Exod. xxiv. 9), and had seen there the symbols of the Divine presence, and heard, under the most awful circumstances, the delivery of those ordinances which it was death to break, and for breaking which they had died. This made their presumption or neglect the more criminal. We may safely claim for the conduct of their afflicted father on this occasion as large a measure of praise as writers have liberally given to instances of resignation to calamity, similar, but certainly not more cou-

spicuous. Indeed, from the instances quoted, it would seem as if the ancient heathen expected priests and others, when engaged in sacrifices, to remain unmoved by any intelligence concerning their private calamities. They relate that Minos heard of the death of his son while occupied in a sacrifice; but although he took off his crown, and commanded the music to cease, he continued the sacrifice he had commenced. Xenophon, while offering a sacrifice, heard that his eldest son had been killed in the battle of Mantinea; upon this he put off his mitre until he should learn how his son had died, and when he knew that he had died bravely and victorious, he replaced it on his head, and continued the sacrifice. Many similar illustrations might be adduced; but we have the rather selected these, as they also contribute to illustrate the direction in v. 6: 'Uncover not your heads.'

6. 'Uncover not your heads.'—Some explain this in reference to the hair, which the Israelites were sometimes accustomed to shave in times of mourning. But we concur with the Septuagint, and the great majority of commentators, in believing that the mitre or turban was intended. This was also worn by the priests while officiating. The heathen priests and sacrificers also had their heads covered; and as we gather from the instances in the preceding note, that it was among them a mark of affliction for such a person to take off the covering of the head, we may infer that this was forbidden to the Hebrew priests as a well-known and common act of priestly mourning.

— 'Neither rend your clothes.'—Calmet, in his *Commentaire Littéral*, thinks that this command is restricted to the sacerdotal vestments of the priests; and it is certainly possible that the interdiction of the outward indication of mourning was limited to the time in which the priests were engaged in their official duties and wore their ceremonial habits. At other times they dressed like the rest of their countrymen; and the Talmud says, that a priest was only accounted a priest while he wore the sacred vestments, and that beyond the precincts of the temple (or tabernacle) he was considered only as a layman. This, of

course, can only apply to the secondary priests, and it seems doubtful how far it applies even to them. It is, however, certain that the priests wore the common dress on ordinary occasions; and that they were not forbidden to rend it, is rendered probable from the fact that the high-priest Caiaphas rent his clothes when he heard the alleged blasphemy of Jesus Christ. This, however, was not an act of mourning, which only it seems the intention of the text to forbid. We do not suppose that the priests were allowed to rend the sacred vestments on any occasion; but whether they might not exhibit an act of mourning, when not engaged in their official duties, it is difficult to determine. Rending the clothes was a common and very ancient mode of expressing grief, indignation, or concern, and as such is frequently mentioned in the Scriptures. The earliest instances are those of Reuben on finding the pit empty in which he had expected to discover Joseph; and of Jacob, who also rent his clothes when he heard of Joseph's death. It is said that the upper garment only was rent for a brother, sister, son, daughter, or wife, but all the garments for a father or mother. Maimonides says that the rents were not stitched up again till after thirty days, and were never sewed up well. There is no law which enjoins the Jews to rend their clothes; yet in general they so far think it requisite to comply with this old custom as to make a slight rent for the sake of form.

9. 'Do not drink wine nor strong drink.'—Setting aside the detailed explanations of the Rabbins, this seems to mean that the priests were not to drink wine, or any other intoxicating liquor, on the days of their ministration, until after their service in the tabernacle for the current day had terminated. A regulation like this was in force among the Egyptian priests. The Carthaginians (and probably their ancestors the Phœnicians) had a similar law for their magistrates, who, during their year of office, and the judges and governors, while in actual employment, were not allowed so much as to taste wine. 'Strong drinks' undoubtedly include all intoxicating drinks other than wine.

## CHAPTER XI.

1 What beasts may, 4 and what may not be eaten.  
9 What fishes. 13 What fowls. 29 The creeping things which are unclean.

AND the LORD spake unto Moses and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, 'These are the beasts which ye shall eat among all the beasts that are on the earth.

3 Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you.

9 ¶ These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you:

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.

12 Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you.

13 ¶ And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean: *whosoever* toucheth the carcase of them shall be unclean until the even.

25 And *whosoever* beareth *ought* of the carcase of them shall wash his clothes, and be unclean until the even.

26 *The carcases* of every beast which divideth the hoof, and *is not* clovenfooted, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: *whoso* toucheth their carcase shall be unclean until the even.

28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

29 ¶ These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These *are* unclean to you among all that creep: *whosoever* doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein

*any* work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and *ye* shall break it.

34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing* whereupon *any* part of their carcase falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for they are* unclean, and shall be unclean unto you.

36 Nevertheless a fountain or pit, *wherein there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

37 And if *any* part of their carcase fall upon any sowing seed which is to be sown, it *shall be* clean.

38 But if *any* water be put upon the seed, and *any* part of their carcase fall thereon, it *shall be* unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.

40 And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever *hath* more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

43 Ye shall not make your *selves* abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For *I am* the LORD your God: ye shall therefore sanctify yourselves, and *ye* shall be holy; for *I am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For *I am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for *I am* holy.

46 This *is* the law of the beasts, and of the fowl, and of every living creature that moveth

<sup>1</sup> Chap. 6. 28.

<sup>4</sup> Heb. *a gathering together of waters.*

<sup>5</sup> Heb. *doth multiply feet.*

<sup>6</sup> Heb. *sou's.*

<sup>7</sup> Chap. 19. 2, and 10. 7. 1 Pet. 1. 15.

in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the un-

clean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

Verse 2. '*These are the beasts which ye shall eat.*'—The principal design of the dietetical regulations embodied in this chapter, as well as of many other of the laws of Moses, was to oblige the Israelites to continue, as far as possible, a distinct people in Palestine, without spreading into other countries, or having much intercourse with their inhabitants. This object explains many directions which otherwise it would be difficult to understand. And the ulterior intention of this doubtless was to prevent them from being infected by that idolatry into which all the neighbouring nations were plunged, as well as to preserve them from the degrading vices to which the idolaters of Palestine were eminently addicted, as we learn not only from the Scriptures, but from the authority of the classical writers. Now, in attaining this object, a distinction of meats must be felt to have been of the highest importance. 'Intimate friendships,' says Michaelis, 'are in most cases formed at table; and with the man with whom I can neither eat nor drink, let our intercourse in business be what it may, I shall seldom become so familiar as with him whose guest I am, and he mine. If we have, besides, from education, an abhorrence of the food which others eat, this forms a new obstacle to closer intimacy.' The truth of this observation must be obvious to every person acquainted with the East, where, on account of the natives regarding as unclean many articles of food and modes of preparation in which Europeans indulge, travellers or residents find it impossible to associate intimately with conscientious Mohammedans or Hindoos. Nothing more effectual could be devised to keep one people distinct from another. It causes the difference between them to be ever present to the mind, touching, as it does, upon so many points of social and every day contact; and it is therefore far more efficient in its results, as a rule of distinction, than any difference in doctrine, worship, or morals, which men could entertain. While the writer of this note was in Asia, he had almost daily occasion to be convinced of the incalculable efficacy of such distinctions in keeping men apart from strangers. A Mohammedan, for instance, might be kind, liberal, indulgent; but the recurrence of a meal, or of any eating, threw him back upon his own distinctive practices and habits, reminding him that you were an unclean person from your habits of indulgence in foods and drinks forbidden to him, and that his own purity was endangered by communication with you. Your own perception of this feeling in him, is not to you less painful and more discouraging to intercourse, than its existence is to him who entertains it. It is a mutual repulsion continually operating; and its effect may be estimated from the fact, that no nation, in which a distinction of meats was rigidly enforced as a part of a religious system, has ever changed its religion. Oriental legislators have been generally aware of the effect of such regulations; and hence through most parts of Asia we find a religious distinction of meats in very active operation, and so arranged as to prevent social intercourse with people of a different faith. In the chapter before us it is not difficult to discover that the Israelites, in attending to its injunctions, must have been precluded from social intercourse with any of their neighbours. As to the Egyptians, they had themselves a system of national laws on this point, which restrained them from intercourse with strangers. They could not eat with the Israelites even in the time of Jacob. Some of the animals which the Israelites were allowed to eat were never slaughtered by the Egyptians, being sacred to some god; while, on the other hand, the Israelites were interdicted some animals which the Egyptians ate freely. Then as to the Canaanites or Phœnicians, they seem to have eaten not only those meats prohibited by Moses, which we usually eat; but also others, of which the flesh of dogs was one. With regard

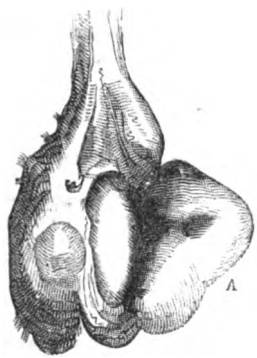
to the Arabs, they were nearly related to the Israelites, and their practices were less corrupt than those of the Egyptians and Canaanites, whence the difference of food is not so strongly marked; but still it was quite enough to hinder the intimacy of the two nations. The camel not only constitutes the principal wealth of the Arabs, but its flesh is a principal animal food; besides which they eat the hare, and the *jerboa*—all these are forbidden in this chapter, the last under the name of 'mouse.' If even at this distance of time we can discover such differences between the diet of the Hebrews and that of their neighbours, we may easily conceive that a more intimate acquaintance with the diet of the latter would exhibit more important and numerous distinctions.

Those which we have stated are doubtless the principal reasons for the minute distinctions of food enforced in this chapter, as indeed seems to be expressly intimated in *re.* 43-45. But there is every probability that dietetical considerations also had their due weight, although we are not to consider such considerations as influencing *all* the prohibitions relative to unclean beasts. Such considerations are sufficiently obvious, however, in some of the interdictions, such, for instance, as that of pork, in *v.* 7 (see the note thereon): and we feel satisfied that a minute investigation would show that the nutriment afforded by the flesh of many of the interdicted animals is less wholesome and tends more to the production of scrofulous and scorbutic disorders, than that of any included in the list of permitted food. To this some have added moral reasons for the laws in question, ascribing to the eating of certain animals a specific influence on the moral temperament. That such an influence may to some degree and in certain forms be exhibited, need not be denied; but it will still remain doubtful whether such influence of particular kinds of food can ever be of so much importance, as alone to furnish a reason for legislative interference.

3. '*Whatsoever parteth the hoof;*' etc.—Here we have a specific allusion to that order of the mammalia which are called the *Ruminantia*, as embracing all those animals that chew the cud, and have the foot divided into two principal toes, whereof the nails are developed in an extraordinary manner, and form what is commonly known by the name of a hoof. Their stomach is divided into four distinct sacs or portions, and they subsist entirely upon vegetables; hence they are in a peculiar manner suited for the purpose recommended both by prescription and use. All beasts that had neither, or wanted one, of the distinguishing marks in question, are declared unclean. The reader will not fail to observe that the beautifully simple and scientific division of quadrupeds here stated on Divine authority at so early a period, is one which has never yet, after all the improvements in natural history, become obsolete; but, on the contrary, is one which the greatest masters of the science have continued to consider useful.

4. '*The camel, because he cheweth the cud, but divideth not the hoof;*'—Michaelis justly remarks, that in the case of certain quadrupeds a doubt may arise, whether they do fully divide the hoof, or ruminate. 'In such cases,' he says, 'to prevent difficulties, a legislator must authoritatively decide; by which I do not mean that he should prescribe to naturalists what their belief should be, but only to determine, for the sake of expounders or judges of the law, what animals are to be regarded as ruminating, or parting the hoof.' This doubt arises in the case of the camel, which does ruminate, and does in some sort divide the hoof—that is, the foot is divided into two toes, which are very distinctly marked above, but underneath the division is limited to the anterior portion of the foot, the toes being cushioned upon and confined by the elastic pad upon which the camel goes. This peculiar conformation of the foot





INSIDE OF A CAMEL'S FOOT.—A, is the cushion on which the animal treads, shewn as lifted out of its bed.

renders the division incomplete, and Moses, for the purposes of the law, therefore decides that it divides not the hoof. Under this nicely balanced state of the question it has been conjectured that the determination against the use of the camel for food was made with the view of protecting the life of a labouring animal—a beast of burden. But the camel was but little in use as such among the Jews: and on the same ground the life of the ox would equally have required protection; for that was, far more than the camel, a labouring animal among the Hebrews. It seems more likely that the intention of this law was that of keeping the Israelites distinct from the other descendants of Abraham, with whom their connection and coincidence in manners were otherwise so close. That it actually had this effect appears from an anecdote related by Theophanes, who (*sub Ann.* 622) relates that when Mohammed appeared under so many imposing circumstances, many of the Jews in Arabia were disposed to recognise him as the Messiah, and, accordingly, adopted the religion which he taught. But, after a while, they became much offended by his eating of camel's flesh, which was forbidden by the Mosaic law. On this the author of the 'History of the Dispersion of the Jews,' in the *Universal History* (xiii. 210), remarks: 'It seems somewhat surprising that they, who scrupled not to abandon their old law for this new one, should be so squeamish at Mohammed's transgressing it in so inconsiderable a point; though it is not strange to meet with such contrasts among mankind, especially among the Jews. The interdiction of the camel, and, of course, its milk, was thus well calculated to prevent them from entertaining any desire to continue in Arabia, or from again devoting themselves to the favourite occupation of nomade herdsmen, from which it was obviously the intention of many of the laws to wean them. In Arabia, a people would be in a very uncomfortable condition who could neither eat the flesh of the camel nor drink its milk. Of the constant use of its milk by the Arabs we have already spoken; and if we wanted a medical reason for its interdiction, it might be found in the fact that to its constant use is attributed the obstructions and indurations of the stomach, which form one of the most common complaints of the Arabs. They rarely kill the camel or any other animal for ordinary food; but when a camel happens to be lamed in a caravan it is killed, and a general feast is made on its flesh. Camels are also killed on great festival occasions, and sometimes to give a large entertainment in honour of a distinguished guest. Sometimes also a man vows to sacrifice a camel if he obtain this or that blessing, as, for instance, if his mare brings forth a female; and in that case he slaughters the animal, and feasts his friends on the flesh. Burckhardt (*Notes on the Bedouins*) mentions the rather remarkable fact, that the Arabs know no remedy against the three most dangerous diseases to which camels are subject; but they believe that the Jews in their sacred books have remedies mentioned, which they withhold through hatred and malice. The flesh of the camel is coarse-grained, but is rather juicy and

palatable when the animal is young and not poorly fed. It is inferior to good beef, although, when the present writer first ate it, he mistook it for coarse beef; but it is at least equal, if not superior, to horse-flesh.

5. 'Coney.'—The original is *šaphan*; and the particulars stated of it in the texts where its name occurs shew that it could hardly have been the 'coney,' or rabbit, which, indeed, is an animal not found in Syria or Palestine. The other places where the *šaphan* is named are Deut. xiv. 7; Ps. civ. 18; Prov. xxx. 26. Bruce seems to have been the first to point out that it was probably the *Ushkoko*, or *Ganam Israil*, the *Wabber* of the Arabs,



SYRIAN HYRAX.

and in scientific zoology one of the small genus *Hyrax*, distinguished by the specific name of Syrian (*Hyrax Syriacus*). Externally the Hyrax is somewhat of the size, form, and brownish colour of the rabbit; and although it has short round ears, it is sufficiently like for inexact observers to mistake the one for the other. Its internal structure, however, as well as its whole osteology, represents that of a rhinoceros in miniature, and has no appearance of the complicated fourfold stomachs of ruminating animals; and therefore the hyrax is not a ruminant; neither is it a rodent, like the hare and rabbit, as it wants the peculiar incisor teeth calculated for nibbling, which distinguishes that genus of animals; but it is in some respects an anomalous creature, nearly allied to the great *Pachydermata* of systematic zoology. This being the case, Col. Hamilton Smith suggests: 'It may be that the peculiar structure of their anterior teeth is convenient for stripping off the seeds of grapes and tritica, and that these in part retained in the mouth cause a practice of working the jaws, which to common observers may appear to be chewing the cud.' There must certainly be something to produce that appearance, or it cannot be correct to regard it as the *Shaphan* of Scripture. The intention of the law is to confine the Israelites to the use for food of such ruminating animals as completely divide the hoof. One of the two signs will not do; both must exist, and both must be perfect. Thus the camel, although it ruminates, yet as it does not completely divide the hoof, is excluded; and thus the swine, although it completely divides the hoof, but does not ruminate, is also interdicted. So there are certain animals which do not ruminate, although from the motion of their jaws they seem to do so, and are popularly regarded as ruminating creatures. These it was necessary to exclude, not by teaching natural history, and by instructing the people how to distinguish scientifically between those that chew the cud and those that only seem to do so, but to give some easy and popular rule which should be universally appli-

cable in such cases; and the rule given was that no animal popularly held to ruminant should be regarded as fit for food unless it were cloven-footed. And this rule was most effectual for its intended purpose, because all real ruminants are cloven-footed, although all cloven-footed animals are not ruminants. This seems the obvious explanation of the sense in which the Shaphan is assumed to be a ruminating animal; and under that view we may admit it to have been the hyrax, which is *not* a ruminating animal, although we cannot regard the point as entirely established; and we should have held that fact a sufficient ground for its rejection, were it not for the consideration that the difficulty thereby avoided would recur in the next verse, where the hare, the identity of which is beyond dispute, is in like manner described, in conformity with common opinion, as a ruminant, which it certainly is not. The hyrax is of clumsier structure than the rabbit, without tail, having long bristly hairs scattered over the general fur; the feet are naked below, and all the nails are flat and rounded, save those on each inner toe of the hind feet, which are long and awl-shaped; therefore it cannot dig, but is framed to reside not like rabbits in burrows, but in the clefts of the rocks—a characteristic indicated in Ps. civ. 18. Such of the animal's habits as illustrate Prov. xxx. 26, are noticed under that text.

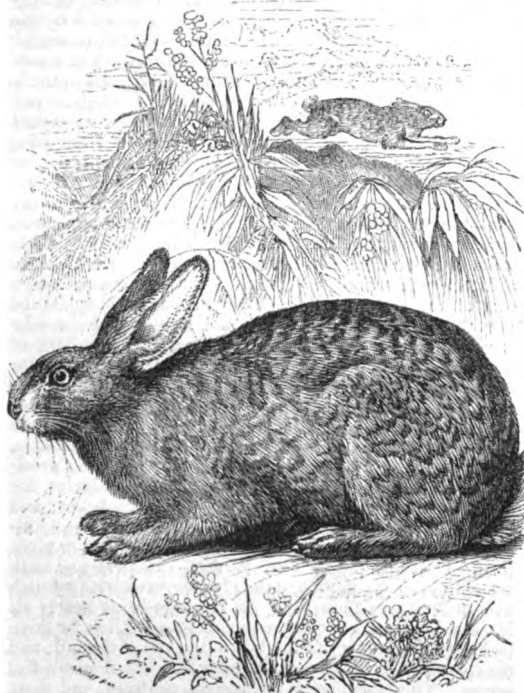
6. 'Hare.'—The original word is אֶרְנֵבֶת *arnebeth*; and that it denotes the hare is one of the best established facts in the zoology of Scripture. Not only has the animal a name which is essentially the same as the Hebrew in all the Syro-Arabian languages, but the Jews themselves have from ancient times understood the prohibition as applying to the hare, which they accordingly abstained from eating. This animal being highly prized by the Greeks and Romans, they could not but notice the abstinence of the Jews from it as a singular circumstance (Martial, xiii. 87; Plutarch, *Symposium*, ix. 3). The considerations which have been produced in the preceding note therefore apply with peculiar force in the present instance; for it is manifest that the animal is said to chew the cud entirely with reference to that action of the jaws which cursory ob-

servers might take for the process of rumination. The hare belongs to the order of rodentia, or gnawers; and, in common with porcupines, squirrels, beavers, and rats, it has incisor teeth set like chisels, and adapted to cutting, gnawing, and nibbling. The stomach of the rodents is single, and except when they may masticate some small portion of food received in the hollow of the cheek, is more that of the lips; when in a state of repose, the animals are engaged in working the incisor teeth upon each other. 'This practice,' writes Col. Hamilton Smith, 'is a necessary condition of existence; for the friction keeps them fit for the purpose of nibbling, and prevents their growing beyond their proper length. It is a provision of nature in the whole order of rodents, that if by any accident the four cutting teeth be rendered inefficient, by not closing upon each other at the exact line of contact, they grow rapidly beyond serviceable use, and impede feeding till the animal perishes from want. As hares do not subsist on hard substances, like most of the genera of the order, but on tender shoots and grasses, they have more cause, and therefore a more constant craving, to abrade their teeth; and this they do in a manner which, combined with a slight trituration of the occasional contents of the cheeks, even modern writers, not zoologists, have mistaken for real rumination.'

There are two species of hare which must have been known to the Jews, both figured in Hemprich and Ehrenberg's great work the *Symbolæ Physicæ*, from which our engraving is copied. The Syrian hare (*Lepus Syriacus*) is nearly equal in size to the common European hare, having the fur ochry buff; the other, the Sinai hare (*Lepus Sinaiticus*), or hare of the desert, is smaller, and of a brownish colour. They reside in the localities indicated by their names, and are chiefly distinguished from the common hare by greater length of ears, and by a black tail with white fringe.

The use of the hare for food is not forbidden to Mohammedans in their Koran, and is distinctly allowed, by the example of Mohammed himself, in the *Mischat-ul-Masabih*; but the Moslem doctors have classed its flesh among meats which, although not legally forbidden, are abominable. Dr. Russell, who does not seem to be aware of this fact, in his *Natural History of Aleppo*, attributes the abstinence of the Turks from the hare merely to dislike. It is, however, remarkable that the Bedouin Arabs, the Eelauts of Persia, and other Mohammedan nomades, who in general pay little attention to religion, pursue hares with great eagerness, and eat them openly without the least scruple. The animals are found in considerable numbers in the deserts of Western Asia, which these nomades inhabit, or through which they frequently pass. They are usually dressed entire without any preparation; being baked in a hole dug in the ground for the purpose; and, thus cooked, are much relished by all nomades.

7. 'The swine.'—The prohibition of the hog is by no means peculiar to the Hebrews. All their neighbours, the Egyptians, the Arabs, and the Phœnicians, concurred in disliking the hog, and interdicting its use. Herodotus is very particular in his information as to the estimation in which the hog was held by the first of these nations. We have already mentioned that, on account of their reputed sanctity, the Egyptians abstained from different animals in different parts of the kingdom. But they all concurred in abstaining from the cow, which was universally sacred. The only other animal which the Egyptians in general refrained from using was the hog, which they regarded as unclean. If an Egyptian happened, in passing, to touch a hog, he immediately hastened to the river to wash himself. Swineherds, though native Egyptians, were not allowed to enter the temples; and as no one would form a connection by marriage with them, they were obliged to intermarry exclusively among themselves. Yet the Egyptians sacrificed the hog to Luna and Bacchus, when the moon was at the full, and afterwards feasted on the flesh, which they would have disdained on any other occasion. The historian adds: 'Why they abhor offerings of swine in their other festivals, and in this should sacrifice them, is indeed explained by the Egyptians; but although I know the



SYRIAN HARE.

reason assigned, I think it not fit to be mentioned' (*Esterpe*, ii. 94). The Egyptians, then, did sometimes eat pork; and we hence see that Moses, by directing a total abstinence, precluded one of the acts of idolatry to which the Egyptians were addicted. But the principal reason for interdicting swine's flesh was probably dietetical. It was a remark made by the ancient physicians, and confirmed by the modern, that persons who indulged in pork were peculiarly liable to leprosy and other cutaneous disorders. Michaelis observes on this subject: 'Whoever is afflicted with any cutaneous diseases must carefully abstain from swine's flesh if he wishes to recover. It has likewise been long ago observed, that the eating of swine's flesh produces a peculiar susceptibility of itchy disorders. Now, in the whole tract of country in which Palestine lies, something more to the south, and something more to the north, the leprosy is an endemic disease: in Egypt it is peculiarly common; and the Israelites left that country so far infected with it that Moses was obliged to make many regulations on the subject, that the contagion might be weakened, and the people tolerably guarded against its influence.' He adds: 'Every physician will interdict a person labouring under any cutaneous disease from eating pork; and it has been remarked in Germany that such diseases are in a peculiar manner to be met with in those places where a great deal of pork is eaten.' Michaelis also observes that, although pork was forbidden as food, the Hebrews were not forbidden to keep swine as articles of trade. We agree that they might do so, and shall be prepared to shew that they actually did so, after people of Greek descent, and others who liked pork, began to settle in towns upon their borders (see the note on Luke viii. 32); but it does not appear to us very likely that they did so in the earlier ages of their history, when, as we believe, most of their neighbours participated in their objections to swine's flesh. Michaelis omits to observe one very important fact operating to the interdiction of pork; this is, that, of all animals, the hog is the only one subject to leprosy, and also to measles and a disorder resembling the king's evil. The Hebrews were aware of this, and had a saying that the hogs received nine out of ten measures of leprosy that descended on the world. We can perceive, however, that so far as the law is concerned, the hog was not more unclean than the ass or camel; but these animals are useful in other respects than for food; and as the hog is of little use but for food, and its habits are filthy and disagreeable, a people who may not use it as meat, naturally come to regard it with an aversion which does not apply to other animals equally disallowed as food. But we think the extent of this aversion has been exaggerated. The Mohammedans detest the hog quite as much as it was possible for the Jews to do, and none are kept for any purpose by them; but if they encounter a wild hog, they will capture it alive or dead, and carry it, even in their arms, to Christians, either for sale, or as an acceptable present. The only pork we ever tasted, while residing in Mohammedan Asia, was procured in this manner from Moslems. There is nothing in the law to prevent the Jews from doing the same, if they knew persons by whom pork might be eaten. It is true that, if they touched the dead carcase of an animal not allowed for food, they became unclean till the evening; but this was equally the case if they touched a human corpse, or even the carcase of an animal fit for food, unless it had been slaughtered in the usual way. There was nothing to prevent them from handling hogs, or any other unclean animals, while alive. It may be added that the flesh of the hogs of Palestine is of very indifferent quality, and will bear no comparison with that which our own swine afford.

9, 10. 'Whatsoever hath fins and scales,' etc.—In these two following verses, the law points out an important difference in the flesh of marine animals, as indicated by the presence or absence of scales and fins. As examples of fish destitute of scales, we might refer to the shark, the ray, and the sun-fish; and, as habitants of the water without fins, such animals as the seal and the walrus may be meant. We may observe that the fish with fins and scales are generally to this day regarded as wholesome, and often delicious,

while the rest that differ in these particulars are frequently looked upon with disgust, and sometimes with horror, from a belief that they are sometimes poisonous. It is interesting to remark how the sentiments of mankind do generally, in this instance, coincide with the Divine precept.

13. 'Fowls.'—The article of prohibited birds differs from the others in the absence of a systematic distinction. Twenty species of then known birds are mentioned as forbidden, by which we must understand that all others were allowed; and may collect that the general object was to prohibit the use of birds feeding on flesh and carrion, and to allow in preference those which feed on vegetable substances. It is now, in several instances, difficult to ascertain what the prohibited birds are; though this must have been well known while the Israelites maintained a national existence in Palestine. At present, dispersed as they are, and much obscurity having fallen upon their language, they are placed in the predicament of not understanding, and of expounding by guess, a statute which they still think themselves bound to observe. The scientific distinctions, with regard to the other class of animals, precludes the uncertainty which here attends a mere enumeration by name. But although no scientific distinction is established in the case of birds, the order of enumeration seems to exhibit a very accurate classification of the species, so far as the details can be ascertained. It is observable that the species mentioned are of birds which, except in case of necessity, are not usually eaten in scarcely any country.

— 'Eagle.'—See Deut. xxxii. 11, and Ezek. xvii. 3.

— 'Ossifrage.' *פֶּרֶס* *peres*.—The Sept. has here *γρῦψ*, and the Vulgate *gryphus*, whence our *griffon*. The bird is only mentioned here, and in the parallel text, Deut. xiv. 12, so that we have few intimations to guide us in its identification. The Hebrew word means 'breaker,' which has suggested to our translators and others the idea of its being the same with the 'ossifrage,' or 'bone-breaker,' which has been regarded as the same with the *Aquila ossifraga* of Buffon, or the 'Great Sea Eagle' of Pennant; and which obtained that name under the impression that it broke or crushed for food the bones of the animals which formed its prey. It is now, however, known that no bird is in that sense a 'bone-breaker.' If done at all, it must be by the beak; and the beaks of birds of prey, although powerful, are so only in striking, tearing, and holding, not in masticating or in crushing bones, for which the organ is utterly unsuited. And then, if they could crush them, their stomachs, far less vigorous than in some other orders, would not enable them to digest what they have taken, nor have remains of bones ever been found within them. This consideration disposes of the claim of the sea-eagle to be regarded as identified with the *peres* from reference to any consideration arising out of the signification of the name. But if any reliance is to be placed thereon as a clue to identification, there is another bird manifestly entitled to the name, and which (and not the sea-eagle) is now known to have been the bird to which the Romans applied the name of ossifrage. This is the *Gypatos barbatus*—the Lämmer Geyer of the Swiss—the largest flying bird of the old continent, and little, if at all, inferior to the condor of South America. It inhabits the highest ranges of mountains in Europe, Western Asia, and Africa; and although sometimes feeding on carrion, and not appearing to take up its prey like eagles in its talons, it pursues the chamois, young ibex, or mountain-deer, or marmot, among precipices, until it drives, or by a rush of its wings forces, the game over the brink, to be dashed in pieces below, and thus deservedly obtains the name of bone-breaker. Ornithologists have scarcely yet determined whether to place the bird with eagles or with vultures. Its head and neck are not naked, as in the latter, but covered with whitish narrow feathers; the rest of the plumage being nearly all black and brown. It often measures four feet two or three inches from the point of the bill to the end of the tail; and the spread of its wings is sometimes not less than ten feet across. This, then, being the ancient ossifrage, and there being a reason which does not elsewhere exist for the name

OSPREY (*Gypsetos Barbatos*).

of 'breaker,' or 'bone-breaker,' we cannot point to any bird as more probably intended by the Hebrew name *peres*, if we go by the meaning of the name; and if that kind of identification seem doubtful, there is nothing else to guide us to the knowledge of the bird in question. A probability is all that can be attained.

— '*Osprey*.' *וזניף* *ozniyyah*.—The osprey, or fish-hawk, *Pandion haliaetus*, is a native of both continents. The upper parts of its body are of a rich glossy brown; the tail barred with brown of different shades, while the under parts are white. It subsists entirely upon fish, which it seizes by darting down with incredible velocity upon them. Some think the black eagle is here intended;

OSPREY (*Pandion haliaetus*).

but the probabilities are at least equally in favour of our version.

14. '*Vulture*.' *דאח* *daah*.—This bird occurs only here and in Deut. xiv. 13, where, however, by an error of the copyists, the text has *דאח* *raah*, and is there rendered by 'glede.' The Septuagint renders it by *γύψ*, *gyps*, and the Vulgate by *milvus*, 'kite.' We see no reason to dissent from the majority of versions and interpreters in supposing the kite rather than the vulture to be here intended. The name, when taken in its full acceptation, denotes that kind of flight which is at once swift, varied, and majestic: this agrees very well with the kite or glede, which is characterised by the easy and swift motion with which it glides through the air, for the bird has, in proportion to its bulk, very long wings, with a forked tail extending beyond them. It rises to a towering height, hangs apparently motionless in the sky, and darts down with immense ve-

VULTURE (*Milvus iclinus*).

locity; but the legs and claws being weak, it is cowardly, and feeds upon carrion, fish, small birds, and even insects. From their habits, this kite is in Egypt often seen in company with vultures, both in their flight, and while engaged in their foul but useful task of devouring the carrion and offal of meat, which would otherwise pollute the air by its decomposition. It is not known with certainty that the kite of Europe and that of Egypt are the same species, though there is no want of scientific names for both species found in the valley of the Nile, one of which is certainly distinct from that of Europe, and the other, if not so, is a strongly marked variety. One of them is the *milvus iclinus* of Savigny, which is distinguished also by other names in different states of its plumage. Its head and throat are of a whitish colour, streaked with brown; the body grey-brown above, and ferruginous below. The other, called *milvus ater*, or the black kite, has the head, neck, and back, dark rusty grey; the scapulars bordered with rusty; the wing coverts and pinions black, the latter tipped with white; and tail grey above and white beneath. The habits of both species are much the same; and the probability is, that both species extend into Palestine and



Syria. Russell, in his list of Syrian birds, does not, however, put down any other kite than the common *falco milvus* of Europe.

— 'Kite.' The Hebrew word here, *אֵיָּה* *ayyah*, rather than the preceding, is supposed to denote the vulture; but respecting vultures see the note on Job xxviii. 7, where a species of vulture is more certainly indicated.

15. 'Raven.' See Gen. viii. 7. The expression 'after his kind' is doubtless for the purpose of including all the birds of this genus, as the crow, the pie, etc.

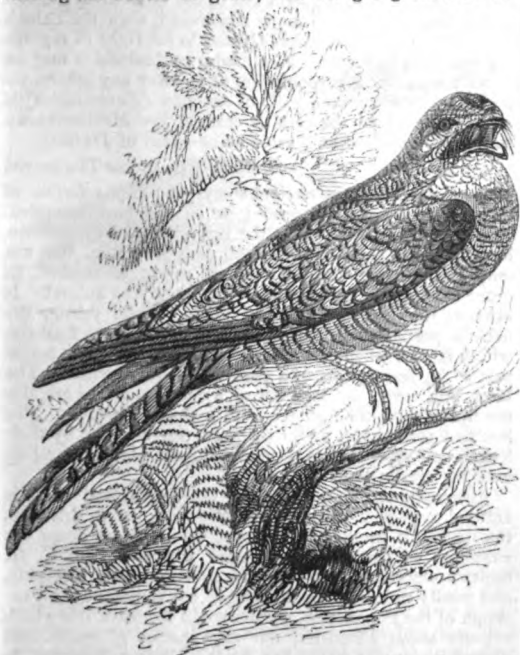
16. 'Owl.' *בַּת־הַיַּעֲנָן* *bath-hayyanah*.—This is generally agreed to denote not the owl, but the ostrich (*Struthio camelus*), for which see Job xxxix. 13 and 14.

— 'Night-hawk.' *תַּחְמָשׁ* *tachmas*.—This name, if we refer to its signification, assigns a violent and rapacious character to the bird it designates. The reasons on which Bochart (*Hieroz.* ii. 232) takes it for the male ostrich, appears wholly untenable, because that bird is cruel to its young; and because the female ostrich is especially designated in the preceding clause. Others think it the ear-owl (*Strix otis*). The rendering of the Authorized Version is, however, quite as good as any other, and has better authority in its favour. The night-hawk is indicated both by the Septuagint *γλαύξ*, and the Vulgate *noctua*; and although the *Targum* of Jonathan indicates a swallow, that rather corroborates than weakens this identification, as, in fact, the genera to which the night-hawk and swallow belong, are nearly allied, and the former so much resembles the latter in the velocity and action of its flight, that it might be mistaken for it when seen on the wing at night. It is also known that the night-hawk of Europe (*caprimulgus Europæus*), or a species nearly allied to it, is an inhabitant of Syria; and the bad name of *tachmas* which it bears, may be sufficiently explained by its belonging to a genus highly connected with the superstitions of all countries, from their nocturnal habits, large and remarkable eyes, wide mouths, plaintive cry, and sudden and inaudible flight. Nevertheless it is a very harmless bird, voracious only of moths (*phalænæ*) that are about at night. Towards all other animals it is absolutely harmless, although, among other enormities, wrongfully accused of sucking the udders of goats; and being regarded as an

indication of misfortune and death to those who happen to see it glide past them after the evening twilight. The names 'night-hawk' and 'night-raven' (which it also bears) might seem to imply a bulky species, with powers similar to those which the day-birds possess; but in fact the bird is not so large as the thrush, and very feeble, both in beak and talons. It thus appears that it is not always the size of a bird, nor its power of inflicting injury, that determines the importance attached to its name, but the opinions, true or false, which may have been entertained concerning it.

— 'Cuckoo.' *שָׁחַפִּי* *shachaph*.—As the Greek version renders this term by *λάρνα*, and the Vulgate by *larus*, we are led to suppose that some of the lesser kinds of sea-fowl are meant; and from the nature of the original word, which denotes slenderness and wasting, one would feel inclined to think that the 'terns' must be here alluded to. The terns (*Sterna*) are slender birds, and resemble, with their long wings and forked tail, the common swallow; whence they are called in French and English, 'sea-swallows.' Some writers think the sea-mew is intended, but Dr. Shaw inclines to the *saf-saf*—the name of which is not unlike the Hebrew of the text. This is a graminivorous and gregarious bird; of which there are two species described by the Doctor in his *Travels*, p. 252.

The cuckoo, though probably not denoted by the Hebrew name *shachaph*, is known in Palestine, to which it comes on the approach of winter, and quits in spring. Mr. Buckingham, travelling across the mountains from Damascus to Sidon in April, heard the voice of the cuckoo loud, distinct, and clear, at the time the ground was covered with deep snow. The Arabs call it *Teer el-Yakub*, or 'Jacob's Bird,' under the belief that it pronounces the name of Jacob, to the Arabic sound of which the note of the bird has indeed considerable resemblance. See Kitto's *Natural History of Palestine*, p. 403.



NIGHT HAWK. GOAT-SUCKER (*Caprimulgus Europæus*).



CUCKOO. SEA-SWALLOW (*Sterna hirundo*).

— 'Hawk.' *נֶזֶץ* *netz*; Sept. *lépax*; Vulg. *accipiter*. This, like the Arabic *naz*, appears to be a common name to several species of raptorial birds, like our own word 'falcon.' Western Asia and Lower Egypt, and consequently the intermediate countries of Syria and Palestine, are the residence of a considerable number of species of hawks, which are migratory, as followers upon birds of passage, or remain in a region so abundantly stocked with pigeon and turtle-dove as Palestine, and affording such a variety of ground for hunting this particular bird—abounding as it does in mountain and forest, plain, desert, marsh, river, and sea-coast. The hierax, or sacred hawk of Egypt, so abundantly represented on all the ancient monuments of that country, is called by Sir J. G. Wilkinson, *Falco aereoris*, but seems to be the same, or only a variety of the common peregrine falcon, which, from its extensive diffusion, is doubtless to be found also in Palestine. This

HAWK (*Peregrine Falcon*).

was probably the hawk best known to the Israelites at the time this law was delivered. It is the bird which the falconers of Aleppo call by the name of Al Saphy, and which they employ in taking herons, bustards, and other large birds. Dr. Russell, in his *Natural History of Aleppo*, also mentions the kestrel, or *fulco tinnunculus*; the falcon gentil, which the natives know by the name of al-Shaheen, which flies at all kinds of birds; one which they call al-Huz, or Baraban, which is employed against the antelope and hare, and which seems to be the Gers-falcon; another called al-Zygranuz, which acts against waterfowl, and is without doubt the goshawk; two, named al-Dugrau and al-Ispoor, used against francolins and partridges, and which are not clearly identified, though they are probably of the smaller and less powerful hawks of the genus *nisus*, and are celebrated for the celerity of their flight, and the activity with which they pursue their prey. Of this genus the sparrow-hawk is the most familiar type, and is probably one of the birds thus indicated. Then there is the Al-Bashak, and is without doubt the crested buzzard (*Falco bacha*), which is the principal enemy of the Shaphan, which has been noticed under v. 5. Other species probably occur—but hawks of no one particular species are very common in Syria or elsewhere.

17. 'Little owl.' עֵיטֹס *cos*; Sept. *νυκτιγόραξ*. This was perhaps the common barn-owl (*Strix flammea*), which is extensively spread over Europe, Asia, and America. Our version gives three owls in two verses; but this appears to be the only real one. Some writers, however, think that the list of water-fowl begins here, and that the sea-gull is intended.

— 'Cormorant.' The Hebrew name, שְׂחָלַח *shalach*, is from a root signifying to cast or throw, and, as well as the Greek *καταδέρναι*, appears to refer to the action of a bird in casting or darting itself down from the high rocks into or towards the water. Hence it has been identified with the gannet, the gull, and the cormorant. Some species of cormorant are doubtless found on the coast of Palestine, but none of them rush flying upon their prey, as the indica-

tions seem to require. The gannet, or solan goose, which recent writers seem to prefer, darts from great elevations into the sea to catch its prey, sometimes rising to the surface half a minute after the plunge. But this bird does not appear to have been noticed in the Mediterranean; it is not in Russell's list of the birds of Syria, and is not known to come more southward than the British Channel. Cuvier considers Gesner to be right in regarding this bird as a gull. In a matter so doubtful it may be as well to accept this conclusion as to offer any other—especially as the common gull, or sea-mew (*Larus canus*) is so well known on the eastern coast of the Mediterranean as to have acquired an Arabic name—that of *Duikely*.

— 'Great owl.' עֵיטֹשׁ *yanshuph*, Sept. *ἰβίς*.—The sacred bird, so celebrated in ancient story—the *Ibis religiosa* of Cuvier—is by some supposed to be the bird intended. This bird was embalmed by the Egyptians; and specimens have been preserved in a state of such perfection that not only the skeleton but the feathers might be studied, in order to ascertain its identity with the living animal. It is about the size of a common fowl. While young, the neck is partially covered with down, or minute feathers, which fall off when the plumage is complete. The major part of its feathers are of a clear and spotless white. The head, bill, neck, and legs are of a deep black; as are also the tips of the quill-feathers, with a violet reflection. The last four secondaries are of the same tincture, and by their length and silky nature form an elegant plume, mantling over the hinder parts of the body.

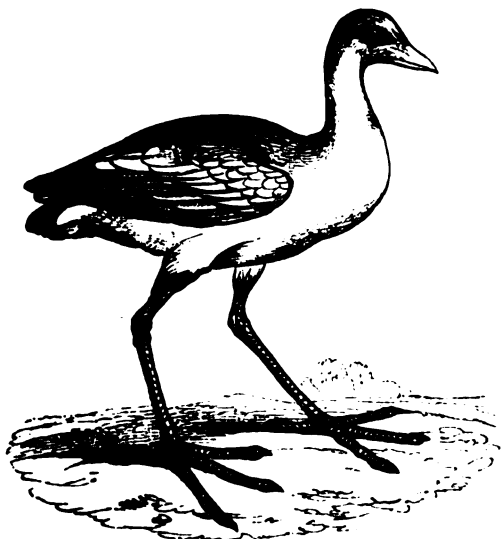
Although, on the authority of the Septuagint, which is entitled to respect when we can ascertain, as in this case, the species it intends to indicate, we have set down the *yanshuph* as the ibis—we cannot withhold Col. C. H. Smith's objection that—'A bird so rare about Memphis, and totally unknown in Palestine, could not be the *yanshuph* of the Pentateuch, neither could the black ibis which appears about Diametta, nor any species of warm and watery regions be well taken for it.' It may, however, be observed, that the birds named in this chapter are not



GREAT OWL (*Ibis religiosa*).

necessarily birds of Palestine, unless indicated to be such in other passages of Scripture. This is not the case with the present bird, which is only again mentioned in Isa. xxxiv. 11; where it is described as belonging to a region (Edom) nearer than Palestine to the place where this law was delivered; and that region seems most unsuitable for the night-heron—a frequenter of the sea-shore, lakes, marshes, and rivers—which appears to him to be, more probably than the ibis, the yanshuph of Scripture. The bird must be regarded as most uncertain.

18. Swan. תנשמת *tinshemeth*, πορφυρίων.—*Porphyrio hyacinthinus*, or *Hyacinthinus gallinule*—a bird very famous among the ancients for the beauty of its plumage, which is indigo mingled with red. It inhabits marshy situations in the neighbourhood of rivers and lakes, and is found universally in the Levant and the islands of the Mediterranean. It feeds itself standing on one leg, holding its food in the claws of the other. It was anciently kept tame in the precincts of pagan temples, and therefore perhaps is here marked unclean, as most, if not all the sacred animals of the heathen are. When, in the decline of idolatry, the

SWAN (*Porphyrio Hyacinthinus*).

dog, peacock, ibis, the purple bird in question, and other domesticated ornaments of the temples had disappeared,

Gesner's researches shew how early and long the writers of the middle ages were perplexed to find again the porphyryon of the ancients, although modern writers have not the shadow of a doubt on the subject, the species being moreover depicted on the Egyptian monuments.

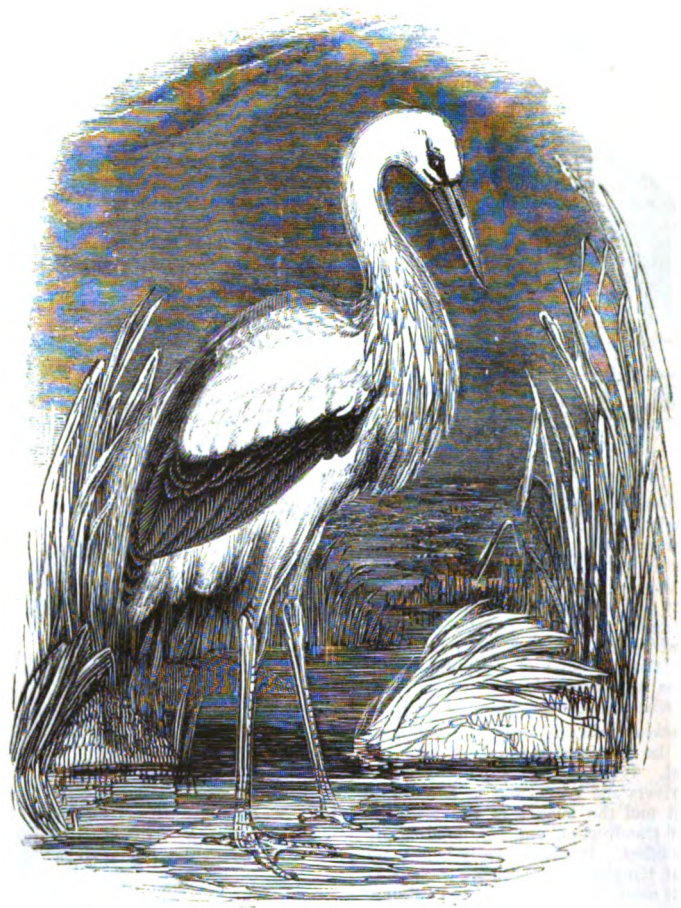
— 'Pelican.'—See Psalm cii. 6.

— 'Gier-eagle.' רחם *racham*.—The Septuagint makes this a swan (*κύκνος*); but it is now almost universally agreed that it denotes the bird which at this day bears the same name of *racham* in Egypt and Syria. This is the white carrion vulture of Egypt (*Fultur percnopterus*), popularly known as 'Pharaoh's fowl,' which seems to embody an ancient appellation. This bird, like all true vultures, has the pouch exposed, and the sides of the head and throat bare and livid. It is not much larger in the body than a raven, but it stands high on the legs, which are armed with sharp claws. The general colour is white, with tinges of buff and rufous, and with the quill feathers wholly and the wing coverts partly of a black and blackish ash colour; the females are brownish. The feathered creation does not offer another bird so foul as this, both in its own person, and from the nature of its food. Always soiled with blood and garbage, and revolting both to the sight and smell, its services are yet so great in clearing the soil of dead carcasses putrifying in the sun, and the cultivated fields of rats, mice, and other vermin, that it

GIER-EAGLE. EGYPTIAN VULTURE (*Fultur Perenopterus*).

was deemed a sacred bird by the ancient idolators of Egypt, and its existence is still protected by law and public opinion. This vulture extends to Palestine in the summer season, and is there frequently seen, especially about the borders of the lake of Tiberias and in the plains of Philistia, solitary or in numbers according to circumstances of food; for a good supply of carrion fails not to attract many of them.

19. 'Stork.' חסידה *chasidah*. There is little doubt



STORK.

that the stork, probably in both the white and black species, is really intended by the *chasidah*—a name importing benignity or pity. It is several times mentioned by the sacred writers in such a manner as to intimate their familiar knowledge of the bird and its habits; and when we come to such passages we shall illustrate the circumstances to which they direct attention. The bird is an inhabitant of the warmer regions, but often migrates to higher latitudes to lay its eggs and hatch its young. It is particularly abundant in Egypt and the western parts of Asia, and is also well known in different parts of Europe; and, wherever found, its amiable and confiding disposition has secured it the protection and esteem of man. No bird is more noted for its attachment to its young; and, which is more rare among birds, for its kindness to the old and feeble of its own race. It has also acquired a sort of sanctity in different countries, not less perhaps from its grave and contemplative appearance than from its predilection for churches, mosques, and temples, on the roofs or towers of which—perhaps because they are in general the loftiest buildings—it usually prefers to establish its large and well-compacted nest. It also builds on the roofs of private houses; and, in the East, on the wind-chimneys, by which apartments are ventilated. This habit brings it into close connection with man in Turkey and Persia; in most parts of which countries people sleep at night on the flat roofs of their houses, and sometimes sit and amuse themselves there in the cool of the evening. The storks, although then full in view, and themselves observant of all that

passes, do not on any occasion exhibit alarm or apprehension. This may as well be a consequence as a cause of the peculiar favour with which they are regarded. But certain it is, that in Turkey, Persia, Egypt, or indeed in any place, even in Europe, to which these birds resort, a man would be universally execrated who should molest a stork, or even disturb its nest during its absence. In some cases the law expressly provides for its protection. It was exactly the same among ancient nations, the laws in some of which made it highly penal to kill a stork. It often appeared to us as if the Orientals in general regarded the stork as a sort of household god, whose presence brought a blessing upon the house on which it established its nest. They also do not overlook the importance of its services in clearing the land of serpents and other noxious reptiles, which form part of its food. Whether the law of Moses prohibited the stork as food, in order to protect its existence, or because the nature of its food rendered it unclean, it is impossible to determine; but there is not the least reason to doubt that the stork's nest and its inmate figured as conspicuously upon the highest points in the towns and villages of ancient Canaan, as they do in the modern Palestine. Multitudes of storks congregate on the borders of the lake of Tiberias. Both the white stork (*Ciconia alba*) and the black stork (*C. nigra*) are found in Syria; but the former is most common.

— 'Lapwing' דוקיפא *dukiphath*; Sept. *τροφ.*—We may conclude this to be the hoopoe (*Upupa epops*, Linn.), which

is often met with in the writings of antiquity; it is an elegant and animated bird, its head being surrounded with a beautiful crest of plumes, which, by their varying motion, seem to express the feelings of the wearer. It is spread over all the warmer regions of the old continent, and occasionally visits this country. It is about twelve inches long, with a fawn-coloured plumage, barred with black and white on the wings and lower parts of the back. Tail black, with a crescent of white at the base. Its food consists of insects, worms, and snails, and it was perhaps on this account forbidden as an article of diet. The bird is common in Egypt, and its presence in Palestine is unquestionable. It occurs in Russell's list of Syrian birds, and Buckingham saw 'beautifully-crested hoopoes' at Jerash, beyond the Jordan, early in March.



HOOPOE (*Upupa epops*).

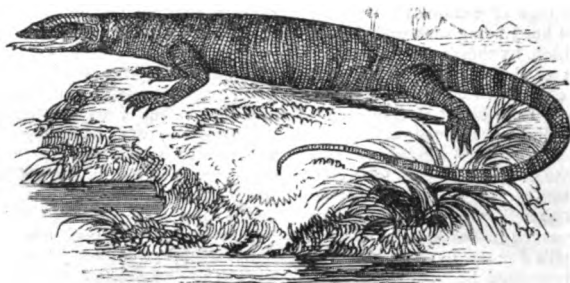
— 'The bat.' (See the note on Isa. ii. 20.)

— 'Heron.'—The original word *anapha* is from a root which signifies to breathe short or snort, especially from anger, and hence to be angry. Critics have sought in this the means of identifying the bird, which the comparison of texts does not afford, as the name occurs only here and in the parallel text (Deut. xiv. 18). Now there are many birds to whom the characteristic indicated by the name applies, and accordingly the range of identification has extended over such various birds as the crane, curlew, woodcock, peacock, kite, parrot, mountain falcon, lapwing, goose, crane, and heron. Some of these are clearly impossible, and others shew very deficient information in those by whom they are proposed, and the variety of these conclusions shew how little reliance can be placed upon this principle of identification. Col. Hamilton Smith is, we believe, the only writer who has put in a word for the goose, to which, he says, the name, with reference to its signification, would most obviously apply; and the bird is not otherwise mentioned in Scripture, although it was constantly eaten in Egypt, and must at some seasons have frequented the lakes of Palestine. This is, however, a list of birds excluded from use as food, and the Hebrews do not consider that the goose is among the birds which it prohibits. Col. Smith himself inclines to the heron, 'as uttering a similar sound of displeasure with much more meaning;' and the common species, *ardea cinerea*, is found in Egypt, and is also abundant in the Hauran of Palestine, where it frequents the margins of lakes and pools, and the reedy water-courses in the steep

ravines, striking and devouring an immense quantity of fish' (art. HERON in Kitto's *Cyclopædia*). Another writer in the same work (the Rev. J. F. Denman, in art. ANAPHA) abandons this process of identification in despair, feeling that among so many conflicting claims growing out of it, there is no better course than to turn to the traditional identification, which, through the Septuagint *χαραδρίδς*, and the Vulgate *caradryon* and *caradrium*, he traces to the genus *Charadrius*, or of plovers, several species of which are found in Palestine; the most conspicuous there being the golden plover (*Charadrius pluvialis*), the stone curlew (*C. ædicnemus*), and the lapwing (*C. spinosus*). This deserves attention; but the questions respecting the *anapha* can perhaps never be satisfactorily settled.

21. 'Which have legs above their feet, to leap withal upon the earth.'—Insects, reptiles, and worms, are generally prohibited; but a previous exception is here made in favour of those insects, which, besides four walking legs, have also two longer springing legs (*pedes saltatorii*), and which, under the name of 'locusts,' are declared clean. Those particularly enumerated seem to indicate the four leading genera of the locust family, of which the domestic cricket, the mole-cricket, the green grasshopper, and the locust, may be taken as representatives. We have deferred an account of the locust to the book of Joel; but our attention is naturally in this place directed to its use as an article of food in the East, and it is interesting to find that even at this early period it was so employed. The vast swarms of the migratory locusts, which occasionally lay waste the oriental plantations and fields, do, themselves, in some measure furnish an antidote to the evils they occasion. The nomades in particular, who look not beyond the day, and have little immediate interest in cultivation, witness their arrival without regret; and they, as well as the poor inhabitants of villages and towns, collect them in great quantities, not only for their own eating, but for sale in the bazaars—for these insects are highly relished by all classes of people. In some towns there are shops exclusively for the sale of locusts. They are so prepared as to be kept for use a considerable time. There are different processes; but the most usual in Western Asia is to throw them alive into a pot of boiling water, mixed with a good quantity of salt. After boiling a few minutes they are taken out, and the heads, feet, and wings being plucked off, the trunks are thoroughly dried in the sun, and then stowed away in sacks. They are usually sold in this condition, and are either eaten without further preparation, or else are broiled, or stewed, or fried in butter. They are very commonly mixed with butter, and thus spread on thin cakes of bread, and so eaten, particularly at breakfast. Europeans have usually an aversion to the eating of these insects from being unaccustomed to them; and we must confess that we did not ourselves receive them at first without some repugnance; but, separately from the question of usage, they are not more repulsive than shrimps or prawns, to which they do, indeed, in taste and other qualities, bear a greater resemblance than to any other article of food to which we are accustomed. The Israelites being in the peninsula of Sinai when they received this law, it becomes a rather remarkable fact that Burckhardt describes the present inhabitants of that peninsula as the only Bedouins known to him who do not use the locust as an article of food.

29. 'Weasel.'—The Septuagint and the Vulgate agree with our version in rendering *חֹלֵד* *choled* by 'weasel,' though it may well seem surprising that it should have found a place among the reptiles. The word as used in the Syriac implies a creeping insidious movement, and may therefore suit the weasel, and was perhaps given also to some of the lizard tribe, which, in warmer climates, often find their way into the dwellings without invitation, and often without a welcome. It may possibly denote the mole, which is common in Syria, and to which the characteristic deduced from the signification of the name is well applicable. On this ground alone the claims of several animals might be equal; but the similarity of

TORTOISE. NILOTIC LIZARD (*Varanus Niloticus*).

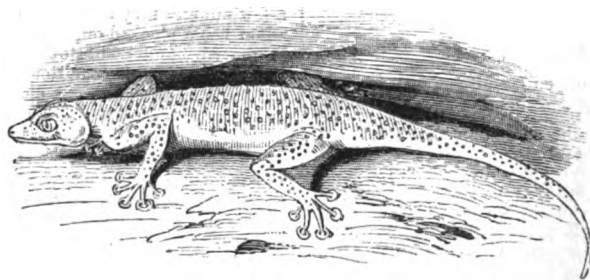
the Hebrew *choled* to the Arabic name for the mole, *khlud*, gives some preponderance to this conclusion.

— 'Mouse.'—See the note on 1 Sam. vi. 5.

— 'Tortoise.' תַּבִּי *tzab*.—Here begins the mention of several animals apparently of the great lizard family, indicated probably as examples designed to exclude the whole class, from the largest Saurians down to the smallest of the tribe. That several of them should be mentioned will not surprise those who reflect that Syria, Arabia, and Egypt is overrun with animals of this family, but will think that there is every reason to expect allusion to more than one genus in the Scriptures, where so many observations and similes are derived from natural objects familiar to the respective writers. We are led to this conclusion by the high authority of the Septuagint, which refers the different Hebrew names to different kinds of lizards. In the present instance the Sept. translates *tzab* by δ κροκόδειλος ὁ χερσαῖος, 'land crocodile,' which is not very clear, but must mean one of the largest kinds of lizards. The largest of all the race is the Nilotic lizard (*Varanus Niloticus*, the *Lacerta Nilotica* of Linnæus), which has so much analogy to the crocodile that the Egyptians pretend that the animal is produced from the eggs of the crocodile hatched in a dry place. The animal is more aquatic than any other lizard, although much less so than the crocodile. It swims admirably and causes great

destruction among the young and the eggs of the crocodile. It attains a length of five or six feet, and is figured on the old monuments of Egypt. There is another species, the Desert Varan (*Varanus arenarius*), which is frequent in the deserts bordering Egypt and Palestine. It differs chiefly from the other in its smaller size, and in the less aquatic adaptations of the tail. This is no doubt the land crocodile of Herodotus, and probably the true *Sciurus* of the ancients. The Arabs call both species by the name of *Waran*, distinguishing the former as *Waran el-bahr*, the river lizard, and the latter as *Waran el-hard*, the land lizard. The desert species differs much in habit from its aquatic congener. Instead of throwing itself with avidity upon the aliments presented to it, and exhibiting much irritation and desire to injure, as the latter does in captivity—the former, in bondage, altogether refuses food, and it is necessary to put the morsels into its mouth, and compel it to eat.

30. 'Ferret,' פֶּרֶץ *anakah*, perhaps the *Lacerta gecko* of Hasselquist, or *Gecko lobatus* of Geoffroy, a species of lizard found in countries bordering the Mediterranean; it is of a reddish grey, spotted with brown. It is thought at Cairo to poison the victuals over which it passes, and especially salt provisions, of which it is very fond. It has a voice resembling somewhat that of a frog, which is intimated by the Hebrew name, importing a sigh or a groan.

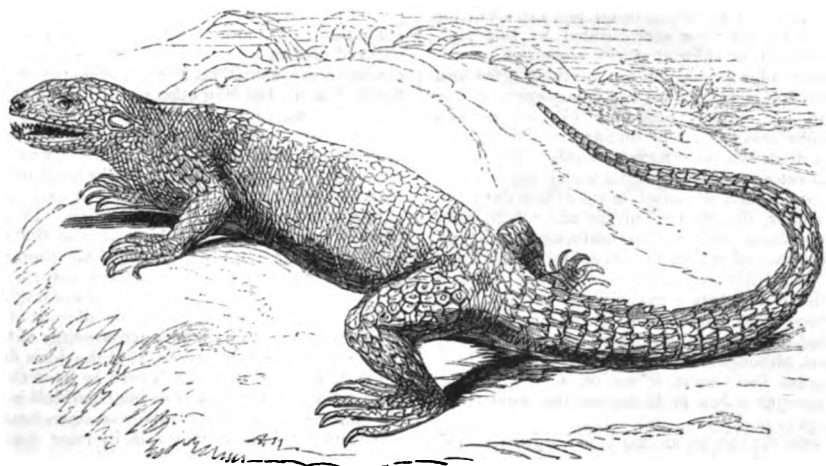
FERRET (*Lacerta Gecko*).

— 'Chameleon.'—The original is כָּחֹשׁ *coach*; and our version follows the Septuagint (χαμαιλέων) in rendering it by chameleon. But this is still questionable, as we seem better able to recognise the chameleon in the *thinshemeth* of the preceding verse. The word expresses force or prowess, and seems to indicate one of the most powerful creatures of its class. We therefore take it to be the species mentioned under the last as the true *Scincus* of the ancients, and as the *Varanus arenarius*, the *Waran el-hard* of the Arabs: this is of a large size, sometimes reaching six feet in length, and abounds in the deserts of Africa, Arabia, and southern Syria. Its vigour is evinced by the activity and strength which it manifests in diving into the sands, whence perhaps it is that its body and tail has been, in various forms of preparation, long used medicinally in the East, and was known in the old pharmacy of Europe, under the notion that it repaired exhausted vigour in the human constitution.

— 'Lizard.' לֵטָאָה *letaah*; Sept. χαλαβότης; Vulg. *Stellio*.—The original word signifies to adhere, and may therefore very well apply to the *Gecko des murailles*. It is a disagreeable animal, covered with tubercles, and of a grey colour. It lives in holes of the walls and under stones, and covers itself with dirt, which is perhaps alluded to by the sense *adhering*, which the name conveys.

— 'Snail.' שֶׁחֶמֶט *chomet*, in Chaldee, signifies to bow down; it therefore suggests the *Lacerta stellio*, which is noted for bowing its head, insomuch that the followers of Mohammed kill it, because they say it mimics them; in the mode of repeating their prayers. It is about a foot in length, and of an olive colour shaded with black. This species is very common in Palestine, and particularly in Judea, where Belon affirms that it sometimes attains the size of a weasel. This is the lizard which infests the pyramids, and which in Syria harbours in the crevices



SNAIL. COMMON STELLIO (*Lacerta Stellio*).

and between the stones of old walls, feeding on flies and other winged insects; this and other species of the same habits of life are doubtless intended by Bruce, when he says, 'I am positive that I can say, without exaggeration, that the number I saw one day in the great court of the temple of Baalbec amounted to many thousands; the ground, the walls, the stones of the ruined buildings were covered with them, and the various colours of which they consisted made a very extraordinary appearance.' In like manner Lord Lindsay describes the ruins of Jerash as 'absolutely alive with lizards.'

— 'Mole.' תִּשְׁמֶת *tinshemeth*.—This word denotes an unclean bird in v. 18. Here it occurs again, doubtless as denoting a species of lizard, although the Auth. Vers., following the Septuagint and Vulgate, renders it by 'mole.' As this word comes from a root signifying to breathe, we may apply it to the chameleon, which has lungs of such vast dimensions, that, when filled, the body is so much dilated as to appear transparent. The varying capacity of their lungs enables them, by exposing a greater or less portion of blood to the influence of the air, to alter the tincture of the circulating fluid at pleasure, which, when sent to the surface, must tend to give a colour more or less vivid to the skin. The chameleons form a small genus of Saurians, easily distinguished by the shagreen-like skin, and by the five toes being divided differently from those of other animals; there being, as it were, two thumbs opposed to three fingers. The eyes can be protruded to a considerable distance beyond the socket, can be moved separately, and directed backward or forward. Chameleons are slow, inoffensive, and are capable of much abstinence from food, which consists solely of flies, caught by rapidly darting forth its long, viscous, and barbed tongue. Among them-



MOLE. CHAMELEON.

selves they are irascible, and are then liable to change their colours rapidly: dark yellow or grey is predominant when they are in a quiescent state; but while the emotions are in activity, it passes into green, purple, and even ashy black. The old story of their taking the colours of the objects on which it happens to rest is not now credited. This animal is not uncommon in Syria, in gardens and upon rocky hills, and the species is the same as that of northern Africa, namely, the *Lacerta Africana*.

32. 'Upon whatsoever any of them doth fall... it shall be unclean.'—The great inconveniences which the law connected with this and other defilements, necessarily obliged the Israelites to pay great attention to cleanliness; and this was probably what the laws on this subject had principally in view. The importance of regulations on such points are not so fully appreciated in this country as in the East, where all kinds of reptiles, many of them poisonous, find their way into the most private apartments, and conceal themselves in recesses, crevices, vessels, and boxes. We were taught by experience, during our own sojourn in the East, to observe the greatest caution in examining a box or vessel which had not very recently been disturbed, lest a scorpion, or other noxious reptile, might be concealed within it. On this subject, Michaelis observes that this law was well calculated to prevent accidents from poisoning: 'Of the poisoning of liquors by toads creeping into casks we often read; and Hasselquist relates an instance where the poison of a *Gecko* in a cheese had nearly proved fatal. Mice and rats likewise sometimes poison meat that is uncovered, by means of the poison laid for themselves being vomited upon it. I remember the case of a brewing of beer, which, to all the people of a town who had drunk it, occasioned most violent agonies; and in regard to which, although it was most peremptorily denied by the magistrates and the brewers, there appeared perfectly good reason for believing that arsenic had in this manner got among the malt.'

— 'Skin.'—Harmer conjectures that this means trunks or baskets covered with skins. It is far more likely that the vessels of skin which we have described in the note to Gen. xxi. 14 are intended. These are of too much importance among the utensils of a nomade people (which the Israelites still were at this time), or of any people while on a journey, to be omitted in such a list as this.

47. 'To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.'—Does not the latter clause explain the former—shewing, that to say a beast may or may not be eaten, is equivalent to saying it is clean or unclean? Michaelis is of opinion that 'clean' and 'unclean' are

expressions tantamount to 'beasts usual and not usual for food,' and we think his view corroborated by this text. It would be difficult to shew that the cleanness or uncleanness of particular animals meant anything else: and if so, the distinction is not, as we commonly suppose, one with which we are entirely unacquainted; for we and almost all nations make this very distinction, although we do not express it in the same form of words. The Jews abstained from eating certain animals which their neighbours did eat, and which we ourselves eat at this day; and in the same manner, though not on the same legislative principles, we refrain from various animals, not at all unfit for food, some of which the Jews might eat, and which are eaten in different countries. Among the animals from which we abstain may be mentioned horses, asses, dogs, cats, frogs, snails, and grasshoppers, all of which are good for food, and are more or less eaten by various nations, although, from not being used to them, we should regard their meat, if set on a table, with as much abhorrence as a Jew or Mohammedan could manifest with regard to pork.

In the present chapter no animal is forbidden for food, which Abraham or his descendants are at any previous

period represented to have eaten. We may therefore conclude that little more is now done than to convert ancient national custom into positive law, perhaps, however, excluding some animals that had previously been employed for food, and admitting others that had not formerly been used; the whole being reduced into what, on the principles of physiology, was actually a very easy and natural system. If it be admitted that the terms *clean* and *unclean* bear here the sense of 'to be used or not used for food,' it follows that the word 'unclean,' as applied to animals, is no epithet of degradation. In this sense, as Michaelis observes, 'Man himself was the most *unclean*, that is, human flesh was least of all things to be eaten; and such is the case in every nation not reckoned among cannibals. The lion and the horse are unclean, but were to the Hebrews just as little the objects of contempt as they are to us.' The same author points out the mistake of the common superstition, that the Jews durst not keep unclean animals in their houses, or have anything to do with them. But this was so far from being the case, that the camel and the ass were their common beasts of burden, in addition to which they had, in later times, the horse. All the three species were unclean.

## CHAPTER XII.

1 *The purification of a woman after childbirth.* 6 *Her offerings for her purifying.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

3 And in the eighth day the flesh of his foreskin shall be circumcised.

4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation:

<sup>1</sup> Chap. 15. 19.

<sup>2</sup> Luke 2. 21. John 7. 22.

<sup>3</sup> Heb. a son of his year.

<sup>4</sup> Luke 2. 24.

<sup>5</sup> Heb. her hand find not sufficiency of.

Vers 8. 'If she be not able to bring a lamb, then she shall bring two turtles.'—The law in this chapter is interesting to the Christian reader; for we find that when the mother of Jesus went up to the Temple with her offering in obedience to this law, she was not able to offer a lamb, but was obliged to accept the alternative, allowed to the poor, of offering two turtle-doves or two young pigeons. Thus an interesting evidence is furnished of the low circumstances of the family into which our Lord was

born: and she shall continue in the blood of her purifying threescore and six days.

6 ¶ And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female.

8 'And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.

born. While the Israelites remained in the wilderness, it is probable that the women brought their offering immediately after their period of separation had expired. But when they were settled in Palestine, and many families lived at a distance from the Temple, it may be presumed that they were allowed to consult their convenience on this point. After the birth of Samuel, his mother, Hannah, did not go to the tabernacle until the child was weaned (1 Sam. i. 21).

## CHAPTER XIII.

*The laws and tokens whereby the priest is to be guided in discerning the leprosy.*

AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

<sup>1</sup> Or, swelling.



3 And the priest shall look on the plague in the skin of the flesh : and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it is a plague of leprosy : and the priest shall look on him, and pronounce him unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof *be* not turned white ; then the priest shall shut up *him that hath* the plague seven days :

5 And the priest shall look on him the seventh day : and, behold, *if* the plague in his sight *be* at a stay, *and* the plague spread not in the skin ; then the priest shall shut him up seven days more :

6 And the priest shall look on him again the seventh day : and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean : it is *but* a scab : and he shall wash his clothes, and *be* clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again :

8 And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean : it is a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest ;

10 And the priest shall see *him* : and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* quick raw flesh in the rising ;

11 It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up : for he is unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, wheresoever the priest looketh ;

13 Then the priest shall consider : and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him clean that hath* the plague : it is all turned white : he is clean.

14 But when raw flesh appeareth in him, he shall *be* unclean.

15 And the priest shall see the raw flesh, and pronounce him to *be* unclean : for the raw flesh is unclean : it is a leprosy.

16 Or if the raw flesh turn again, and *be* changed unto white, he shall come unto the priest ;

17 And the priest shall see him : and, be-

hold, *if* the plague *be* turned into white ; then the priest shall pronounce *him clean that hath* the plague : he is clean.

18 ¶ The flesh also, in which, *even* in the skin thereof, was a boil, and is healed,

19 And in the place of the boil there *be* a white rising, or a bright spot, white, and somewhat reddish, and it *be* shewed to the priest ;

20 And if, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof *be* turned white ; the priest shall pronounce him unclean : it is a plague of leprosy broken out of the boil.

21 But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark ; then the priest shall shut him up seven days :

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean : it is a plague.

23 But if the bright spot stay in his place, and spread not, it is a burning boil ; and the priest shall pronounce him clean.

24 ¶ Or if there *be any* flesh, in the skin whereof *there is* a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish, or white ;

25 Then the priest shall look upon it : and, behold, *if* the hair in the bright spot *be* turned white, and it *be* in sight deeper than the skin ; it is a leprosy broken out of the burning : wherefore the priest shall pronounce him unclean : it is the plague of leprosy.

26 But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the other skin, but *be* somewhat dark ; then the priest shall shut him up seven days :

27 And the priest shall look upon him the seventh day : and if it *be* spread much abroad in the skin, then the priest shall pronounce him unclean : it is the plague of leprosy.

28 And if the bright spot stay in his place, and spread not in the skin, but it *be* somewhat dark ; it is a rising of the burning, and the priest shall pronounce him clean : for it is an inflammation of the burning.

29 ¶ If a man or woman have a plague upon the head or the beard ;

30 Then the priest shall see the plague : and, behold, if it *be* in sight deeper than the skin ; and *there be* in it a yellow thin hair ; then the priest shall pronounce him unclean : it is a dry scall, *even* a leprosy upon the head or beard.

\* Heb. the quickening of living flesh.

\* Heb. a burning of fire.

31 And if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days:

32 And in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there *be* in it no yellow hair, and the scall *be* not in sight deeper than the skin;

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more:

34 And in the seventh day the priest shall look on the scall: and, behold, *if* the scall *be* not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and *be* clean.

35 But if the scall spread much in the skin after his cleansing;

36 'Then the priest shall look on him: and, behold, if the scall *be* spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

37 But if the scall *be* in his sight at a stay, and *that there is* black hair grown up therein; the scall *is* healed, he *is* clean: and the priest shall pronounce him clean.

38 ¶ If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;

39 Then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in the skin; he *is* clean.

40 And the man whose hair is fallen off his head, he *is* bald; *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead bald; *yet is* he clean.

42 And if there *be* in the bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and, behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

44 He *is* a leprous man, he *is* unclean; the priest shall pronounce him utterly unclean; his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes shall *be* rent, and his head bare,

and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

46 All the days wherein the plague *shall be* in him he shall *be* defiled; he *is* unclean: he shall dwell alone; 'without the camp *shall* his habitation *be*.

47 ¶ The garment also that the plague of leprosy *is* in, *whether it be* a woollen garment, or a linen garment;

48 Whether *it be* in the warp, or woof; of linen, or of woollen; whether in a skin, or in any 'thing made of skin;

49 And if the plague *be* greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any 'thing of skin; it *is* a plague of leprosy, and shall *be* shewed unto the priest:

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

51 And he shall look on the plague on the seventh day: if the plague *be* spread in the garment, either in the warp, or in the woof, or in a skin: or in any work that *is* made of skin; the plague *is* a fretting leprosy; it *is* unclean.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague *is*: for it *is* a fretting leprosy; it shall *be* burnt in the fire.

53 And if the priest shall look, and, behold, the plague *be* not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more:

55 And the priest shall look on the plague, after that it *is* washed: and, behold, *if* the plague have not changed his colour, and the plague *be* not spread; it *is* unclean; thou shalt burn it in the fire; it *is* fret inward, 'whether it *be* bare within or without.

56 And if the priest look, and, behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a spreading plague: thou shalt burn that wherein the plague *is* with fire.

58 And the garment, either warp, or woof,

<sup>4</sup> Heb. head is pilled.

<sup>5</sup> Num. 5. 2. 2 Kings 15. 5.

<sup>6</sup> Heb. whether it *be* bald in the head thereof, or in the forehead thereof.

<sup>7</sup> Heb. work of.

<sup>8</sup> Heb. vessel, or, instrument.

or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

Verse 2. 'He shall be brought unto Aaron the priest, or unto one of his sons the priests.'—This chapter forms the most ancient medical treatise in the world, and completely to illustrate it would require a rare combination of medical and oriental knowledge. Dr. John Mason Good, in whom these qualifications were eminently united, has done much to elucidate it in his *Study of Medicine*. Michaelis also has given much attention to the subjects embraced in this and the two following chapters; and to these two authorities we are indebted for the substance of a large proportion of the observations we have to offer. In the note on Gen. 1. 2, we have already spoken of the state of medicine in Egypt; and it may here be added, that the profession of medicine was in that country in the hands of the priestly caste, being exercised by the lowest of the three orders into which that caste was divided. This class (called *Neocoroi*) seems to have corresponded pretty nearly to the Levites among the Hebrews; and if this division subsisted at the time of the Exode, the Mosaic law would seem to have raised the medical profession a grade higher than it had been left in Egypt; for not only the proper priests, but even the high-priest, are instructed to take cognizance of infectious diseases. Probably a certain number of the whole priesthood gave their particular attention to medicine. It is evident that medical science had at this time been reduced to a system, from the nice discrimination of infectious disorders, and the symptoms by which they were characterized. It is true that these specifications are on divine authority; but we conceive that they merely refer to what was previously known, and are only intended to indicate precisely the particular disorder to which the respective regulations were to apply. We must not omit to direct attention to the most wise exclusion, which we see in this chapter, of that Egyptian principle of immutable rules which must have operated so injuriously on the improvement of the art. There is not a word said about the medical treatment of the disorders brought under our notice; all that is stated refers to the cognizance of symptoms of infectious disorders, and the sanitary precautions for the public health which may in consequence become necessary. This is all of which legislation can properly take cognizance. Curative means were perhaps employed in ancient times, although we are aware that leprosy disorders were not generally considered curable by any medical treatment. But that particular remedies were not prescribed, seems to us so far from being an objection, as some regard it, that it may be taken in evidence of the Divine wisdom from which these laws proceeded.

3. 'Leprosy.'—It is currently stated by the Greek and Roman writers that the Israelites were driven out of Egypt on account of their being generally infected with leprosy. They no doubt learnt this statement from the Egyptian priests; and it has often appeared to us that all the misrepresentations concerning the Jews, traceable to that source, must have arisen after the Hebrew Scripture had been translated into Greek. Through this means the sacred history became in some degree known to the civilized world; and this gave the priests an interest in setting up the most plausible counter-statements in their power, as to those facts in which the honour of their own country was deeply implicated. Josephus (*contra Apion*) distinctly attributes the origin of this and many other calumnies to the Egyptians, and refutes them by many solid reasons, to which others have been added by Michaelis, Faber, and other modern writers. The present misinterpretation is on many accounts highly plausible and ingenious—quite sufficiently so to impose upon the Greeks

and Romans, but not enough so to escape detection. The things are true, separately taken; but false, when stated as cause and effect. It is true that the Hebrews were driven out forcibly by night, and it is true that they were infected with leprosy; but it is not true that they were driven out forcibly on account of leprosy. They were forcibly driven out, on the spur of the moment, because an awful calamity had befallen the Egyptians for their obstinate refusal to allow them to go out peaceably, as they had urgently requested. It was very clever dishonesty in the Egyptian priests to combine these two unconnected circumstances, making one the consequence of the other. Some zealous writers have thought it necessary to deny that the Hebrews were affected with leprosy at all; but that they actually were so seems to us evident from this and the following chapters. What can be the meaning of all these minute laws and regulations, of these strict precautions to prevent the spread of contagion, unless leprosy was a very prevalent and well-known disease? But this equally proves that they were not wholly a leprosy people, as their ancient calumniators alleged; for then these regulations would have been quite superfluous. Moses would never have enacted such severe laws against leprosy had he himself been a leper, and the leader of an army of lepers. Besides, leprosy is even to this day, after several thousand years, a common disease throughout Egypt, Syria, and Palestine; it was therefore endemic both in the country to which they were going, and in that which they had left. Indeed, in the latter, it was and is so frequent and virulent, that Egypt has always been regarded as the principal seat of the leprosy; and that disorder could not be expected to be otherwise than common among a people recently come from thence; and this renders it clear that it was the Israelites who were endangered by the leprosy of the Egyptians, and not the Egyptians by that of the Israelites. This again answers the charge of their expulsion on that account; for, as Michaelis well asks, 'What sovereign, not an absolute blockhead, would expel a people, consisting of 600,000 adult males, and therefore, with their wives and children, amounting to two millions and a half, on account of a disease endemic in his dominions?' Dr. J. M. Good dwells on the subjugated and distressed state of the Israelites, and the peculiar nature of their employment, as tending to produce the leprosy and other cutaneous disorders with which they seem to have been affected. In producing such results, he says, 'There are no causes more active or powerful than a depressed state of body or mind, hard labour under a burning sun, the body constantly covered with the excoriating dust of brick-fields, and an impoverished diet—to all of which the Israelites were exposed whilst under the Egyptian bondage.' It may then be freely admitted that the Hebrews were, to a large extent, infected with leprosy and other cutaneous disorders; while we deny that they were expelled from Egypt on that account. Their continuance for forty years in the arid deserts of Arabia, together with the wise sanitary regulations in this and the following chapter, may have done much to diminish its prevalence among them; for although Arabia is not exempt from leprosy, its dry air is less favourable to infection than the moister atmosphere in some parts of Egypt, and even in Palestine. So much of the present subject as relates to the setting apart of the leper from common intercourse will be considered in the notes to Num. v. 2. We shall at present limit our attention to the forms of the diseases mentioned; and which are so admirably discriminated, and their symptoms described, in the chapters before us.

4. 'Bright spot.'—Three distinct forms of leprosy are

particularly described by Moses in this chapter. They are all distinguished by the name of בְּהֶרֶת *bahéreth*, 'bright spot.' Two of these are distinguished as particularly alarming by the epithet צָרָאֵת *tzaraath*, 'venom,' or 'malignity.' Of these two, the בְּהֶרֶת לְבָנָה *bahéreth lebanah*, 'bright white bahéreth' (the *Leprosus lepraeus candida* of Dr. Good), is the most virulent. The characteristics of this disease are precisely as described by Moses; being a glossy white and spreading scale upon an elevated base, encircled with a red border; the elevation is depressed in the middle, but without a change of colour. The natural black hair on the patches participates in the whiteness, and the patches themselves perpetually widen their outline. Several of these characters, separately taken, belong to other blemishes of the skin, and therefore none of them were to be taken alone, and it was only when the whole concurred that the Hebrew priest, in his capacity as physician, was to pronounce the disease a *tzaraath*, or malignant leprosy. The next variety is much less severe, but far more so than the common leprosy, or *bohah*. It is distinguished by the specific name of בְּהֶרֶת חֹהָה *bahéreth heha*, 'dark or dusky bahéreth' (the *Leprosus lepraeus nigricans* of Dr. Good's nosological system). In this form of leprosy, natural hair, which is usually black in Palestine and Egypt, is, as Moses repeatedly states, not changed; the smooth, laminated, circular scales or patches, which characterise all the forms of leprosy, are, in this modification, not depressed below the general surface of the skin; and do not remain stationary at their first size, but continually enlarge their limits, and are either scattered or confluent. This leprosy was improperly named 'black' by the Greeks, the spots being really dusky or livid. When its existence was determined, after a probationary separation of a week or fortnight, the person was declared unclean, and obliged to remain apart. The sort of dusky leprosy known in our own country, is chiefly found among persons whose occupations are attended with much fatigue, and expose them to cold and damp, and to a precarious and improper mode of diet. But it seems doubtful whether our own leprosy can be properly identified with the more malignant leprosy of the East. The common leprosy is mentioned in the next note. We may here mention Calmet's notion as to the origin of leprosy, because we shall presently have again occasion to refer to it. He thinks it is caused by minute animalcules between the skin and the flesh, which gnaw the epidermis and cuticle, and afterwards the extremities of the nerves and the flesh, producing the symptoms to which the present chapter calls attention. See Calmet's *Recherches sur la Nature, les Causes, et les Effets de la Lèpre*, in his *Commentaire Littéral*.

39. 'Freckled spot.'—This is distinguished from the other leprosy by the בֹּהַק *bohah*, which imports brightness, but in a subordinate degree, being a dull white spot. This disorder is not contagious, and did not render a person unclean, or make it necessary that he should be shut up. The Arabs call this disorder by the same name as the Hebrews, and its characters are precisely analogous to those here stated. This variety is strictly a cutaneous eruption, and rarely, if ever, affects the constitution. Forskal, in one of the notes to Niebuhr's *Reisebeschreibung*, gives an illustration of this sort of leprosy. He says, 'May 15, 1763, I myself saw a case of bohah leprosy in a Jew at Mocha. The spots in this disease are of unequal size. They have no shining appearance, nor are they perceptibly elevated above the skin, and they do not change the colour of the hair. Their colour is an obscure white, or somewhat reddish. The rest of the skin of this patient was blacker than that of the people of the country is in general; but the spots are not so white as the skin of an European when not sun-burnt. The spots in this species of leprosy do not appear in the hands nor on the abdomen, but on the neck and face, not, however, on that part of the head where the hair grows very thick. They gradually spread, and continue sometimes only about two months, but in some cases, indeed, as long as two years, and then

disappear by degrees of themselves. This disorder is neither infectious nor hereditary, nor does it occasion any inconvenience.' We thus see why it was declared clean. Michaelis well remarks on this case: 'That all this should be found exactly to hold at the distance of 3500 years from the time of Moses, ought certainly to gain some credit for his laws, even with those who will not allow them to be of Divine authority.' For want of a discrimination of the different forms of the disorder similar to that which the Hebrew legislator established, in countries where leprosy is common, this uncontagious form of the disorder, equally with the others, usually separates the person afflicted with it from the common intercourse of life, and deprives society of the services he might continue to render. This fact alone would be sufficient to shew the wisdom of the present regulations, under which no one could be excluded from general intercourse whose presence was not dangerous. Dr. Good says, that in England a disorder of this sort is chiefly found among persons who work among dry powdery substances, and are not sufficiently attentive to cleanliness of person. The same author numbers this among the cutaneous blemishes or blains which were watched with a suspicious eye from their tendency to terminate in malignant leprosy. There are in all eight such disorders mentioned in this chapter. We have not thought it necessary to dwell on them separately, and must refer those who desire information on the subject to the *Study of Medicine*, v. 590—610.

40. 'Bald.'—In a country where leprosy is not prevalent, it may well occasion surprise that the laws on that subject should be careful to provide that bald-headed persons should not be causelessly subjected to the charge and consequent hardships of leprosy. No man in this country would be suspected of leprosy, even if his head became bald in his youth. But in the East, the falling off of the hair is known to be sometimes, and in connection with other symptoms, a marked criterion of leprosy; and as there actually is a particular kind of leprosy limited either to the fore or hind part of the head, it became necessary to provide, that if no other symptom of leprosy than mere baldness occurred, the person was not to be suspected of being a leper. Indeed, the Hebrew word for baldness (גִּבְעָח *gereach*) means, etymologically, *one who has boils*, and therefore originally, perhaps, *a leper*. These regulations will be better understood from the fact, that the Orientals distinguish two sorts of baldness. The first is that which begins from the forehead, and the other that which begins behind. The Hebrew has a distinct name for each of these. By the Arabian poets also, the former is distinguished as the 'noble baldness,' because it was regarded as generally proceeding from the wearing of a helmet; while the latter was stigmatized as 'servile baldness.' With this understanding let us read the terms 'bald' (גִּבְעָח *gereach*) in verse 40, and 'forehead bald' (גִּבְעָח גִּבְעָח *gibbeach*) in verse 41.

47. 'The garment also that the plague of leprosy is in.'—A manufacturer of woollen, linen, or leather would be more likely than any other person to discover the precise meaning of the details in the remainder of this chapter. Michaelis, with the assistance of the principal woollen manufacturer in Hanover, threw so much light on the matter, as far as relates to woollen, as may give some general ideas of the whole subject, and furnish a clue to further inquiries as it regards linen and leather. In his German translation of the Bible, he hazarded a conjecture, which was confirmed afterwards by the manufacturer in question, who told him that a disease in woollen cloth, similar to that here described, proceeds from the use of what is called *dead wool*, that is, the wool of sheep that have died by disease, not by the knife. If the disease has been of short duration, such wool is not altogether useless; but in a sheep that has been long diseased, it becomes extremely bad, and loses the points. He also stated that, according to the established usage among honest manufacturers, it was unfair to manufacture dead wool into any article worn by man, because vermin are so apt to esta-

blish themselves in it, particularly when worn close to the body and warmed by it. Frauds were, however, sometimes committed with this wool, it being sold for good wool, in consequence of which the stuffs made with it not only became soon bare, but full first of little depressions, and then of holes. We see such bare spots mentioned in the text, and we thus observe how the disease, as there described, might sometimes appear in the warp, and sometimes in the woof, according as the dead wool happened to be employed in the one or in the other. The manufacturer whom Michaelis consulted expressed a wish that there were some statute inflicting a punishment upon those who either sold dead wool, or knowingly manufactured it into human clothing. The learned professor himself thinks that the present is such a law. He says: 'Whether the dead wool will in process of time infect good wool, I do not know; but to bring into complete discredit and disuse stuffs that so soon become threadbare, and burst out in holes, and at the same time so readily shelter vermin— unquestionably becomes the duty of legislative policy.' In a state of society in which manufactures were subject to no inspection or control, such tricks with dead wool would be more frequent than with us; while the nature of the climate, with the abundance of vermin, probably rendered the effects more mischievous; and, in such a state of things, the most effectual preventive regulation would be, as here, not to interdict the use of dead wool, which might

be evaded by the difficulty of proving that the wool was really dead, but by destroying, even in spite of the owner, any article in which the symptoms appeared, which would soon operate in making every one careful not to manufacture, either for his own use or for sale, stuffs by which such loss would be incurred. This view of the matter, which we have merely condensed from Michaelis, deserves attention. But it does not seem to obviate all the difficulties of the subject; and as clothing certainly can convey contagion, it remains open to inquire, whether any contagion in clothes manifests its presence by such symptoms as those which this chapter enumerates. Dr. Mead (*Medica Sacra*) and other writers speak of the leprous miasmata being transmitted by clothes, but they omit to notice and account for the appearances which the infected stuffs ure here said to exhibit. Calmet thinks that the clothes-leprosy, as well as that in man, was caused by the presence of minute insects, or worms, which gnawed the texture, and left the stains described. This idea is not incompatible with that of Michaelis, since the dead wool is favourable to the production of vermin. Although not very obviously connected with the subject, it may assist inquiry to observe, that if cotton or linen cloth be suffered to remain long in a damp situation, it assumes appearances not unlike those described by Moses, and which are not only difficult to remove by washing, but also frequently injure the texture of the cloth itself.

## CHAPTER XIV.

2 *The rites and sacrifices in cleansing of the leper.* 37 *The signs of leprosy in a house.* 48 *The cleansing of that house.*

AND the LORD spake unto Moses, saying,

2 ¶ This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:

3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop:

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and

shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil.

11 And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation:

12 And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before the LORD:

13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, so is the trespass offering: it is most holy:

14 And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

<sup>1</sup> Matt. 8. 2. Mark 1. 40. Luke 5. 12.

<sup>4</sup> Heb. the daughter of her year.

<sup>3</sup> Or, sparrows.

<sup>5</sup> Exod. 29. 24.

<sup>8</sup> Heb. upon the face of the field.

<sup>6</sup> Chap. 7. 7.

15 And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand :

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD :

17 And of the rest of the oil that *is* in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering :

18 And the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed : and the priest shall make an atonement for him before the LORD.

19 And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness ; and afterward he shall kill the burnt offering :

20 And the priest shall offer the burnt offering and the meat offering upon the altar : and the priest shall make an atonement for him, and he shall be clean.

21 And if he *be* poor, and 'cannot get so much ; then he shall take one lamb *for* a trespass offering 'to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil ;

22 And two turtledoves, or two young pigeons, such as he is able to get ; and the one shall be a sin offering, and the other a burnt offering.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them *for* a wave offering before the LORD :

25 And he shall kill the lamb of the trespass offering, and the priest shall take *some* of the blood of the trespass offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot :

26 And the priest shall pour of the oil into the palm of his own left hand :

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD :

28 And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering :

29 And the rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of the turtle-doves, or of the young pigeons, such as he can get ;

31 *Even* such as he is able to get, the one *for* a sin offering, and the other *for* a burnt offering, with the meat offering : and the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This *is* the law of him in whom *is* the plague of leprosy, whose hand is not able to get *that which pertaineth* to his cleansing.

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession ;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a plague in the house :

36 Then the priest shall command that they 'empty the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean : and afterward the priest shall go in to see the house :

37 And he shall look on the plague, and, behold, *if* the plague *be* in the walls of the house with hollow strakes, greenish or reddish, which in sight *are* lower than the wall ;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days :

39 And the priest shall come again the seventh day, and shall look : and, behold, *if* the plague be spread in the walls of the house ;

40 Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city :

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place :

42 And they shall take other stones, and put *them* in the place of those stones ; and he



shall take other mortar, and shall plaister the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered ;

44 Then the priest shall come and look, and, behold, *if* the plague be spread in the house, *it is* a fretting leprosy in the house : *it is* unclean.

45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house ; and he shall carry *them* forth out of the city into an unclean place.

46 Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes ; and he that eateth in the house shall wash his clothes.

48 ¶ And if the priest <sup>10</sup>shall come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house was plaistered : then the priest shall pronounce the house clean, because the plague is healed.

49 And he shall take to cleanse the house

<sup>10</sup> Heb. *in coming in shall come in*, &c.

<sup>11</sup> Chap. 13. 30.

two birds, and cedar wood, and scarlet, and hyssop :

50 And he shall kill the one of the birds in an earthen vessel over running water :

51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times :

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet :

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house : and it shall be clean.

54 This *is* the law for all manner of plague of leprosy, and <sup>11</sup>scall,

55 And for the leprosy of a garment, and of a house,

56 And for a rising, and for a scab, and for a bright spot :

57 To teach <sup>12</sup>when *it is* unclean, and when *it is* clean : this *is* the law of leprosy.

<sup>12</sup> Heb. *in the day of the unclean, and in the day of the clean*.

Verse 4. 'Two birds alive and clean.'—The word צִיִּפוֹרִים *tzipporim*, here rendered 'birds,' is translated 'sparrows' in the Vulgate and other versions ; the word is also so understood by the Septuagint in some other texts, although not in the present. Professor Paxton, having examined the different passages in which the word *tzippor* occurs, concludes that, in a great number of instances, it must be a general name for all kinds of birds, while it certainly is sometimes the name of a particular species, which species is determined, by the general concurrence

of interpreters, to be the sparrow. It is sometimes difficult to determine, without a careful examination of the context, where the word is used in a general or particular sense, and translators have not always been successful in their conclusions. There can be no doubt that our translation is correct in this place, and that the choice of any clean bird is allowed as an offering. This seems evinced by the addition of the word 'clean.' 'If,' says Professor Paxton, 'the sparrow was a clean bird, there could be no use in commanding a clean one to be taken, since every one of the species was ceremonially clean ; but if it was unclean



CEDAR-WOOD (*Juniperus Phœnicu*).

by law, then it could not be called clean. The term here must therefore signify birds in general, of which some were ceremonially clean and some unclean, which rendered the specification in the command proper and necessary. *Illustrations*, ii. 353.

— 'Cedar-wood.'—The word עֵץ *eres*, here and elsewhere translated 'cedar,' is of disputed interpretation. Some hold to the common opinion that it is the so-called cedar of Lebanon: others question this, and set up some other tree in its stead—most of those who take this view proposing the *Juniperus oxycedrus* as the substitute. It is the opinion of others, with whom we concur, that the Hebrew word *erez* is applied to different species of the pine tribe, including both the cedar of Lebanon and the *Juniper oxycedrus* (commonly called the 'brown-berried juniper'), and some others not so easily distinguishable. Reserving a notice of the Lebanon cedar for the text in which that tree, and no other, is most clearly indicated—that is Ezek. xxxi. 3; and the question as to the species which Solomon obtained of the King of Tyre, and employed in his regal and sacred buildings, will properly come under our notice in 1 Kings v. 6. That the *erez* of the present text was not the cedar of Lebanon, and that it probably was the juniper, is shewn from the consideration suggested by Lady Callcott: 'The cedar was not a native of Egypt, nor could it have been procured in the desert without great difficulty; but the juniper is most plentiful there, and takes deep root in the crevices of the rocks of Mount Sinai' (*Scripture Herbal*, p. 92). We may add that the juniper is common in Palestine, and in the vallies and on the mountains of Edom. On Mount Hor, where Aaron died, and where his tomb is still honoured, it grows even to the summit; nor is it wanting in the renowned valley below, where the metropolis of Seir is entombed. The species is not in every instance particularly distinguished by travellers; but we know that these regions afford at least three species—*Juniperus oxycedrus*, *J. Phœnicea*, and *J. Sabina*. That one of these was employed on this occasion, and is distinguished by the name *erez*, is rendered further probable by the fact that it was much employed by the ancients in their sacerdotal and funeral services, on account of the fragrance of the wood, which in most of the species is more or less aromatic.

34. 'Leprosy in a house.'—The house-leprosy, here described, has occasioned much perplexity to inquirers; and the difficulty has probably arisen from persons being led by the name to look upon this 'leprosy,' as well as that in clothes, as something akin to the human disease so called. Men, clothes, and stones have not the same diseases; but from some analogous circumstances, real or fanciful, the diseases of men may be, and have been, by a figure of speech, applied to diseases in other things. Indeed, to this day, there are certain disorders of trees, in Egypt and Palestine, to which the name of 'leprosy' is given. In Switzerland, also, they speak of a *cancer in buildings* on the same principle; and why should we not understand the *leprosy in buildings*, of the present text, as something of a similar description? If we believe that the house-leprosy was any thing related to the disorder of the same name in man, it is extremely difficult to account for the symptoms and mode of treatment; and we cannot perhaps do better than agree with the Rabbins and some of the early Christian fathers, who believed that this leprosy was not natural, but was sent by God as an extraordinary punishment upon evil-doers, to compel them to the public acknowledgment and atonement of some undetected crime, whereby others had been injured. Calmet, however, seems to think that this disorder was caused by animalcules, which eroded the stone, like mites in a cheese, and which might then be called leprosy, because, according to his theory, the disorder of that name in man and in clothes was produced in much the same manner. (See the 'Dissertation' prefixed to his *Commentary* on Leviticus.) There is another way of accounting for its connection with human leprosy, which is, by supposing that the walls had taken a leprosy contagion from man, and were in a condition, when really

infected, to transmit it to men. In this case, the difficulty remains of understanding the details which are given respecting the appearances which the walls presented. There is also not a word said, which can be construed to intimate that the house-leprosy was infectious to man; on the contrary, the direction to remove the furniture before the priest entered to inspect the house, lest it should partake in the sentence of uncleanness which he might see occasion to pronounce, was the very way best calculated to have propagated the leprosy contagion, if any such, capable of being communicated to man, had existed. Michaelis gives an explanation, which seems more clearly to elucidate the subject than any other which has fallen under our notice, and the rejection of which seems to leave no other alternative than the acceptance of the rabbinical interpretation which we have mentioned. He observes that walls and houses are often attacked with something that corrodes and consumes them, and which is called by the Germans 'saltpetre,' but which we will call 'mural salt.' To explain this a little, it will be observed that the putrefaction gives rise, under certain circumstances, to nitrous acid, which in general combines with calcareous earth wherever it finds it, and forms the so-called earthy saltpetre. This is decomposed by fixed vegetable alkali, and the latter uniting with the acid, forms common saltpetre. Sometimes, also, the nitrous acid, instead of being united with calcareous earth, is united with the mineral alkali, which produces the so-called cubical saltpetre. Both these saline substances, but the former more frequently than the latter, are often found on effloresced walls, and are both then comprehended under the common name of *sal murale*, mural salt. These are the principal forms in which the incrustation is exhibited; and although other nitrous salts, and even vitriolic salts, have been discovered, it is not necessary to direct particular attention to all the varieties. (See Beckmann's *History of Inventions*, art. SALTPETRE.) The mural efflorescence chiefly appears in damp situations, in cellars and ground-floors, seldom extending to the upper stories of a house; and its effects are in many respects so injurious as to justify, and indeed to require, in some climates, the attention of a legislator. The appearances which such walls exhibit correspond very well with the description given in this chapter: the spots, indeed, are not often of a greenish or reddish hue, though they are sometimes met with of the latter colour. The analogy is, indeed, in general so clear, that Michaelis says he had known more than one example of children who, shortly after reading the account here given of the house-leprosy, have come with terror to relate that they had discovered it on the walls of the cellar. They 'described it distinctly or figuratively to their parents, and were laughed at for their pains. Laughed at they certainly ought not to have been, but instructed. Their acute vision had shown them what many a learned man has in vain sought to find out.' The detrimental effects of this efflorescence are fully detailed by the same author (*Commentaries*, iii. 298-305). The following is the substance of his statement. The walls become mouldy, and that to such a degree as, in consequence of the corrosion spreading farther and farther, at last to occasion their tumbling down. The plaster also requires frequent repairing, as it blisters, as it is called, that is, detaches itself from the wall, swells, and then falls off. The things that lie near the walls thus affected become damaged, and in the end spoiled. Books and other articles that cannot bear dampness and acids are often ruined from this cause. If this 'saltpetre' be strong in the occupied apartments, it is very injurious to health, particularly where people sleep near the wall. If such effects be experienced in modern Europe, there is room to conclude that they were more strongly exhibited at the early period under notice, and in countries where domestic architecture never attained much perfection, and where the people generally live in houses having but one story. Taking this to be the 'house-leprosy' of the Scripture, the object of the Mosaic ordinance is sufficiently intelligible. It may be interesting to add that at this day one of the principal supplies of saltpetre in Palestine is derived from

the ancient ruined houses (built of stone) in the country beyond the river Jordan. See Burckhardt's *Syria*, pp. 9, 102, 114, 214.

35. '*He that owneth the house shall come and tell the priest.*'—The serious ultimate loss he might sustain rendered it the interest of the owner to give the earliest intimation on the subject, and to be attentive to the first indications of infection. If it gained ground, he not only lost his house, but probably his furniture, which we have no reason to conclude to have been removed previous to inspection, unless when early information came from the owner himself; and if the priest, on inspection, declared the house unclean, it is obvious that every thing which remained in it became unclean also.

40, 41. '*Take away the stones . . . cause the house to be scraped.*'—The very same things must be done when a house is infected with the nitrous incrustation. The spot or stone which produces it must be absolutely removed; and the scraping and fresh plastering are also necessary. When any part of the walls impregnated with this substance is suffered to remain, it always effloresces anew, and becomes as bad as before. In large European buildings it is not indeed necessary to replaster the whole house, and the difference in this respect may be accounted for by the probable smallness of the Hebrew houses.

45. '*He shall break down the house.*'—Moses, therefore, it would appear, never suffered a leprous house to stand. The injury which such houses might do to the health of the inhabitants, or to the articles they contained, was of more consequence, in his estimation, than the buildings themselves. Those to whom this appears strange, and who lament the fate of a house pulled down by legal authority, probably think of large and magnificent houses like ours, of many stories high, which cost a great deal of money, and in the second story of which the people are generally

secure from all danger of the saltpetre; but the houses of those days were low, and of very little value.'—Michaelis, iii. 503.

48. '*The priest shall pronounce the house clean.*'—The serious investigation which the matter had undergone, and this final and solemn declaration, that the house was clean, together with the offering made on the occasion, were well calculated to make the fact known, and to relieve the public mind from any anxiety which might be entertained concerning the spread of the house-leprosy, and at the same time to exonerate the proprietor from any inconvenience to which he might have been exposed from the unascertained suspicion that the infection was in his house. Michaelis extols the whole of this law concerning 'house-leprosy' exceedingly, under the view which he was led to take of it, and in which we have chiefly followed him; and although it is probably attended with less evil in Europe than in the East, he inclines to wish that some similar regulation operated in newly-built cities. It is, however, a remarkable fact that, so far from this being the case, the sovereigns of Germany, and probably also in other countries, did all in their power to encourage the mural incrustation, when saltpetre became necessary in the manufacture of gunpowder. They established their right to the product of the incrustation, even in private houses, as a sovereign *regale*; and the collectors took care, in scraping it off periodically, to leave the roots (if we may so express it), to form the source of a future crop; and the inhabitants dared not extirpate it altogether. The collection came, in the end, to be farmed out by the sovereign; and the saltpetre *regale* altogether formed a most odious oppression, more bitterly complained of by the people than almost any other. On this point see Beckmann's *Hist. of Inventions*, ii. 476-478; and Michaelis, iii. 304.

## CHAPTER XV.

2 *The uncleanness of men in their issues.* 13 *The cleansing of them.* 19 *The uncleanness of women in their issues.* 28 *Their cleansing.*

AND the LORD spake unto Moses and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, When any man hath a 'running issue out of his flesh, *because of his issue* he *is* unclean.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness.

4 Every bed, whereon he lieth that hath the issue, *is* unclean: and every \*thing, whereon he sitteth, shall be unclean.

5 And whosoever toucheth his bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and

bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any* of those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

12 And the \*vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to

1 Or, running of the reins.

2 Heb. vessel.

3 Chap. 6. 28.

him two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest :

15 And the priest shall offer them, the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for him before the LORD for his issue.

16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.

19 ¶ And if a woman have an issue, *and* her issue in her flesh be blood, she shall be 'put apart seven days : and whosoever toucheth her shall be unclean until the even.

20 And every thing that she lieth upon in her separation shall be unclean : every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it be on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days ; and all the bed whereon he lieth shall be unclean.

25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation ; all the days of the issue of her uncleanness shall be as the days of her separation : she *shall be* unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation : and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin offering, and the other *for* a burnt offering ; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness ; that they die not in their uncleanness, when they defile my tabernacle that *is* among them.

32 This *is* the law of him that hath an issue, and of *him* whose seed goeth from him, and is defiled therewith ;

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

4 Heb. in her separation.

Verse 12. 'The vessel of earth . . . shall be broken : and every vessel of wood shall be rinsed in water.'—A similar command, as to earthen vessels, is given in ch. vi. 38, where it is also directed that vessels of brass should be scoured. Michaelis devotes several pages to what he calls the 'singular preference shewn to copper vessels, and dislike to earthen ones.' He asks, why earthen vessels could not be as well cleansed, by washing, as those of wood and copper, for although such vessels are doubtless of less value than those of copper, still the loss by repeatedly breaking them must be a serious inconvenience to the poor ? Did Moses wish to wean them from earthen vessels, which, by their continual breaking, occasion a greater loss in the long run than the more costly ones of copper, and to habituate them to the latter, as constituting real and substantial wealth ? Might he not also have had the less favour for them as constituting one of the principal manufactures of Egypt, with which country it was his wish that no familiar intercourse should arise ? Many such questions might be asked ; but Michaelis confesses we can arrive at no satis-

factory conclusion till we are acquainted with the nature of the earthen vessels of those times. He enters, however, into the question as to the unwholesomeness of copper vessels in cooking, as connected with the preference exhibited for such utensils ; remarking, that they are not dangerous so long as they are kept clean, and the present regulation was well calculated to secure the cleanliness as well of these as other vessels, and were probably designed for that purpose. In concluding his ingenious article on this subject, he mentions, but declines to enter into, the following topics :—'How old the practice of tinning copper vessels is ? Whether their earthenware was glazed or not ? What was the nature of the glazing ? and, Whether it was, by the cookery of vessels, more easily affected and converted into poison than clean-kept copper ?' We cannot here consider these points ; but may observe, that the copper vessels now in use in Western Asia are generally tinned in a very superior manner ; and that the earthenware is both glazed or unglazed. Without entering into the question as to the art of glazing earthenware, it is our

strong impression that the earthen vessels which Moses directed to be broken were not glazed. It is evident that glazed vessels may be as well or better cleansed from every impurity, by washing, than hard wood, or even copper; whereas unglazed vessels, from their porous nature, would receive a more permanent taint from any accidental defilement than either. Indeed we would venture to be more definite, and point to a sort of pottery, which escaped the notice of Michaelis, as most probably that to which the direction may be understood with peculiar propriety to apply. We refer to those porous vessels of fine clay lightly baked, which in the note on Exod. vii. 19 we have had occasion to describe as being used in Egypt for the purpose of cooling and purifying water. These vessels originated in Egypt, and appear from the sculptures to have been as ancient there as the sojourn of the Israelites. It is therefore highly probable that the latter were acquainted with the art of making them, and would unquestionably use them for the purpose of purifying and refrigerating the generally bad water of the deserts through which they wandered; and as they had vessels of wood and copper for other purposes, it is not too much to suppose that their earthen vessels were almost exclusively of this description; for to this day a wandering people do not like to encumber themselves with numerous earthen vessels, which are so liable to be broken in their removals. Assuming, then, that such were their vessels,—the direction to break them when defiled is easy to be understood, because, from their remarkably porous nature, whatever spot, stain, or other impurity they receive is at once absorbed into their mass, either immediately or through the agency of the water, and it becomes impossible to cleanse them entirely by any common process. In fact, we have with our own hands broken many jugs and drinking-cups of this description, when they received some accidental contamination, from the spontaneous feeling that they had become wholly defiled, and could not be cleansed. It seems to us that the explanation we have here given will account more satisfactorily than any other for the distinction which has occasioned so much perplexity to Michaelis and other commentators. Similar usages to

those which the text inculcates, as to the treatment of defiled vessels, prevailed among the ancient Egyptians, and still subsist among the Mohammedans and Hindoos.

32. '*This is the law of him that hath an issue.*'—We may conclude our remarks upon these chapters, relating to contagious disorders, and to acts causing ceremonial uncleanness, by directing attention to the admirable regulations for preventing contagion. This subject is now almost entirely overlooked in the East, except so far as regards some regulations concerning lepers, which may have been derived from those now before us. We are unacquainted with any Oriental nations, ancient or modern, which had a sanatory code in the slightest degree comparable to this, which is indeed scarcely equalled by the regulations of the best European lazarettes. We have been eye-witnesses of the fearful consequences which proceed in Asiatic countries from the absence of any measures to prevent the spread of contagious disorders. In Mohammedan Asia this may be partly owing to the medical doctrines of Mohammed, who, in his ignorant self-sufficiency, undertook, according to one of the received traditions, to declare that diseases were not contagious. This dictum had its weight, although it was contrary to the received opinions of his time, for, as the Arabian commentator remarks, 'It was a belief of the people of ignorance, that any one sitting near a diseased person, or eating with one, would take his disease.' (*Mischat-ul-Masabih*.) It is true that he seems to direct the avoidance of intercourse with persons labouring under the elephantiasis—but this is a solitary exception to his general rule. Mohammed has adopted from the chapter before us, and from other parts of the Pentateuch, the laws relating to ceremonial uncleanness, and has added many others of his own. But there is this difference in the result, that uncleanness under his law does not generally extend beyond the time when the unclean persons bathe and wash any defiling stain from their clothes. There are some exceptions, chiefly relative to females, in which the consequences of defilement more nearly coincide with those of the Levitical law.

## CHAPTER XVI.

3 *How the high priest must enter into the holy place.*  
11 *The sin offering for himself.* 15 *The sin offering for the people.* 20 *The scapegoat.* 29 *The yearly feast of the expiations.*

AND the LORD spake unto Moses after <sup>1</sup>the death of the two sons of Aaron, when they offered before the LORD, and died;

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he <sup>2</sup>come not at all times into the holy place within the vail before the mercy seat, which *is* upon the ark; that he die not; for I will appear in the cloud upon the mercy seat.

3 Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering.

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he wash his flesh in water, and *so* put them on.

5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

6 And Aaron shall offer his bullock of the sin offering, which *is* for himself, and <sup>3</sup>make an atonement for himself, and for his house.

7 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the <sup>4</sup>scapegoat.

9 And Aaron shall bring the goat upon which the LORD's lot <sup>5</sup>fell, and offer him *for* a sin offering.

10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scapegoat into the wilderness.

11 ¶ And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall

<sup>1</sup> Chap. 10. 2.

<sup>2</sup> Exod. 30. 13. Heb. 9. 7.

<sup>3</sup> Heb. 9. 7.

<sup>4</sup> Heb. *Asazel*.

<sup>5</sup> Heb. *went up*.

make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself :

12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail :

13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not :

14 And <sup>9</sup>he shall take of the blood of the bullock, and <sup>10</sup>sprinkle *it* with his finger upon the mercy seat eastward ; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

15 ¶ Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat :

16 And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins : and so shall he do for the tabernacle of the congregation, that <sup>11</sup>remaineth among them in the midst of their uncleanness.

17 <sup>12</sup>And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that *is* before the LORD, and make an atonement for it ; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat :

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of <sup>13</sup>a fit man into the wilderness :

22 And the goat shall bear upon him all

their iniquities unto a land <sup>14</sup>not inhabited : and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there :

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

25 And the fat of the sin offering shall he burn upon the altar.

26 And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 <sup>15</sup>And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp ; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And *this* shall be a statute for ever unto you : *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you :

30 For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD.

31 *It shall be* a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 And the priest, whom he shall anoint, and whom he shall <sup>16</sup>consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments :

33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

34 And *this* shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins <sup>17</sup>once a year. And he did as the LORD commanded Moses.

<sup>6</sup> Heb. 9. 13, and 10. 4.

<sup>11</sup> Heb. of separation.

<sup>7</sup> Chap. 4. 6.

<sup>12</sup> Chap. 6. 30

Heb. 13. 11.

<sup>8</sup> Heb. dwelleth.

<sup>13</sup> Heb. fill his hand.

<sup>9</sup> Luke 1. 10.

<sup>10</sup> Heb. a man of opportunity.

<sup>14</sup> Exod. 30. 10. Heb. 9. 7.



Verse 8. 'Aaron shall cast lots upon the two goats.'—There is no account in Scripture of the manner in which these lots were cast: but the following is the substance of the explanation given by the Rabbins. The two goats were placed, the one on the right and the other on the left hand of the high-priest. An urn was then brought, into which the high-priest cast two lots, one of which was marked 'for Jehovah,' and the other 'for Azazel'—which is the word we translate 'scapegoat.' The authorities which give this account add, that the lots were of wood in the tabernacle, of silver in the first temple, and of gold in the second temple. The lots being well shaken about in the urn, the high-priest put in both his hands, and took out one in each; and the lot drawn by the right hand was assigned to the goat on the right hand, while that which the left hand drew belonged to the goat on the left hand. It is also said that it was regarded as a favourable omen when the right hand brought up the lot 'for the Lord'; whereas, when that hand drew the lot 'for Azazel,' it was accounted an indication that God was not pacified. If this were really the case, we see nothing in Scripture on which such an inference could be fairly grounded, unless we consider it warranted by the frequent mention of the right hand, in a general sense, as the post of honour and preference.

—The other lot for the scapegoat.—The word translated 'scapegoat' is in Hebrew *אֲזָזֵל* *Azazel*, an obviously compound term, the origin and signification of which have eluded inquiry and baffled research. None of the explanations which have been given appear to us free from objections, and it is perhaps past all hope that a satisfactory one should now be offered. The principal interpretations admit of some classification, which will render the difficulties which beset the matter, and the attempts which have been made to remove them more intelligible to the reader. 1. There is a large class of interpreters, chiefly Jewish, who think the word *Azazel* is a descriptive epithet applied to the place to which the goat was to be taken; and make it to signify 'a rough and rocky place,' or 'a rough mountain,' from which he was, according to them, to be cast down. The Targum and the Arabic versions support this interpretation. 2. The great body of modern interpreters suppose that the term refers not to the place, but to the animal itself. This, it is contended, is obvious, from the structure of the word, taken in connection with the structure of the sentence:—'Aaron shall cast lots upon the two goats, one lot for the Lord (that is, for the goat that was to be sacrificed to the Lord); and the other lot for Azazel' (that is, for the goat that was to be sent away into the wilderness). The word itself is, under this view, resolved into *אָז* *ēz*, a goat, and *אֲזָל* *āzal*, 'to go away, to depart,' which gives an exact idea of the ceremonial use of the scapegoat, namely, to be formally sent away into the wilderness. The rendering of several of the ancient versions is alleged in support of this interpretation. The word is rendered by Symmachus as 'the departing goat'; Aquila, 'the goat set free' or 'loose'; and the Septuagint has *ἀποποιῶν*, which Theodoret and other of the Greek fathers interpret as equivalent to *ἀποσπένδμενος*, 'sent away.' These terms are freely used by the ancient Greek Christian writers in adverting to this subject; and the Latin Vulgate accords with them by adopting the rendering 'hircus emissarius'; and it is under the guidance of these authorities that our translators have rendered the term by 'scapegoat.' To this interpretation strong objections have been urged; and many of the most profound Biblical scholars of the present age have sought refuge from its difficulties in another interpretation. 3. It is under this contended that the Greek word employed in the Septuagint, and on which chiefly the second interpretation is built, namely, *ἀποποιῶν*, should not be rendered passively by 'scapegoat,' or 'sent-away goat,' as under that view; but that, according to the analogy of the language, and doubtless according to the intention of the translators, it must bear an active signification, and be rendered 'one lot to the Lord, and one to

the Apompens,' or 'the sender away.' In this sense it is held by many critics of high-name, to denote one of the class of demons or deities who were called by the Latins 'Dii Averrunci,' or the deities who send away or avert evil from their votaries, which was done through the propitiatory agency of prayers, sacrifices, and other offerings. Gesenius adopts this view, and observes under the word, in his Hebrew Lexicon; 'I render it without hesitation the *avertor*, *expiator*, *verruncus*, *ἀλεῖς/κακος*.' He thinks the name *Azazel* is from the root *אָז* *azal*, to remove or separate; and that by it 'is probably to be understood some idol that was appeased with sacrifices, as Saturn and Mars; but afterwards, as the names of idols were often transferred to demons, it seems to denote an evil demon, dwelling in the desert, and to be placated with victims, in accordance with this very ancient and also Gentile rite. The name *Azazel* is also used by the Arabs for an evil demon.' Hengstenberg, who in his *Egypt and the Books of Moses*, adopts this notion, that a demon is intended by *Azazel*, justly reprobates the idea involved in this last application, which intimates that the law prescribed a sacrifice or offering to devils, than which nothing could be more abhorrent to the religion of Jehovah. He sees that it is not possible to regard it other than as a personal existence, and he thinks it must be Satan; and he is of opinion that the act of sending the goat to *Azazel* is symbolical merely, and the symbolical meaning is developed by the progression of circumstances, of which it is important to take notice.

First, Aaron offers a bullock as a sin-offering for himself and his house. He then takes a firepan full of coals from the altar, with fragrant incense, and goes within the vail. There he puts the incense on the fire before the Lord, and 'the cloud of the incense' (the embodied prayer) covers the mercy-seat which is upon the ark of the covenant, that he die not. Aaron then takes the blood of the bullock and sprinkles it seven times before the mercy-seat. After he has thus completed the expiation for himself, he proceeds to the expiation for the people. He takes two he-goats for a sin-offering for the children of Israel, v. 5. These he places before the Lord at the door of the tabernacle, v. 7. He casts lots upon them; one lot 'for the Lord' and one lot 'for Azazel,' v. 8. The goat upon which the lot for the Lord fell, v. 9, he offers for a sin-offering, brings the blood within the vail, and does with it as with the blood of the bullock. In this way is the sanctuary purified from the defilements of the children of Israel, their transgressions, and all their sins, so that the Lord, the holy one and pure, can continue to dwell there with them. After the expiation is completed, the second goat, on which fell the lot for *Azazel*, is brought forward, v. 10. He is first placed before the Lord to absolve him (*לְכַפֵּר עָלָיו*). Then Aaron lays his hands upon his head, and confesses over him the (forgiven) iniquities, transgressions, and sins of the children of Israel, puts them upon his head, and gives him to a man to take away, in order that he may bear the sins of the people into a solitary land, v. 22, into the desert, for *Azazel*, v. 10. Then Aaron offers a burnt-offering for himself, and one for the people.

The doctrinal signification deduced from this is of the symbolical action, as far as it has reference to *Azazel*, is this, that Satan, the enemy of the people of God, cannot harm those forgiven by God; but that they, with sins forgiven of God, can go before him with a light heart, deride him, and triumph over him.

The positive reasons which favour this explanation are the following:—

1. As already intimated, the manner in which the phrase 'for Azazel' is contrasted with 'for Jehovah,' necessarily requires that *Azazel* should denote a personal existence, and, if so, only Satan can be intended. 2. If by *Azazel*, Satan is not meant, there is no ground for the lots that were cast. We can then see no reason why the decision was referred to God; why the high-priest did not simply assign one goat for a sin-offering, and the other for sending away into the desert. The circumstance that lots

are cast, implies that Jehovah is made the antagonist of a personal existence, with respect to which it is designed to exalt the unlimited power of Jehovah, and to exclude all notion of the equality of this being with him. 3. Azazel, as a word of comparatively unfrequent formation, in which intensity of meaning is given by the repetition of the second and third radical letters, and only used here, is best fitted for the designation of Satan, meaning either 'the apostate' (from God), or 'the separate one.' In every other explanation the question remains, 'Why, then (as it has every appearance of being), is the word formed for this occasion, and why is it never found except here?'

By this explanation the third chapter of Zechariah comes into a relation with this passage, entirely like that in which chap. iv. of the same prophecy stands to Exod. xxv. 31. Here, as there, the Lord, Satan, and the high-priest appear. Satan wishes by his accusations to destroy the favourable relations between the Lord and his people. The high-priest presents himself before the Lord, not with a claim of purity, according to law, but laden with his own sins and the sins of his people. Here Satan thinks to find the safest occasion for his attacks; but he is mistaken. Forgiveness baffles his designs, and he is compelled to retire in confusion. It is evident that the doctrinal part of both passages is substantially the same, and that the one in Zechariah may be considered the oldest commentary extant upon the words of Moses. In substance we have the same doctrine also in Rev. xii. 10, 11: 'the accuser of our brethren is cast down, who accuses them before our God day and night, and they overcame him by the blood of the Lamb.' The relation in which, according to this explanation, Satan is here placed to the desert, finds analogy in other passages of the Bible, where the deserted and waste places appear as peculiarly the abode of the evil spirit. See Matt. xii. 43, where the unclean spirit cast out of the man is represented as going through 'dry places;' also Luke viii. 27; and Rev. xviii. 2, according to which the fallen Babylon is to be the dwelling of all unclean spirits.

Dr. Hengstenberg then proceeds to meet the objections which have been brought to bear against the view adopted by him—'adopted,' for this explanation is by no means a new one, though he has brought it forward in greater force than before, and with new illustrations.

The most important of these objections arises from the apprehension that the goat, if thus cast away as to Satan, must be regarded as an offering to him; and that, as this could not be the case, it condemns the whole interpretation. To this Hengstenberg answers—'Were it really necessary to connect with the explanation of Azazel as meaning Satan, the assumption that sacrifice was offered to him, we should feel obliged to abandon it, notwithstanding all the reasons in its favour.' But the following reasons prove that an offering made to Azazel cannot be supposed:—

1. Both the goats are, in verse 5, taken together as forming unitedly one single offering, which wholly excludes the thought that one of them was brought as an offering to Jehovah, and the other to Azazel. And further, an offering which is made to a bad being can never be a sin-offering. The idea of a sin-offering implies holiness, hatred of sin in the being to whom the offering is made. 2. Both the goats were first placed at the door of the tabernacle of the congregation before the Lord. To him, therefore, they both belong; and when afterwards one of them is sent to Azazel, this is done in accordance with the wish of Jehovah, and also without destroying the original relation, since the one sent to Azazel does not cease to belong to the Lord. 3. The casting of lots also shews that these goats were considered as belonging to the Lord. The lot is never used in the Old Testament except as a means of obtaining the decision of Jehovah. So then, here also, Jehovah decides which of the goats is to be offered as a sin-offering, and which to be offered to Azazel. 4. The goat assigned to Azazel, before he is sent away, is absolved, v. 21. The act by which the second goat is, as it were, identified with the first, in order to transfer to the living

the nature which the dead possessed, shews to what the phrase, 'for a sin-offering,' in verse 5, has reference. The two goats became, as it were, one goat, and their quality rests only on the physical impossibility of making one goat represent the different points to be exhibited. Had it been possible, in the circumstances, to restore life to the goat that was sacrificed, this would have been done. The two goats, in this connection, stand in a relation similar to that of the two birds in the purification of the leprous person in Lev. i. 4, of which the one let go was dipped in the blood of the one slain. As soon as the second goat is considered an offering to Azazel, the connection between it and the first ceases, and it cannot be conceived why it was absolved before it went away. 5. According to verse 21, the already forgiven sins of Israel are laid upon the head of the goat. These he bears to Azazel in the desert. But where there is already forgiveness of sin, there is no more offering.

The other objections which have on different principles been made to this view are of less weight. One of them, which alleges the apparent equality given under this explanation to the claims of Jehovah and of Satan, is answered by shewing that it is rather calculated to act against the tendency of an ancient people to entertain that belief. The lot is under the direction of Jehovah, and is a means of ascertaining his will; it is not a mediation between the two by an independent third agency, which decides to which the one and to which the other shall fall.

Such is the explanation which seems upon the whole the most reasonable if the personality of Azazel be admitted: and we do not see how that can be well disputed. But whether the act itself has not a higher symbolical reference than Hengstenberg assigns to it may well be questioned. That the transaction is typical of Christ, in the slain goat representing his vicarious sacrifice for sin, and in the other of Christ raised again for our justification—bearing and removing our sins far away, is an old opinion; substantially perhaps true, but formally open to objections which Witsius, Faber, and others seek to obviate by assuming that the goat which fell to the lot of Jehovah was devoted as a sin-offering, after the manner of any other sin-offering by its being piacularly slain; the type representing the Messiah in the act of satisfying the strict justice of God, by consenting to lay down his life sacrificially in our stead and on our behalf. But the goat that fell to the lot of Azazel was first imputatively laden with the sins of the whole people, and was then symbolically given up to the rage of the evil spirit by being turned loose into the wilderness, which was deemed his favourite terrestrial haunt; and this second type is supposed to represent the Messiah, burdened with the transgressions of mankind, deserted for a season by his heavenly Father, and delivered into the hand of the prince of darkness, with a full permission granted to the apostate angel of mortally bruising his heel, or his human nature. That there is a typical reference to the atonement which our Lord accomplished by his death, we have no doubt; but some of the details of the application, as here stated, seem much open to question. Professor Bush, who has given much attention to the subject, evinces his usual partiality for strange and recondite interpretations, by preferring beyond all other views one which he has adopted from Conrad Pellican, who supposes that the slain goat was a type of Christ, and the scapegoat a type of Barabbas, who is himself, under this view, taken for an impersonation of the whole people to whom he belonged. Professor Bush even presses this matter so far as to hazard the conjecture that Pontius Pilate is foreshadowed in the 'fit man' by whom the scapegoat was to be sent away into the wilderness. See his dissertation on the subject in the *Biblical Repository*, viii. 116-136: also, Hermansen, *Obs. de Nomine Azazel*, Havn. 1833.

10. 'Let him go for a scapegoat into the wilderness.'—The Rabbins inform us, that when the lot had been taken, the high-priest fastened a long fillet, or narrow piece of scarlet, to the head of the scapegoat; and that after he had confessed his own sins and those of the people over his head, or (for we are not quite certain about the point of time) when the goat was finally dismissed, this fillet

changed colour to white, if the atonement were accepted by God, but else retained its natural colour. It is to this that they understand Isaiah to allude when he says:—‘Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.’ (Isaiah i. 18.) After the confession had been made over the head of the scapegoat, it was committed to the charge of some person or persons, previously chosen for the purpose, and carried away into the wilderness; where, as we should understand, verse 22, it was set at liberty; but the Rabbins give a somewhat different account. They inform us (speaking with a particular reference to Jerusalem and the temple service), that the goat was taken to a place, about twelve miles from Jerusalem, where there was a formidable rocky precipice; and they add, that, for this occasion, a sort of causeway was made between Jerusalem and that place, and that ten tents with relays were stationed at equal distances between them. On arriving at the precipice, the goat was thrown down from its summit, and by knocking against the projections, was generally dashed to pieces before it had half reached the bottom. It is added, that the result of this execution was promptly communicated, by signals, raised at proper distances, to the people who were anxiously awaiting the event at the temple. It is also said, that at the same time a scarlet ribbon, fastened at the entrance of the temple, turned red at this instant of time, in token of the divine acceptance of the expiation; and that this miracle ceased forty years before the destruction of the second temple. We do not very well understand whether this fillet is a variation of the account which places one on the head of the goat, or whether there were two fillets, one for the goat and the other at the temple. If the latter, we may conclude that the alleged change is described as having taken place simultaneously in both. However understood, it is very remarkable that the Rabbins, who give this account of the fillets, assign the cessation of the miracle by which the divine acceptance of this act was notified, to a period precisely corresponding with the death of Christ—an event which most Christians understand to have been prefigured by atoning sacrifices, which they believe to have been done away by that final consummation of all sacrificial institutions. The account of the Rabbins, that the goat was finally immolated, rather than left free in the wilderness, seems to be discountenanced by v. 22. It is however possible that the Jews may have adopted the usage described when they settled in Canaan, and could not so conveniently as in the wilderness carry the goat to ‘a land not inhabited.’ But they allow that it sometimes escaped alive into the desert, and was usually taken and eaten by the Arabs, who, of course, were little aware of what they did.

21. ‘*Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel.*’—A similar act took place in the ordinary sin-offerings; but the present was a peculiarly solemn occasion in which that ceremony was exemplified. When the animal is understood as a representative victim, whose death atones for the iniquity of him in whose behalf it is offered, some formal act for constituting the representation, and expressive of a transfer to that victim of the sin for which he is to make atonement, would naturally be thought of; and an act for this purpose more simple and impressive than the present could scarcely be devised. Accordingly, we find the idea of transfer and representation accompanied by the same or a very similar act in different times and countries. It was so in Egypt. We have already described an Egyptian sacrifice, after Herodotus; but we purposely omitted one particular, reserving it for this place. He says that when an animal was sacrificed, the Egyptians heaped awful imprecations on its head, wishing that all the evils which impended over those who offer the sacrifice, or over Egypt in general, might fall upon it. They always cut off the head of the victims, and after imprecating it, they carried it forth and sold it in the market to foreigners; but if there were none in the neighbourhood, they threw it into the river. This custom was general over all Egypt; and, in consequence of it, no

Egyptian would ever taste the head of any creature that had breathed. This is confirmed by the ancient Egyptian paintings, representing the slaughtering of animals, in which we see the head of the animal cut off in the first instance, and carried away entire. In India also there are manifest traces of the same usage. Mr. Roberts mentions, that when a man offers a goat or ram, he puts one leg over it (as on horseback), and lays his hand upon its head, while the priest repeats the prayers, after which the head is struck off at one blow. The same writer states that persons, under various circumstances, vow to set a goat at liberty in honour of some god, if the prayers which they make are granted. So also, if a person has committed what he considers a great sin, he also liberates a goat, and then, in addition to other ceremonies, he sprinkles the animal with water, puts his hands upon it, and prays to be forgiven. Before such goat is set free, to go where it likes, the owner either makes a slit in its ear, or fastens a yellow cord (compare the scarlet fillet mentioned in the note to v. 10) around its neck. These are the tokens by which the animal is known, and which secure it from molestation. (*Oriental Illustrations*, pp. 83, 87, 88.) A remarkable analogy, to at least the Rabbinical explanation about the scape-goat, occurs in the Hindoo sacrifice of a horse, mentioned in Mr. Halhed’s translation of the *Code of Gentoo Laws*, xxi. and 127. The offerer fastens a scroll of writing upon the horse’s neck, and dismisses him to go where he pleases: but the animal is attended night and day by a stout and valiant man, equipped with the best necessities and accoutrements, whose business it is to protect the animal’s freedom. In the end, it seems, the horse is sacrificed and his carcase consumed in the fire: and the oriental commentator, cited in Mr. Halhed’s preface, remarks that ‘the intent of this sacrifice is, that a man should consider himself in the place of that horse.’ Similar ideas have always prevailed more or less in Arabia. One of the most curious illustrations of this is given by Bruce, the Abyssinian traveller. A quarrel between two parties of men took place, and great disorder and mutual hostility prevailed for several days. At last, their ammunition being nearly expended, the old men on both sides settled the matter by agreeing to lay all the blame upon a camel. One was accordingly produced, and brought without the town, where they spent great part of the afternoon in upbraiding the poor animal with all the offences of hand and tongue of which they had been themselves guilty. When his measure of iniquity seemed full—‘each man thrust him through with a lance, devoting him *diis manibus et diris*, by a kind of prayer, and with a thousand curses upon his head; after which each man retired, fully satisfied as to the wrongs he had received from the camel.’

29. ‘*In the seventh month, on the tenth day of the month, ye shall afflict your souls.*’—This was one of the great annual observances; but not one of those at which the presence of every male was required at the tabernacle or temple. It was held on the tenth day of the month Tishri (September—October), which is the first month of the civil year, and the seventh of the ecclesiastical. The day was observed as a most strict fast, and no servile work was done thereon. Many expiatory ceremonies have already passed under our notice, as required in various circumstances; but *this* was the grand and general expiation in which atoning sacrifices were made for *all* the sin and all the defilement of the preceding year. Hence it was pre-eminently distinguished as *the Day of Atonement*. The idea of the institution seems to have been, that inasmuch as the incidental and occasional sin-offerings had, from their very nature, left much sin for which no expiation had been made, there should be a day in which all omissions of this sort should be supplied, by one general expiation, so that at the end of the year no sin or pollution might remain for which the blood of atonement had not been shed. The ceremonies are too distinctly detailed to require a general explanation; but we have made some remarks on a few particular points. For an account of the manner in which this solemn fast is observed by modern Jews, we may refer to Buxtorf, Calmet, and Allen’s *Modern Judaism*.

## CHAPTER XVII.

1 *The blood of all slain beasts must be offered to the Lord at the door of the tabernacle. 7 They must not offer to devils. 10 All eating of blood is forbidden, 15 and all that dieth alone, or is torn.*

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This is the thing which the LORD hath commanded, saying,

3 What man soever *there be* of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace offerings unto the LORD.

6 And the priest shall sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and burn the fat for a 'sweet savour unto the LORD.

7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

8 And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice,

9 And bringeth it not unto the door of the

<sup>1</sup> Exod. 29. 18. Chap. 4. 31.

<sup>2</sup> Heb. *that hunteth any hunting.*

<sup>3</sup> Gen. 9. 4.

<sup>4</sup> Heb. *a carcass.*

tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

10 ¶ And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, <sup>1</sup>which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

14 <sup>2</sup>For *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off.

15 ¶ And every soul that eateth *'that which died of itself,* or that which was torn *with beasts, whether it be* one of your own country, or a stranger, he shall both wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean.

16 But if he wash *them* not, nor bathe his flesh; then he shall bear his iniquity.

Verse 5. '*Offer them for peace offerings unto the LORD.*'—The purport of this law, as read here, is, that the Israelites were to bring the animals they intended to kill for food, to the tabernacle, to be dealt with as peace offerings, the blood being applied and the fat consumed as in such sacrifices, the rest being eaten by the offerer, as in the regular sacrifices of this class. But then the difficulty comes of reconciling this text with Deut. xii. 13. Michaelis thinks that the law of the chapter before us was only intended to operate temporarily during the sojourn in the wilderness, and that the law in Deuteronomy, delivered just before the entrance of the Hebrews into Canaan, was intended expressly to repeal that now under consideration. Others, however, apprehend that the two passages cannot be reconciled without adopting a clause which does not now exist in the Hebrew text, but is found in the Samaritan and Septuagint versions. This consists in an addition to v. 3, as it now stands, of the words, '*for a burnt offering or for a peace offering, acceptable and of a sweet savour to Jehovah.*' The direction would then mean, not that animals killed for food were to be offered as peace offerings, but that burnt offerings and peace offerings should be sacrificed nowhere else but at the tabernacle. We are not

called upon to determine between these alternatives. The authorities and reasons for the latter speak for themselves; but as those in favour of that which has the merit of dispensing with any addition to the received text, are not at once so apparent, we may state—that the regulation is conceived to have arisen with the view of preventing secret sacrifices to idols. It was a custom in ancient times for a person to make an offering of the flesh which he intended to use as food: and as the Israelites were certainly much addicted to idolatry, it might not unreasonably be suspected that they would privately make their offerings to idols under pretence of slaughtering animals for food. It was an obvious and effectual method of preventing this, to order that *all* animals slaughtered for food should, in the first instance, be killed in public, and offered only to Jehovah. If the interpretation thus given to the law itself be correct, this was doubtless the primary consideration on which it was founded: indeed, however it be understood, that its object was the prevention of idolatrous sacrifices, is expressly declared in verses 5-7. It does not appear whether the meat thus offered was to be eaten within a given time and in company, like the regular peace offerings; if so, this would have been no particular hardship; for, as we

have already had several occasions to remark, tribes circumstanced as the Israelites were in the wilderness, do not slaughter animals for every-day consumption, but only for the purpose of making a feast; so that what was enjoined as to the peace offerings, was what would be ordinarily done, whether the animal were offered or not. Michaelis does not seem to have been aware of this strong corroboration of the view he was led to adopt, and in which, we are, upon the whole, rather disposed to concur. The view does not appear to be weakened, but rather strengthened, by the law in Deuteronomy, which seems to have had the object of removing in Canaan a restriction which had prevailed in the wilderness. The reasons for the repeal are nearly as obvious as those for the original law. A new generation had arisen, more instructed than that which had been so deeply imbued with the idolatries of Egypt, and the original restriction had therefore become less needful. And besides, the observance of the original law, would have been scarcely practicable when the Hebrews became settled in Palestine. They would naturally be then disposed to consume more animal food—as settled nations usually do, even in the East—than when in the wilderness: and yet this law would nearly have operated as an interdiction of such food to a great part of the population, who residing at a distance from the tabernacle or temple, would have been obliged to take a long journey with their oxen, sheep, or goats, to offer them at the altar before they could taste their meat. It deserves to be remarked, that if the law in the present text is to be understood of regular burnt offerings and peace offerings, a very unnecessary repetition of it occurs immediately after in verses 8, 9: and this is unusual in the laws of Moses.

7. 'They shall no more offer their sacrifices unto devils.'—The original word שְׂעִירִים *seirim*, here rendered 'devils,' denotes properly 'hairy ones': hence also 'he-goats' (as in the Latin *hircus*, equivalent to *hirtus*, *hirsutus*, 'hairy'). From these, again, the idea travelled to certain imaginary beings, demons, sylvan gods, which were supposed to frequent wildernesses and solitary places, which were represented by goats—which the Greeks combined with the human shape, producing the satyrs, fauns, and other woodland deities, over whom Pan presided. It is probable that the popular idea of the devil, as conveyed by painters, originated in such representations; and our word *panic* is a memento of the terror which the appearance of such frightful objects was supposed to inspire. That the worship of the goat-gods was considered appropriate to wildernesses, suggests the grounds on which the Israelites were, in the wilderness where they at this time sojourned, particularly disposed to this form of idolatry; and it is one of these laws or inhibitions so eminently appropriate to the wilderness as to count among the incidental evidence that the book was written or the law delivered while the people still abode in the desert. Here also we have a reason for the immediately preceding injunction respecting the bringing to the Lord's altar all animals to be slaughtered for food, namely, that people should be thereby incapacitated from offering them, under pretence of slaughtering them for food, to idols of this description. That they had done so, and were addicted to the worship of the powers supposed to preside over such regions as that in which they dwelt, is clear from the pointed terms in which the prohibition is conveyed—'Ye shall no more,' etc. We may here recall attention to what has been already stated in the note to Exod. viii. 26, respecting the worship of goats in Egypt, especially in the Mendesian nome. Hengstenberg

has some curious and acute remarks on this matter in his *Authentic des Pentateuches*, i. 118-122; but unfortunately he argues upon the undoubtedly erroneous information of Herodotus, who confounds Mendes with Khem, as personifying the generative principle of nature, and after identifying him with Pan (which might be true of Khem, but not any other Egyptian idol), says that the Egyptians represented him in the form combined of man and goat, which the Greeks ascribed to Pan, although it is certain that this combination was utterly unknown to that people, and was not given by them to Khem, or to any other of their idols. The Egyptians worshipped the goat bodily, as we have seen under the above cited text—especially in the nome of Mendes, where, according to Plutarch (*De Isid.* s. 36), one specially selected and set apart, received the same honours which were elsewhere rendered in Egypt to Apis or Mnevis. He even goes so far as to say that this god was called Apis, which seems very doubtful. Now, as the Israelites, in the matter of 'the golden calf,' flagrantly imitated the worship of this bull-god of Egypt, nothing is more likely than that in the present text they are cautioned against the corresponding goat-worship of Mendes, with which they could not but be well acquainted.

10. 'I will set my face against that soul that eateth blood, and will cut him off among his people.'—Some remarks upon the eating of blood generally occur in the note on Gen. ix. 4. In this place we incline to think with Maimonides, that the prohibition has a special application to the use of blood in some superstitious or idolatrous rite; for, as he justly observes, the additional and awful sanction here given is such as never occurs but in reference to idolatry and the eating of blood, and it was, as he and most other Jewish writers think, denounced against the latter because it encouraged that species of idolatry which consisted in the worship of demons. He explains his meaning by shewing that among certain ancient idolaters (the Zabii) blood was eaten, even though they regarded it as impure and unclean, because they supposed it the food of demons, and that he who ate it acquired by that means some kind of communion with them, so that they would converse familiarly with them and reveal to them future events. There were, however, some among the Zabii to whom the eating of blood appeared loathsome and repulsive, being what men in general naturally abhor. These therefore slew a beast, and caught the blood, which they poured into a vessel or small hole in the ground, and then sitting in a circle around the blood, ate the flesh, and imagined that the demons drank the blood as their food while they themselves were eating the flesh, and that friendship, fraternity, and familiarity were thereby contracted with them, because they had eaten at the same table, and reclined on the same seat; besides which they also believed that the demons, thus propitiated, appeared to them in their sleep, indicating many things that were to come, and discovering others. 'These opinions,' adds Maimonides, 'were in those times universally entertained and approved, and no one doubted the truth of them.' The kind of representative eating of blood, by eating the flesh around the blood, he regards as in like manner prohibited by Lev. xix. 26—'Ye shall not eat anything at or upon (על) the blood;' and the prohibition is there certainly given in connection with the mention of superstitious and diabolical acts, which alone affords considerable sanction to this interpretation.

## CHAPTER XVIII.

## 1 Unlawful marriages. 19 Unlawful lusts.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, I am the LORD your God.

3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

4 Ye shall do my judgments, and keep

mine ordinances, to walk therein: I *am* the LORD your God.

5 Ye shall therefore keep my statutes, and my judgments: 'which if a man do, he shall live in them: I *am* the LORD.

6 ¶ None of you shall approach to any that is 'near of kin to him, to uncover *their* nakedness: I *am* the LORD.

7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

8 'The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.

9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for their's *is* thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness.

12 'Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

14 'Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.

15 'Thou shalt not uncover the nakedness of thy daughter in law: she *is* thy son's wife; thou shalt not uncover her nakedness.

16 'Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for* they *are* her near kinswomen: it *is* wickedness.

18 Neither shalt thou take 'a wife to her sister, to vex *her*, to uncover her nakedness, beside the other in her life *time*.

19 ¶ 'Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed 'pass through *the fire* to 'Molech, neither shalt thou profane the name of thy God: I *am* the LORD.

22 Thou shalt not lie with mankind, as with womankind: it *is* abomination.

23 'Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* confusion.

24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:

25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

26 Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;)

28 That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit *any* of these abominations, even the souls that commit *them* shall be cut off from among their people.

30 Therefore shall ye keep mine ordinance, that *ye* commit not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I *am* the LORD your God.

<sup>1</sup> Ezek. 20. 11. Rom. 10. 5. Gal. 3. 12.

<sup>4</sup> Chap. 20. 18.

<sup>5</sup> Chap. 20. 18.

<sup>2</sup> Chap. 20. 20.

<sup>10</sup> Chap. 20. 2.

<sup>6</sup> Chap. 20. 12.

<sup>9</sup> Kings 23. 10.

<sup>3</sup> Heb. remainder of his flesh.

<sup>7</sup> Chap. 20. 21.

<sup>11</sup> Called, Acts 7. 43, *Moloch*.

<sup>8</sup> Chap. 20. 11.

<sup>6</sup> Or, one wife to another.

<sup>12</sup> Chap. 20. 13.

Verse 3. 'After the doings of the land of Egypt . . . and . . . the land of Canaan . . . shall ye not do.'—The strong abhorrence with which the infamous practices of the Egyptians and Canaanites are mentioned, and which are described as forming a primary cause of the expulsion of the latter people from the land which their abominations had defiled, is justified by all the accounts of the East which ancient secular histories have transmitted to us. Many of the interdicted enormities recited in the text, were, in the surrounding nations, practised without shame, and even

sanctioned by law. Independently of their own revolting character, and the degraded state of public morals which resulted from them, the practices which this chapter specifies were either alleged to be sanctioned by the example of the gods, or were else practised as parts of the worship and service rendered to them. The worst of them were performed in honour of the gods, at their festivals and in their temples. Thus, in every way, were they most abhorrent to Him 'who is of purer eyes than to behold evil.' Hab. i. 13.



The just and wise regulations which this chapter contains, forbidding the marriages of near relations, form the basis of the laws on this subject now in operation in most Christian states; for it has justly been conceived that what God so abhorred in the practice of the Canaanites, could not, under any circumstances, be proper or lawful. The modifications which these laws have received, in the process of adoption by Christian states, have rather tended to increase than to diminish the number of prohibitions. The reasoning on which the additional interdictions have been founded is, by a consequential inference, that these relationships are equally near with some which are expressly forbidden, and that they are therefore to be understood as included in the latter.

The subject of this chapter has excited a vast deal of attention and discussion in the United States, from causes peculiar to the social and religious condition of that country. Professor Bush, in his *Notes on Leviticus*, gives twenty-eight pages to the consideration of this chapter, and enumerates a host of treaties which bear upon it. It does not with us seem to demand such absorbing attention: but those who may wish to study it minutely, will find ample materials in the quarters indicated.

9. 'Thy sister.'—A laxity respecting marriages among relatives distinguished the Egyptians, whose doings in this respect the Israelites are in v. 3 forbidden to imitate. The marriage with a sister, in particular, so strongly forbidden by Moses, was considered among them as unconditionally allowable. Diodorus (*Hist.* i. 27) says:—'It is, contrary to the common custom, lawful among the Egyptians to marry a sister, since such a union was, in the case of Isis, so fortunate in its consequences.' Pausanias (*Attica*, i. 7) says of Philadelphus, who married his sister by birth:—'He in this did that which is by no means lawful among the Macedonians, but entirely in accordance with the law of the Egyptians over whom he ruled.' Philo (*De Spec. Legg.* p. 780) relates of the Egyptian lawgiver, that he gave permission to all to marry their sisters, those who were sisters by birth not less than step-sisters, those of like age and older not less than younger.' And Wilkinson says that by the sculptures in Upper and Lower Egypt it is a fact fully authenticated, that this law was in force in the earliest times. *Ant. Egyptians*, ii. 63.

21. 'Thou shalt not let any of thy seed pass through the fire to Molech.'—This is the first place in which the name of this Phœnician idol occurs. The word means 'king' or 'lord,' and as it is always with the article מֶלֶךְ *ham-molech* (except in Kings xi. 7), some have doubted whether it should be rendered as a proper name. The Septuagint generally renders it as an appellative, ὁ ἀρχὸν or βασιλεὺς. It does not much signify, as there is no doubt that a particular idol is intended by this designation, whether treated as an appellative or a proper name. Baal is in the same case. That word means 'lord,' though usually treated as a proper name: and as this was also a Phœnician idol, some are inclined to think that Molech and Baal are but different names for the same god. There are some grounds for this opinion; but as many of the reasons on which it is founded arise out of that great source of error, the attempt to identify the idols of the East with those of the West, it is better to regard them as distinct, and as such it

would seem that Molech and Baal are to be regarded as personifications of the powers which give and which destroy life. Yet even under this point of view, the two need not be regarded as absolutely severed: for the early religions regarded them as not incompatible phases of the same one God of nature. This idea of Molech as a personification of the destroying power of Nature, throws light upon the human sacrifices which formed the characteristic, although not peculiar, rite of his 'worship.' It has indeed been disputed whether the phrase 'causing children to pass through the fire to Molech' denotes the actual sacrifice of children or not. It has been alleged to mean no more than that they were made to pass between two fires without danger to life, for the purpose of purification. But this, without some other tender interpretations of the enormities of ancient worship, owes its origin to a desire in some Rabbins to lessen the mass of evidence which their own history offers, of the perverse idolatries of the Jews, and is convincingly shewn to be untenable by such passages as Ps. cvi. 38; Jer. vii. 31; Ezek. xvi. 20, xxiii. 37; the last two of which might also be adduced to shew that the victims were slaughtered before they were burnt. The scanty notices in Scripture of the Phœnician idols may be in part supplied from the Greek and Roman writers; but as they for the most part describe the later modifications of the early rites and forms of worship as they existed in the Phœnician colonies, considerable uncertainty ought to be felt in applying their accounts to the illustration of Scripture. Thus Diodorus Siculus describes the image of Chronon (whom the Greeks and Romans identified with their Saturn) as a brazen statue, which, on occasion of sacrifice, was heated red-hot, and in the outstretched arms of which the victim (a child) was laid, so that it fell down into the flaming furnace beneath—has been transferred to Molech, solely on account of the analogy which the sacrifice of children by fire offers; but is not allowed by the scholar who has the most elaborately investigated the question, to be correctly applicable to the Molech of Scripture (Movers, *Die Phönizier*). It is chiefly as the national God of the Ammonites, that Molech comes before us in Scripture: yet he is also indicated as a principal idol of the Canaanites and Phœnicians, if not often under the name, at least under the notion which we attach to it. It appears from the present text, that his idolatrous worship was known to the Israelites even in the wilderness; and there is reason to conclude, from Ezek. xx. 26 (comp. v. 31) that the horrid rites which signalized his worship were not unknown to them even there. It is, however, for the first time directly stated, that Solomon erected a high place for Molech on the Mount of Olives (1 Kings xi. 7); and from that period his worship continued uninterruptedly there or in Tophet, in the valley of Hinnom, till both places were defiled by Josiah (2 Kings xxiii. 10). This worship seems, however, to have been among the abominations restored by his son Jehoahaz, and maintained by his successors; and Ezekiel, writing during the captivity, speaks of it as subsisting to his day. But after the restoration all traces of this idolatry disappear. See Wuisius, *De Cultu Molochi*, in his *Miscell. Sacra*; Cramer, *De Moloch*; Movers, *Die Phönizier*; Munter, *Religion der Karthager*; and Art. *MOLOCH* in *Cyclop. Bibl. Literature*.

## CHAPTER XIX.

## A repetition of sundry laws.

AND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, 'Ye shall be holy: for I the LORD your God *am* holy.

3 Ye shall fear every man his mother,

and his father, and keep my sabbaths: I *am* the LORD your God.

4 Turn ye not unto idols, nor make to yourselves molten gods: I *am* the LORD your God.

5 And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow : and if ought remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* abominable ; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD : and that soul shall be cut off from among his people.

9 And 'when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard ; thou shalt leave them for the poor and stranger ; I *am* the LORD your God.

11 Ye shall not steal, neither deal falsely, neither lie one to another.

12 And ye shall not 'swear by my name falsely, neither shalt thou profane the name of thy God : I *am* the LORD.

13 'Thou shalt not defraud thy neighbour, neither rob *him* : 'the wages of him that is hired shall not abide with thee all night until the morning.

14 Thou shalt not curse the deaf, 'nor put a stumblingblock before the blind, but shalt fear thy God : I *am* the LORD.

15 Ye shall do no unrighteousness in judgment : thou shalt not 'respect the person of the poor, nor honour the person of the mighty : *but* in righteousness shalt thou judge thy neighbour.

16 Thou shalt not go up and down *as* a talebearer among thy people : neither shalt thou stand against the blood of thy neighbour : I *am* the LORD.

17 'Thou shalt not hate thy brother in thine heart : 'thou shalt in any wise rebuke thy neighbour, 'and not suffer sin upon him.

18 Thou shalt not avenge, nor bear any grudge against the children of thy people, 'but thou shalt love thy neighbour as thyself : I *am* the LORD.

19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind : thou shalt not sow thy field with mingled seed : neither shall a garment mingled of linen and woollen come upon thee.

20 And whosoever lieth carnally with a woman, that *is* a bondmaid, 'betroted to an husband, and not at all redeemed, nor

freedom given her ; 'she shall be scourged ; they shall not be put to death, because she was not free.

21 And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass offering.

22 And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done : and the sin which he hath done shall be forgiven him.

23 And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised : three years shall it be as uncircumcised unto you : it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be 'holy to praise the LORD *withal*.

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof : I *am* the LORD your God.

26 Ye shall not eat *any thing* with the blood : neither shall ye use enchantment, nor observe times.

27 'Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

28 Ye shall not 'make any cuttings in your flesh for the dead, nor print any marks upon you : I *am* the LORD.

29 Do not 'prostitute thy daughter, to cause her to be a whore ; lest the land fall to whoredom, and the land become full of wickedness.

30 Ye shall keep my sabbaths, and reverence my sanctuary : I *am* the LORD.

31 Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them : I *am* the LORD your God.

32 Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God : I *am* the LORD.

33 And 'if a stranger sojourn with thee in your land, ye shall not 'vex him.

34 'But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself ; for ye were strangers in the land of Egypt : I *am* the LORD your God.

<sup>8</sup> Chap. 23. 22.    <sup>9</sup> Exod. 20. 7.    <sup>10</sup> Deut. 5. 11.    <sup>11</sup> Matt. 5. 34.    <sup>12</sup> Jam. 5. 12.    <sup>13</sup> Ecclus. 10. 6.    <sup>14</sup> Deut. 24. 14. 15.    <sup>15</sup> Tob. 4. 14.  
<sup>16</sup> Deut. 27. 18.    <sup>17</sup> Exod. 23. 3.    <sup>18</sup> Deut. 1. 17. and 16. 19.    <sup>19</sup> Prov. 24. 23.    <sup>20</sup> Jam. 2. 9.    <sup>21</sup> 1 John 2. 11.    <sup>22</sup> Ecclus. 19. 13.    <sup>23</sup> Matt. 18. 15.  
<sup>24</sup> Or, *that thou bear not sin for him.*    <sup>25</sup> Matt. 5. 43. and 22. 39.    <sup>26</sup> Rom. 13. 9.    <sup>27</sup> Galat. 5. 14.    <sup>28</sup> Jam. 2. 8.    <sup>29</sup> Or, *abused by any.*  
<sup>30</sup> Heb. *reproached by, or, for man.*    <sup>31</sup> Or, *they.*    <sup>32</sup> Heb. *there shall be a scourging.*  
<sup>33</sup> Heb. *holiness of praises to the LORD.*    <sup>34</sup> Chap. 21. 5.    <sup>35</sup> Deut. 14. 1.    <sup>36</sup> Heb. *profane.*    <sup>37</sup> Exod. 22. 21.  
<sup>38</sup> Or, *oppress.*    <sup>39</sup> Exod. 23. 9.

35 Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

36 <sup>23</sup>Just balances, just <sup>24</sup>weights, a just ephah, and a just hin, shall ye have: I am

<sup>23</sup> Prov. 11, 1, and 16, 11, and 20, 10.

the LORD your God, which brought you out of the land of Egypt.

37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.

<sup>24</sup> Heb. stones.

Verse 9. 'Thou shalt not wholly reap the corners of thy field,' etc.—The minor laws, which direct that trees shall not be beaten (to make the fruit fall) by the owners; that the corners of fields shall not be reaped; that dropped ears of corn shall not be gathered; and that the forgotten sheaf should not be returned for—but that all should be left for the poor, are exceedingly amiable traits of the Mosaic law, and should modify the considerations of those who are disposed to look upon that code as one of unmitigated austerity. Since, however, as might be expected, much stress has been laid upon the Mosaic laws with respect to the poor, as if they were matters of eternal obligation, it may be well to point out that these agricultural privileges, and a few others of the same kind, together with the right of the poor to share the offering feasts of their wealthier brethren, formed the only legal provision for the poor in Israel, and were not in addition to, but in the place of, such a fixed obligation as the community incurs in England, to defray whatever expenses may be necessary to provide for the destitute poor. The sort of provision which the law of Moses made for the poor, was very practicable in, and well suited to, an agricultural community, and in one so peculiarly organized as that of the Hebrews; but their operation would not be very practicable, nor convenient if practicable, in any other; and a large portion of this provision arose from, or was connected with, the ceremonial law, which is no longer observed even by the Jews. Thus the application of the Mosaic laws would be wholly inadequate to meet the wants of the poor in a country like ours; and it is proper to add that the Hebrew had the right to choose the objects of his bounty, and to apportion that bounty as he pleased. Even *gleaning*, which had most the appearance of a public right, could not be exercised without the previous permission of the owner of the field. The matter is thus understood by most of the Jewish writers; and their interpretation seems to be borne out by Ruth ii. 2, 7.

14. 'Thou shalt not curse the deaf, nor put a stumbling-block before the blind.'—Does not this law seem to imply that the Israelites, or perhaps the people generally of those early times, were much in the habit of extracting a malicious sport from the bodily defects and deprivations of others? This seems very probable; and perhaps it may have arisen from a disposition, which appears to have prevailed in those early times, when diseases and deformities seem to have been comparatively rare, to regard such calamities less as misfortunes than as evidences of the Divine indignation against some hidden crime, either in the sufferer himself or in his parents. The existence of the injunction intimates the prevalence of the offence it was designed to remove. So the Hindoos have, as Mr. Roberts informs us, a saying (if not a law),—'Abuse not the deaf, make not a hole before the blind, nor exasperate the dumb.' Yet this very people take great pleasure in the malicious and heartless practices which their common saying reprobates. Europe has no law or saying on the subject; and the silence of the law and of the popular voice, is an eloquent and beautiful testimony of reliance in the right feelings of commiseration and kindness, with which all but barbarians and savages have learned to regard those who walk in affliction. We are persuaded that most people would now turn with loathing and indignation from any represented or written fiction, the interest or mirth of which turned upon the awkward situations into which a blind or deaf person might be led by the mischievous. Indeed, we have had abundant reason to be convinced that—thanks to the humanizing influences of

Christianity, and of civilization, its handmaid—those who walk through life in darkness or in silence, do generally experience, from all classes of a Christian and civilized community, a degree of indulgence for their errors and mistakes, of exemption from insult and contumely, of assistance under difficulty, and of general sympathy and kindness, which no one who enjoys the full physical benefits of existence can ever hope to obtain. On this subject, see fully in *The Lost Senses* of the present writer.

19. 'Not let thy cattle gender with a diverse kind.'—This interdiction was probably intended for the purpose that no example might exist of the unnatural commixtures which were among the 'abominations' of the ancient oriental nations. Some, however, think that this and the other similar interdictions were only typical, and intended to teach the Israelites that they were not to intermingle with other nations. It does not appear, however, that this law was so understood by the Hebrews as to preclude them from the use of animals thus produced, but only from taking measures to produce them. Mules are frequently mentioned as being used for riding, at least after the time of David; and, if otherwise understood, an Israelite who kept his herds in the wilderness must often have felt perplexed by the doubt whether his sheep-dog might not have littered him a half-fox or wolf. As, however, mules do not appear to have been in common use till about the time of David, it would seem as if the earlier Israelites did understand that their law prohibited the use of mixed breeds.

— 'Not sow thy field with mingled seed.'—It is perhaps scarcely necessary to observe that this law implies no prohibition against dividing a field into small parcels, in each of which a different kind of seed might be sown; but merely against sowing two different kinds at once in one and the same spot; barley, for instance, along with wheat. The object of this law has been variously understood. Michaelis thinks that its design was to secure the best qualities of agricultural produce, by providing for such a careful separation of seed, that the higher qualities should not be deteriorated by being mixed with the inferior. Whether his view be right or not, he certainly succeeds in shewing the injury which arises from the want of such attention to the securing of a clean crop. He instances Hanover, which is most advantageously situated for agriculture, but which yet, from neglect on this point, was, in his time, in a worse condition than some other German countries less favourably situated. He mentions a scarcity in England—he does not say when, but we infer it was that which occasioned such general tumults in 1766-1767—when some other German corn growing states found there an advantageous market for their superabundant grain; but no merchant would purchase the superfluous store of Hanoverian produce, because it was so unclean as to be unfit for exportation. Mr. Roberts, in his very valuable *Oriental Illustrations*, has offered another reason, which does not seem less probable than this. He observes, that large fields are seen in India sown with two kinds of seeds; that is, mixed and sown together. One kind requires much water, the other but little; so that, whether there be a scarcity or abundance of rain, the farmer is sure of his crop. Sometimes also a doubt is entertained as to what kind of produce the land is best adapted, and then recourse is had to this plan. From these, or at least the first of these facts, Mr. Roberts is disposed to infer, that the object of the prohibition to the Israelites 'may have been to induce them fully to trust in the providence of God, and not to make provision for a dry or wet season by sowing their fields with mingled seed.' Others think that the law was

to prevent the land from being over-cropped. Finally, Professor Paxton seems disposed to follow Maimonides, who finds a reason for this precept in the idolatrous customs of the ancient Zabii, who not only sowed different seeds, but grafted trees of different kinds upon each other, in certain aspects of the planets, and with certain fumigations, but also used abominable practices at the moment of incision: and he doubts not that God forbade the people to sow with mingled seeds, that he might root out the detestable idolatries and unnatural lusts which abounded in those times. We do not know on what authority it is stated that flagellation was the punishment of transgressing this command. A very appropriate penalty seems to be mentioned in the parallel text (Deut. xii. 9), where the word rendered 'defiled' equally means 'consecrated'; that is to say, that the produce of a field thus improperly sown would be forfeited to God, and therefore belong to the priests—a penalty well calculated to secure attention to the injunction.

— 'Neither shall a garment mingled of linen and woollen come upon thee.'—Josephus assigns as a reason, that clothing of this sort was allowed only to the priests, and was therefore forbidden to the common people. Josephus, being himself a priest, is a good authority for what the priests wore in later times; but there is nothing in the sacred text itself, to countenance the opinion that any of the priestly garments were of linsey-woolsey in the time of Moses. In this state of the case, perhaps the opinion of Maimonides may be thought worthy of attention. This is, that the law was principally intended as a preservative from idolatry; for the heathen priests of those times wore such mixed garments of woollen and linen, in the superstitious hope of having the beneficial influence of some lucky conjunction of the planets or stars, to bring down a blessing upon their sheep and their flax.

23. 'Three years . . . it shall not be eaten of.'—The economical object of this law is very striking. Every gardener will teach us not to let fruit-trees bear in their earliest years, but to pluck off the blossoms; and for this reason, that they will thus thrive the better, and bear more abundantly afterwards. Now, if we may not taste the fruit the first three years, we shall be the more disposed to pinch off the blossoms; and the son will learn to do this from his father. The very expression, *to regard them as uncircumcised*, suggests the propriety of pinching them off; I do not say *cutting* them off, because it is generally the hand, and not a knife, that is employed in this operation. Michaelis, iii. 367, 368. Although, however, the use of the fruit was only interdicted for three years, the produce did not become available to the proprietor till the fifth year, the first-fruits, that is those of the fourth year, being in this, as in other instances, one of the dues from which the priests derived their subsistence.

26. 'Enchantment.'—The original term is from נִחַשׁ *nachash*, which signifies both 'a serpent,' and 'brass.' Taking hold of the former signification, some suppose that something is meant like to the divination and augury by serpents, mentioned by Homer and other ancient writers, and called by the Greeks *Ophio-manteia*. The Septuagint sanctions this view, which is supported at great length by Bochart. There was another mode of divination, by means of plates of brass, mentioned by Pliny (*Hist. Nat.*, xxx. 2), and which some suppose may be rather intended in this place. Implicit reliance cannot be reposed upon either interpretation, as both have no other foundation than the etymology of the word: but, of the two, the former seems best entitled to consideration; as there are indications in Scripture that the Jews were at times addicted to Ophiolatry.

— 'Nor observe times.'—The Hebrew word here תְּעֹנֶנּוּ *theonenu*, is of doubtful origin, and hence arises some uncertainty in the interpretation of it. The most common is that which derives the word from עָנָן *anan*, 'a cloud,' and supposes that it has reference to the taking of omens from the aspect of the clouds and other celestial phenomena, a common practice of ancient augury. Gesenius proposes to go to the verb אָנַן *anan*, 'to cloud,' which

in the conjugation Poel takes the metaphorical sense of 'to act covertly,' or as under a cloud, 'to use covert acts, to practise magic, sorcery,' etc.; and this is a very good sense, unless that it seems too general for the place, seeing that it would comprehend every secret and unlawful act, —even that which in the preceding clause is specially mentioned. Others derive the word from עַיִן *ayin*, 'the eye,' and if this were adopted it would be well to refer it to the superstitions connected with the belief in the evil eye, which have been at all times very prevalent in the East. Others, with whom our own translators concur, consider the law as levelled against the very common Oriental superstition growing out of the belief in lucky and unlucky days. The Septuagint, by translating *ὀρνθοσκοπήσασθε*, declares it to be ornithomancy, meaning augury, or omens drawn from the flight, etc. of birds. The Vulgate has *Nec observabitis somnia*, 'neither shall ye observe dreams,' which is adopted by the versions which submit to its authority. Which of all these interpretations is the best, it is hard to say.

28. 'Nor print any marks upon you.'—This is understood to forbid the practice of *tattooing*, that is, by means of colours rubbed over minute punctures made in the skin, to impress certain figures and characters on different parts of the body, and which in general remain indelible throughout life. The figures thus impressed on the arms and breasts of our sailors will serve in some degree to indicate the sort of ornament intended. The practice is well known to be common amongst savages and barbarians, in almost all climates and countries—the aboriginal inhabitants of our own country not excepted, who, from having their naked bodies profusely ornamented, apparently in this style, were described by the Romans as painted savages. It seems, in England, to be more commonly regarded as a custom of savage islanders, than as any thing more. Yet it is also an oriental custom; and that too among people whose proximity to the Hebrews affords a reason for the interdiction. The Bedouin Arabs, and those inhabitants of towns who are in any way allied to them, are scarcely less fond of such decorations than any islanders of the Pacific Ocean. This is particularly the case among the females, who, in general, have their legs and arms, their front from the neck to the waist, and even their chins, noses, lips, and other prominent parts of the face disfigured with blue stains in the form of flowers, circles, bands, stars, and various fanciful figures. They have no figures of living objects, such being forbidden by their religion; neither do they associate any superstitions with them, so far as we are able to ascertain. They probably did both before the Mohammedan era, as their descendants in the island of Malta do at present. The men, there, generally go about without their jackets, and with their shirt sleeves tucked up above their elbows, and we scarcely recollect ever to have seen an arm, thus bare, which was not covered with religious emblems and figures of the Virgin, or of some saint under whose immediate protection the person thus marked conceived himself to be. Thus also, persons who visit the holy sepulchre and other sacred places in Palestine, have commonly a mark impressed upon the arm in testimony of their meritorious pilgrimage. The Hindoos also puncture upon their persons representations of birds, trees, and the gods they serve. Among them the representations are sometimes of a highly offensive description. All Hindoos have a black spot, or some other mark, upon their foreheads. It was probably the perversion of such figures to superstitious purposes, or their being worn in honour of some idol, which occasioned them to be interdicted in the text before us—if such tattooing is really that which is here intended. As the marks are indelible, we, of course, in taking this view, consider that a permanent fashion, rather than a temporary mourning usage, is here prohibited.

31. 'Them that have familiar spirits.'—The word rendered 'familiar spirits' is אֲבוֹת *oboth*, singular אֵל *el*, to which it would be difficult to assign any translation which should render it intelligible without much periphrasis.

The literal meaning is 'leathern bottles,' properly 'waterskins.' The sense in which it is applied must be collected from the passages in which it occurs; being, Lev. xx. 6; Deut. xviii. 11; 2 Sam. xxviii. 3, 7, 9; 2 Kings xxi. 6; 2 Chron. xxxiii. 6; Isa. viii. 19; xix. 3; xxix. 3; where it clearly denotes a necromancer or sorcerer, one who professes to call up the dead by means of magical incantations and formulas, in order that they may give response to future or doubtful things. In some places it is put for the divining spirit or foreboding demon Python, which was supposed to have taken up its temporary abode in the conjuror; Lev. xx. 27; 1 Sam. xxviii. 8: comp. Acts xvi. 6. Hence a female professor of this art is called 'one in whom is a spirit of divination' (1 Sam. xxviii. 7, 8); and in Isa. xxix. 4, it is put for the spirit evoked. The Septuagint usually renders *oboth* by *ἐγγαστριμύθοι* 'ventriloquists,' and that not incorrectly, since among the ancients the power of ventriloquism was often misused for the purposes of magic and necromancy. As to the connection between the two significations of bottle and necromancer, it in all probability arose from regarding the conjuror while possessed by the

demon, as a *bottle*, that is, a vessel or case, in which the demon was contained.

— '*Wizards.*' This is an admirable translation of the original, if we refer to either the literal or conventional senses of the Hebrew word and the English one by which it is rendered. The latter 'wise-ard,' contracted 'wizard,' from 'wise,' denotes literally 'a wise man,' but conventionally a man who pretends to secret arts which give him a knowledge of hidden things; and no one versed in lawful knowledge would like to be called a wizard, although the term correctly designates him, taken in its literal and original signification. In like manner the original here is *יִדְּוֹנִים* *yiddonim*, from *יָדָה* *yada*, 'to know,' which means literally 'knowing ones,' or 'wise ones;' but conventionally, a man practising unlawful acts, or affecting the possession of knowledge and powers hidden from others, that is a wizard or sorcerer. The word occurs again in xx. 6; and Deut. xviii. 11; and in Lev. xx. 27 it also denotes a wizard-spirit, or spirit of divination, by which wizards were supposed to be attended.

## CHAPTER XX.

1 *Of him that giveth of his seed to Molech.* 4 *Of him that favoureth such an one.* 6 *Of going to wizards.* 7 *Of sanctification.* 9 *Of him that curseth his parents.* 10 *Of adultery.* 11, 14, 17, 19 *Of incest.* 13 *Of sodomy.* 15 *Of bestiality.* 18 *Of uncleanness.* 22 *Obedience is required with holiness.* 27 *Wizards must be put to death.*

AND the LORD spake unto Moses, saying,

2 ¶ Again, thou shalt say to the children of Israel, Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

4 ¶ And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:

5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

7 ¶ Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God.

8 And ye shall keep my statutes, and do them: I *am* the LORD which sanctify you.

9 ¶ For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood *shall be* upon him.

10 ¶ And 'the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 ¶ And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them.

12 And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood *shall be* upon them.

13 ¶ If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

14 ¶ And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 ¶ And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood *shall be* upon them.

17 ¶ And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness: it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath

<sup>1</sup> Chap. 18. 21.

<sup>2</sup> Chap. 11. 44, and 19. 2.

<sup>1</sup> Pet. 1. 16.

<sup>3</sup> Exod. 31. 17.

Prov. 20. 20.

Matt. 15. 4.

<sup>4</sup> Deut. 22. 22.

John 8. 4, 5.

<sup>5</sup> Chap. 18. 8.

<sup>6</sup> Chap. 18. 22.

<sup>7</sup> Chap. 18. 23.

<sup>8</sup> Chap. 18. 9.

uncovered his sister's nakedness ; he shall bear his iniquity.

18 ¶ And if a man shall lie with a woman having her sickness, and shall uncover her nakedness ; he hath <sup>10</sup>discovered her fountain, and she hath uncovered the fountain of her blood : and both of them shall be cut off from among their people.

19 ¶ And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister : for he uncovereth his near kin : they shall bear their iniquity.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness : they shall bear their sin ; they shall die childless.

21 And if a man shall take his brother's wife, it is <sup>11</sup>an unclean thing : he hath uncovered his brother's nakedness ; they shall be childless.

22 ¶ Ye shall therefore keep all my <sup>12</sup>statutes, and all my judgments, and do them : that the land, whither I bring you to dwell therein, <sup>13</sup>spue you not out.

23 And ye shall not walk in the manners of the nation, which I cast out before you : for they committed all these things, and <sup>14</sup>therefore I abhorred them.

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey : I *am* the LORD your God, which have separated you from *other* people.

25 <sup>15</sup>Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean : and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that <sup>16</sup>creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me : <sup>17</sup>for I the LORD *am* holy, and have severed you from *other* people, that ye should be mine.

27 ¶ <sup>18</sup>A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death : they shall stone them with stones : their blood *shall* be upon them.

<sup>9</sup> Chap. 18. 19.

<sup>10</sup> Heb. *made naked*.

<sup>11</sup> Heb. *a separation*.

<sup>12</sup> Chap. 18. 26.

<sup>13</sup> Chap. 18. 25.

<sup>14</sup> Deut. 9. 5.

<sup>15</sup> Chap. 11. 2. Deut. 14. 4.

<sup>16</sup> Or, *moveth*.

<sup>17</sup> Verse 7.

Chap. 19. 2. <sup>1</sup> Pet. 1. 16.

<sup>18</sup> Deut. 18. 11. 1 Sam. 28. 7.

Verse 2. '*Stone him with stones*.'—This was the ordinary capital punishment among the Hebrews, and is always to be understood when the legal infliction of death is mentioned in Scripture, without the form being specified. In later times punishment inflicted by or upon military men was by the sword, as also when a person was put to death by the direct order of the king—just as with us the ordinary legal punishment is hanging, while military offenders are shot. The common ideas of this punishment differ considerably from the accounts left of it by the Jewish writers, who state that when the criminal arrived within four cubits of the place of execution, he was stripped naked, except a slight covering about the loins; and, his hands being bound, he was led up to the fatal spot, which was usually an eminence about twice the height of a man. The first executioners of the sentence were the witnesses, who generally pulled off their clothes for the purpose (Acts vii. 50). One of them threw him down with great violence upon his loins; and if he rolled over upon his breast, he was turned upon his loins again. If he happened to die by the fall, the sentence of the law was executed; but if not, the other witness took a great stone and dashed it in his breast, as he lay upon his back: and then, if he still lived, all the people who stood by threw stones upon him till he died. In this way the execution was quickly over, and with fewer revolting circumstances than must occasionally have arisen had it been accomplished by the indiscriminate pelting which is usually supposed to have constituted this mode of capital punishment.

10. '*The adulterer and the adulteress shall surely be put to death*.'—The law of Moses is by no means peculiar in the award of capital punishment to a breach of the matrimonial contract. We see indeed from the instance of Tamar (Gen. xxxviii.) that the present law was in operation among the forefathers of the Hebrews long before it thus received the Divine sanction. Those who are disposed to consider the law exceedingly severe, will do well to consult the vindication of it which Michaelis gives in Art. cclx. of his *Commentaries*. His leading, but by no means his only, argument is, that in the point of

view in which the crime is usually regarded by Orientals, and was regarded by the Hebrews, no punishment short of death would have been effectual in preventing the introduction and prevalence of a practice of self-avengement by assassination.

Michaelis, in a subsequent article, examines the Mohammedan law on the subject, and we observe, with surprise, that he does not find any other punishment than stripes. It is true that the *Koran* is not very distinct on the subject; but the traditions also should have been examined—the decisions in which are regarded as of equal authority with the *Koran*. We have looked into the *Mischat-ul-Masabih*, and find the law concerning adultery perfectly clear. It there appears that Mohammed was at all times reluctant to adjudicate on cases of adultery; but whenever he did so, he in all instances directed the woman to be stoned, and the man also, if he were married; but, if single, he was punished with eighty stripes. Accordingly we find that adultery is at this day almost invariably punished with death in Mohammedan countries. The crime is seldom made a matter of judicial enquiry and conviction, but the injured person avenges himself with his own hand. A woman almost never escapes. Among the Bedouin Arabs and the Eelauts of Persia, her paternal family is considered more dishonoured by her conduct than her husband; and hence she usually receives her death from the hand of her father or brother, although her husband, or even her son, may inflict it. The Eelauts exact the penalty of death rather more inexorably than the Bedouins, who sometimes, when the guilty parties succeed in eloping to another camp or tribe, are prevailed upon to forego their claim for blood, in consideration of certain payments, which are generally so heavy as to be ruinous to the seducer. The punishment of death for this crime is not confined to the Mohammedan countries, but generally prevails throughout Asia.

In the present text the capital punishment is denounced without its form being mentioned; and the Rabbins say, that in all such cases the punishment was that of strangling, as the mildest sort of death. Their authority, however, does not in this instance deserve the least attention. No such punishment for any crime is mentioned in the



law of Moses, or indeed in all the Bible, nor even in Josephus. Stoning was the general capital punishment; and we may always understand it as the punishment inflicted, where no particular form of death is specified; just as we, when a man is condemned to death, understand, without any explanation, that he will be hanged. Besides, we see, in other cases, that crimes which the law, in the same form of words, punishes with death, were in practice punished with stoning in the lifetime of Moses. (Compare Exod. xxi. 14; xxxv. 2, with Num. xv. 32.) Other crimes, such as unchastity, not amounting to adultery, were punished with stoning (Dent. xxii. 20-24), and it is not therefore likely that the greater crime received the milder punishment. Indeed, it seems from John viii. 7, that stoning was still considered the proper punishment of adultery so late as the time of our Saviour. To this we may add, that Mohammed distinctly understood that stoning was the punishment which the Pentateuch assigned, and thought that, in prescribing a similar punishment, he was following its authority. The Jews of his time had abolished capital punishment for adultery altogether, substituting stripes; and in this Mohammed was so far from concurring, as Michaelis seems to think he was, that he reproached them with the neglect of their law. The following anecdote, which forms one of the traditions which the Mohammedans consider most authentic, will illustrate this subject:—"A Jew came to the Prophet, and said: 'A man and woman of ours have committed adultery:'" and the Prophet said, "What do you meet with in the Bible in the matter of stoning?" The Jew said, "We do not find stoning in the Bible, but we disgrace adulterers and whip them." Abdullah-bin-Salam, who was a learned man among the Jews, and had embraced Islam, said, "You lie, O Jewish tribe! verily the order for stoning is in the Bible." Then the Bible was brought and opened; and a Jew put his hand over the revelation for stoning, and read the one above and below it; and Abdullah said, "Lift up your hand;" and he did so; and behold the revelation for stoning was produced in the Bible; and the Jews said, "Abdullah spoke true, O Mohammed! the stoning is in the Bible." Then his highness ordered the man and woman to be stoned: and they were so." *Mischat-ul-Masabih*.

14. '*Burnt with fire.*'—See the note on Gen. xxxviii. 24. There is only one other crime against which this punishment is denounced in the law (chap. xxi. 9). It seems, upon the whole, very doubtful whether these and other texts of the same import in the early books of the Old Testament express the punishment of burning alive, or of the ignominious burning of the body *after* execution. It is certain that we have no example of the former punishment; but we have of the latter, as resulting from such a law as that expressed in the text. Thus, in Josh. vii. 15,

it is declared that the unknown person who had taken of the accursed thing should be 'burnt with fire;' and when the man was discovered, we find that this intention was executed, not by burning him alive, but by stoning him first, and *then* burning his remains (v. 15). We therefore lean to the opinion that stoning, being the common and well-known punishment, is *understood* in these texts, and that only the additional punishment of burning the body is *expressed*. Michaelis thinks that burning alive was not sanctioned by the Mosaic law: but Horne, who generally follows him, seems to consider that *both* burning alive and burning after death are among the punishments mentioned by Moses; and it is rather odd that he cites the same texts in proof of both—namely, that before us and the one in the next chapter. The testimony of the Rabbins is worth very little in this matter, as many capital punishments were in later times introduced, of which the law of Moses takes no notice. They say, that because the bodies of Nadab and Abihu were not consumed by the fire which slew them, it was thought unlawful to burn a criminal alive; but that he was put to death by melted lead being poured down his throat. We may accept this so far as to shew that persons were not consumed alive in the fire; but we are bound to reject the other part, as wholly unsanctioned by the law of Moses. It is possible that they may have had this punishment in after times, when the meaning of the law had been greatly perverted by absurd glosses and inferences.

21. '*They shall be childless.*'—It is doubtful whether this is to be regarded as a prediction or an injunction—that is, whether the punishment was to be inflicted by the hand of God or of man. The idiom of the original seems to favour the latter conclusion, which has also the sanction of the scholiast in the Vatican Septuagint, of Augustin (*Quæst.* 76 in *Levit.*), of Eben Ezra, and others. It is also advocated, perhaps rather too positively, by Michaelis. This does not mean, he says, that God would miraculously prevent the procreation of children from such a marriage; for God nowhere promises any continual miracle of this nature: but only that the children proceeding from it should not be put to their account in the public registers; so that in a civil sense they would be childless. The Hebrew word *ariri*, 'unfruitful,' has this meaning, and is applied to the case of a man who has children, but will not be heired by them. Thus in Jer. xxii. 30, it is said of a king, who certainly had children, though they did not receive his inheritance, 'Inscribe this man as childless; for of his posterity none shall prosper, nor any sit upon the throne of David.' The children of such a marriage would be ascribed to the deceased brother; and that, among the Israelites, where a man made so much of the honour of being called father, was a very sensible punishment.

## CHAPTER XXI.

1 *Of the priests' mourning.* 6 *Of their holiness.* 8 *Of their estimation.* 7, 13 *Of their marriages.* 17 *The priests that have blemishes must not minister in the sanctuary.*

AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:

2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh

unto him, which hath had no husband; for her may he be defiled.

4 But 'he shall not defile himself, *being* a chief man among his people, to profane himself.

5 'They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6 ¶ They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God, they do offer: therefore they shall be holy.

<sup>1</sup> Or, *being an husband among his people, he shall not defile himself for his wife, &c.*

7 ¶ They shall not take a wife *that is* a whore, or profane; neither shall they take a woman put away from her husband: for he *is* holy unto his God.

8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, *am* holy.

9 ¶ And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 ¶ And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;

11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God *is* upon him; *I am* the LORD.

13 ¶ And he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among his people: for I the LORD do sanctify him.

16 ¶ And the LORD spake unto Moses, saying.

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, let him not approach to offer the 'bread of his God.

18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing 'superfluous,

19 Or a man that is brokenfooted, or brokenhanded,

20 Or crookbackt, or 'a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

22 He shall eat the bread of his God, *both* of the most holy, and of the holy.

23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

<sup>a</sup> Or, food.

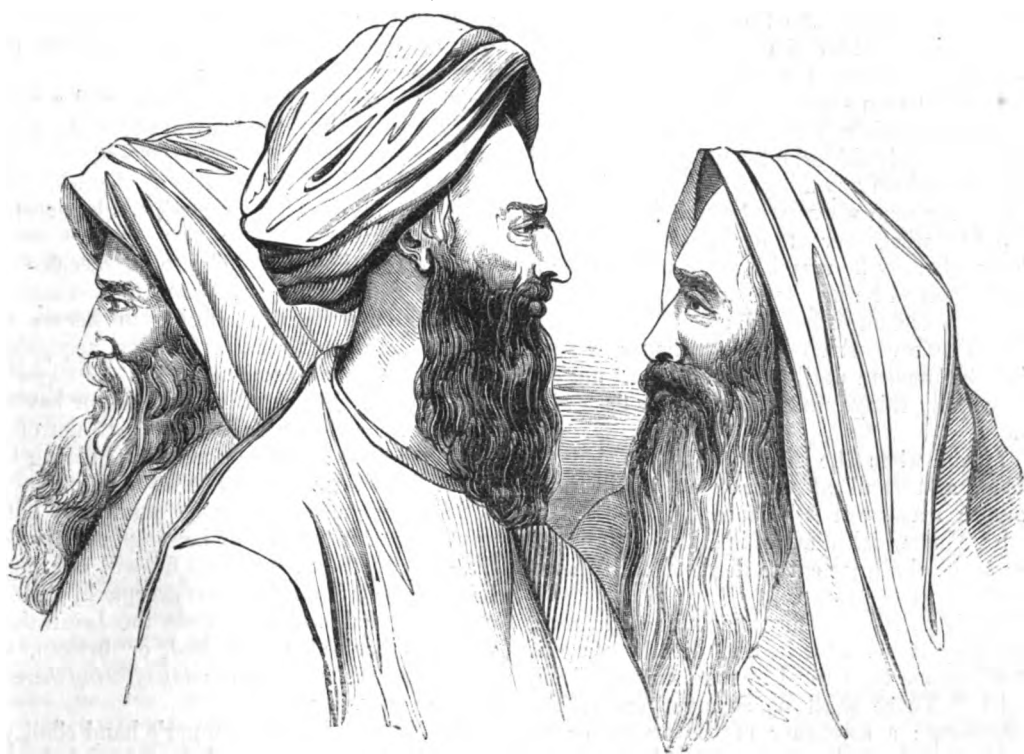
<sup>b</sup> Chap. 22. 23.

<sup>c</sup> Or, too slender.

Verse 5. '*Neither shall they shave off the corner of their beard.*'—In chap. xix. 28, this is made a general law, not peculiar to the priests. They are here forbidden to do that which had already been prohibited to the people in general. There is a difference of opinion as to the interpretation of the text. Some think that it is to be understood generally, as interdicting the shaving of the beard. If thus understood, there seems an adequate reason for it in the contrary practice of the Egyptians, who did shave their beards (see note on Gen. xli. 14); and its repetition to the priests may have been to shew them that they were not exempted from the general law, as they might have been led to conclude from having observed the peculiar scrupulosity of the Egyptian priests on this point, who, as we are informed by Herodotus, were particularly careful to shave *all* the hair off their bodies every third day. The other alternative is that which has the sanction of our translation, and by which it appears we are to understand the whiskers, or upper extremities of the beard. The object would then appear to be to keep them a distinct people from the Arabs, who either shaved their whiskers or cropped them short. We must not forget that it was one great object of many of the Mosaical laws to keep the Israelites separate from all the neighbouring nations; and whether the Egyptians or the Arabs were in view, it is certain that a different fashion of the beard would have a more marked effect, in assisting such a distinction, than can be readily calculated by those who hold that appendage in light esteem. That such a distinction as we have mentioned did exist, is not only manifested by existing usages, but by ancient accounts. Mohammed perceived the effect of this distinction,—for many Jews resided in Arabia in his time

—and strictly enjoined that it should be kept up. According to the traditions, he used to clip his own whiskers; and frequently said, 'He who does not lessen his whiskers is not of our ways:' and he expressly said, that he inculcated this practice in opposition to the Jews, who were not accustomed to clip either their beards or whiskers. In these counter regulations we seem here to perceive the object of the apparently trivial injunction of the Hebrew legislator. Some ideas in illustration of this subject may be obtained from the inspection of the different forms in which the beard is worn at present in Western Asia, as represented in the annexed engraving.

13. '*He shall take a wife in her virginity.*' etc.—Compare this and the following verse with verse 7, where the prohibited marriages of common priests are mentioned. The difference is, that widows are included among those whom the high-priest might not marry, but not among those with whom the common priest is forbidden to contract alliance. It would therefore seem that the common priest was allowed to marry a widow, as Josephus declares; Grotius and others, however, think that a priest could not marry any widow, but one whose deceased husband had also been a priest. This is inferred from Ezek. xlv. 22. The high-priest, being precluded from marrying a widow, was of course exempt from the common obligation of marrying the widow of a brother who died without children. It is possible that the real or apparent difference between the regulation in this matter for the high-priests and that for the common priests, suggested to the oriental Christian churches the establishment of a difference as to the marriages of their superior and inferior dignitaries. The patriarchs and bishops are not married



BEARDS.

at all; but the common priests usually are so—that is, they usually marry before they take orders, and afterwards retain their wives; but if they become widowers, they are not in general allowed to marry again. Thus, although there are married priests, a priest may not marry. This, we believe, is the common rule; but there may be variations in different sects. If the common priests were allowed to marry widows—what happened when one who had married a widow became high-priest? Probably, as in the case just stated, it was lawful for him to retain a connection previously formed, which it would not have been lawful to contract after his elevation. The Moham-medans have no regulations on this subject, being, in fact, without any distinct priestly order. But in India it is not lawful for the priests to marry any but virgins.

17. '*Blemish*.'—A similar regulation operated in most ancient nations, excluding from the priesthood all persons labouring under any bodily defects or deformities. This appears to have arisen from the natural enough feeling, that it was a sort of indignity to the gods to consecrate a blemished or imperfect man to their service. A general opinion prevailed that the presence of a priest who was defective in any member was to be avoided as ominous of

evil. Such persons were seldom admitted to the priesthood, or allowed to remain in it. Candidates were examined with great care; and if it happened that a priest, after consecration, suffered any bodily deprivation, he was expected to lay down his office. Several instances of this occur in the Roman history. Metellus, who lost his sight in preserving the Palladium from the flames which destroyed the temple of Vesta, was obliged to resign his priestly office; as was also M. Sergius when he lost his right hand in defence of his country. The most complete parallel to the present regulation is, however, perhaps to be found in the state of things now existing in India. The illustration is furnished by Mr. Roberts, who observes: 'The priesthood among the Hindoos is hereditary, but a deformed person cannot perform a ceremony in the temple, but he may prepare the flowers, fruits, oils, and cakes for the offerings, and also sprinkle the premises with holy water. The child of a priest deformed at the birth will not be consecrated. A priest having lost an eye or a tooth, or being deficient in any member or organ, or who has not a wife, cannot perform the ceremony called Teevasam, for the manes of departed friends. Neither will his incantations, or prayers, or magical ceremonies have any effect.'

## CHAPTER XXII.

1 *The priests in their uncleanness must abstain from the holy things.* 6 *How they shall be cleansed.* 10 *Who of the priest's house may eat of the holy things.* 17 *The sacrifices must be without blemish.* 26 *The age of the sacrifice.* 29 *The law of eating the sacrifice of thanksgiving.*

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name *in those things* which they hallow unto me: I am the LORD.

3 Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of

Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I *am* the LORD.

4 What man soever of the seed of Aaron is a leper, or hath <sup>a</sup> *running* issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing *that is* unclean *by* the dead, or a man whose seed goeth from him;

5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it *is* his food.

8 <sup>s</sup>That which dieth of itself, or is torn *with* beasts, he shall not eat to defile himself therewith: I *am* the LORD.

9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

10 ¶ There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.

11 But if the priest buy *any* soul <sup>with</sup> his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

12 If the priest's daughter also be *married* unto <sup>a</sup> a stranger, she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, <sup>as</sup> in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

14 ¶ And if a man eat of the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing.

15 And they shall not profane the holy things of the children of Israel, which they offer unto the LORD;

16 Or <sup>s</sup> suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his

oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering;

19 *Ye shall offer* at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

20 <sup>But</sup> whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.

21 And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish *his* vow, or a freewill offering in beeves or <sup>s</sup> sheep, it shall be perfect to be accepted; there shall be no blemish therein.

22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a <sup>l</sup> lamb that hath any thing <sup>superfluous</sup> or lacking in his parts, that mayest thou offer *for* a freewill offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.

25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption *is* in them, and blemishes *be* in them: they shall not be accepted for you.

26 ¶ And the LORD spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

28 And *whether it be* cow or <sup>ewe</sup>, ye shall not kill it <sup>and</sup> her young both in one day.

29 ¶ And when ye will offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

30 On the same day it shall be eaten up; ye shall leave <sup>none</sup> of it until the morrow: I *am* the LORD.

31 Therefore shall ye keep my commandments, and do them: I *am* the LORD.

32 Neither shall ye profane my holy name; but <sup>I</sup> I will be hallowed among the children of Israel: I *am* the LORD which hallow you,

33 That brought you out of the land of Egypt, to be your God: I *am* the LORD.

<sup>1</sup> Chap. 15. 2.

<sup>2</sup> Heb. running of the reins.

<sup>3</sup> Exod. 22. 31. Ezek. 44. 31.

<sup>4</sup> Heb. with the purchase of his money.

<sup>5</sup> Heb. a man a stranger.

<sup>6</sup> Chap. 10. 14.

<sup>7</sup> Or, laid themselves with the iniquity of trespass in their eating.

<sup>8</sup> Deut. 15. 21, and 17. 1.

<sup>9</sup> Or, goats.

<sup>10</sup> Or, kid.

<sup>11</sup> Chap. 21. 18.

<sup>12</sup> Or, she goat.

<sup>13</sup> Deut. 22. 6.

<sup>14</sup> Chap. 7. 15.

<sup>15</sup> Chap. 10. 3.

Verse 8. '*Dieth of itself*.'—This is a general interdiction for all the people, as given elsewhere. No remote reason need be sought for it, as its obvious propriety has recommended it to the adoption of all civilized nations. The Hebrews, however, without any express interdiction, would have been precluded from eating animals which died naturally or from disease, by the operation of that other law which forbade them to eat meat with its blood; that is, which had not been so slaughtered that its blood might be freely discharged. Mohammed, who in these matters mostly followed the law of Moses, allowed an animal apparently dying to be eaten, provided it was slaughtered before its death actually took place; but we do not know whether this would have been tolerated by the law of Moses. Mohammed was, however, also very anxious that animals used for food should be properly slaughtered, so that the blood should be fully discharged. One of his doctrines on this subject is very curious:—'Verily, God ordained it as proper to do good in all things, even in killing men and slaying animals; therefore when you kill (a man), do it well; and when you slay an animal, do it properly.' That which died from a blow or a fall, he equally interdicted with that which died by itself, and there is no doubt that such also was the intention of Moses.

— '*Torn with beasts*.'—This law also is in conformity with our own usages and with those of the Arabians; and perhaps we should not be far wrong in considering the laws of Mohammed, in these matters, as forming a commentary on those of Moses, with whose writings the Arabian legislator was intimately conversant. As with us, if an animal torn by beasts was found while life remained, and then properly slaughtered, it might be eaten. Mohammed says generally that whatever died by teeth or claws might not be used for food, neither an animal gored to death by a horned beast; and it was doubtless the intention of the present law to understand 'torn' in the same large sense, not merely restricting it to the case of those animals destroyed by wild beasts. In Exod. xxii. 31, it is directed that meat thus rendered unfit for food, should be cast to the dogs. This instruction is different from that concerning the flesh of animals which died of themselves, which was to be given or sold to strangers—a fact which shews that the neighbouring people were in the habit of eating such food. As there seems no obvious reason for this distinction—for that which was torn by beasts would seem more fit for human food than that which died of itself—the instruction concerning the former would suggest a question, whether the Hebrews were in the habit of hunting with dogs like the Egyptians? We are not aware of any text which could be adduced to prove that they were so. They evidently had dogs; and they probably kept such of them as were not required for their flocks on much the same terms as the Mohammedans, who do not properly domesticate dogs, nor, in general, appropriate them as individual property; but allow them to establish themselves in their streets, and provide in some degree for their wants and accommodation. But among the Moslems also, although they certainly regard the dog as not less unclean than the Hebrews considered it, there are dogs trained with great care to assist in the chase. If we reasoned merely from probabilities, which we are on all occasions reluctant to do while illustrating the sacred volume, we should infer that the Hebrews acted in the same manner; for the value of the dog's services in capturing the fleet and valuable wild animals of the deer kind, which were allowed them for food, must have been very apparent to them.



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But then, the difficulty would arise—Whether an animal torn and killed by dogs in the chase was to be considered fit for food. The instruction on this point, which Mohammed gave to the great sportsman Adi ibn-Hatim—the son of the renowned Hatim Tai, whose generosity remains a proverb in the East—is the authority on which Moslems usually act in this case:—'When you send your dog in pursuit of game, repeat the name of God, as at slaying an animal. If the dog holds the game for you, and you find it alive, then slay it; but if you find your dog has killed it, but not eaten of it, then eat it; but if the dog has eaten of it, do not you eat it, the dog has then kept it for himself. Again, if you find another dog along with yours, and the game killed, do not eat of it; for verily you know not which of the dogs killed it; and if the other dog killed it, it might so be that when he was let loose after the game, the name of God might not have been repeated.' In another case it is particularly provided that game killed by the dog of a fire-worshipper should not be eaten.

27. '*It shall be seven days under the dam*.'—The Rabbins think that this command was because the world was created in seven days, or else that it was for the purpose that one sabbath might pass over it before it was slain. The more likely reason is that the animal was not considered pure or perfect until the eighth day. A similar regulation prevailed among the Romans, as we learn from Pliny, who states that the young of a sheep were not fit for sacrifice until the eighth day after their birth, nor of an ox until the thirtieth day.

28. '*Ye shall not kill it and her young both in one day*.'—This precept seems to be confined to sacrifices, which were to be devoid of all appearance of cruelty. The Jews in general understood it as inculcating mercy. Maimonides expressly remarks that it was designed to prevent the slaughter of the young in the presence of the dam, because this occasions to animals extreme grief; nor is there in this respect a difference between the distress of a man and 'that of an irrational creature.' This is more than he could well know; but the explanation is as probable as any that has been offered.

## CHAPTER XXIII.

1 *The feasts of the Lord.* 3 *The sabbath.* 4 *The passover.* 9 *The sheaf of firstfruits.* 15 *The feast of Pentecost.* 22 *Gleanings to be left for the poor.* 23 *The feast of trumpets.* 26 *The day of atonement.* 33 *The feast of tabernacles.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, *even* these *are* my feasts.

3 ¶ Six days shall work be done : but the seventh day *is* the sabbath of rest, an holy convocation ; ye shall do no work *therein* : it *is* the sabbath of the LORD in all your dwellings.

4 ¶ These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.

5 'In the fourteenth *day* of the first month at even *is* the LORD's passover.

6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD : seven days ye must eat unleavened bread.

7 In the first day ye shall have an holy convocation : ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days : in the seventh day *is* an holy convocation : ye shall do no servile work *therein*.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a 'sheaf' of the firstfruits of your harvest unto the priest :

11 And he shall wave the sheaf before the LORD, to be accepted for you : on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

13 And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour : and the drink offering thereof *shall be* of wine, the fourth *part* of an hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering

unto your God : *it shall be* a statute for ever throughout your generations in all your dwellings.

15 ¶ And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering ; seven sabbaths shall be complete :

16 Even unto the morrow after the seventh sabbath shall ye number fifty days ; and ye shall offer a new meat offering unto the LORD.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals : they shall be of fine flour ; they shall be baked with leaven ; *they are* the firstfruits unto the LORD.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams : they shall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

20 And the priest shall wave them with the bread of the firstfruits *for* a wave offering before the LORD, with the two lambs : they shall be holy to the LORD for the priest.

21 And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you : ye shall do no servile work *therein* : *it shall be* a statute for ever in all your dwellings throughout your generations.

22 ¶ And 'when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, 'neither shalt thou gather any gleanings of thy harvest : thou shalt leave them unto the poor, and to the stranger : I *am* the LORD your God.

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the 'seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

25 Ye shall do no servile work *therein* : but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

27 'Also on the tenth *day* of this seventh month *there shall be* a day of atonement : it

<sup>1</sup> Exod. 20. 9. Deut. 5. 13. Luke 13. 14.

<sup>6</sup> Chap. 19. 9.

<sup>7</sup> Deut. 24. 19.

<sup>2</sup> Exod. 12. 18. Num. 28. 16.

<sup>8</sup> Num. 29. 1.

<sup>3</sup> Or, *handful*.

<sup>9</sup> Chap. 16. 30. Num. 29. 7.

<sup>4</sup> Heb. *omer*.

<sup>5</sup> Deut. 16. 9.



shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings.

32 It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye <sup>10</sup>celebrate your sabbath.

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, "The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.

35 On the first day shall be an holy convocation: ye shall do no servile work therein.

36 Seven days ye shall offer an offering made by fire unto the LORD: "on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a <sup>11</sup>solemn assembly; and ye shall do no servile work therein.

37 These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

40 And ye shall take you on the first day the "boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

41 And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.

44 And Moses declared unto the children of Israel the feasts of the LORD.

<sup>10</sup> Heb. rest.

<sup>11</sup> Num. 29. 12.

<sup>12</sup> John 7. 37.

<sup>13</sup> Heb. day of restraint.

<sup>14</sup> Heb. fruit.

Verse 10. 'A sheaf of the firstfruits of your harvest.'—There are several kinds of offerings called 'firstfruits,' which it will be well to distinguish. The present is an offering made immediately before the commencement of the harvest; the next was made after the harvest was gathered in, and before any person might lawfully use the produce. These were both general and national; that is to say, there was a single offering in the name of all the nation; and besides this, every person was obliged to make an individual offering of firstfruits from the corn and other produce of his ground. (See note on Deut. xxi. 2, etc.) The second of these offerings is noticed below. That which is now under consideration consisted of a sheaf of barley, which is ready for the sickle sooner than the wheat, and which therefore was taken to introduce the whole harvest season. This sheaf was gathered on the 15th of the month Nisan (early in April), in the evening, when the first day of the Passover was ended and the second began. Three men were then deputed, according to the Jewish writers, to go and gather the barley; which was done with considerable ceremony, and in the presence of a great number of people from the neighbouring towns, the sheaf being always gathered in the territory of Jerusalem, after the temple had been erected there. When the deputies arrived at the appointed place, and after having assured themselves that the sun was set, and had obtained formal leave to cut the barley, they reaped it out of three different fields, with

three different sickles, and each man conveyed his portion separately to the court of the temple. There the sheaf, or rather the sheaves, were threshed, and a portion of the grain (about three pints) was winnowed, parched, and bruised in a mortar. It was then sprinkled with oil, and an handful of incense thrown upon it; after which the priest waved the offering before the Lord towards the four points of the compass, and then took a portion and threw it on the fire of the altar. The rest remained his own. Every person was, after this ceremony, at liberty to reap and gather in his harvest. The produce of agriculture is so much dependant on circumstances over which man has not the least control, that the idea is at once obvious and beautiful, of offering to God the firstfruits of the soil, in testimony of gratitude for his goodness. Accordingly we find, that amongst nearly all people who had, or have, an established system of offerings and sacrifices, an offering of firstfruits has rarely been omitted. It is useless to multiply instances of a custom almost universally prevalent under the given circumstances; but it is proper to observe that there never was a nation from whom such offerings came with such peculiar propriety as from the Hebrews. Any one who carefully considers the Hebrew constitution will perceive that God was, not metaphysically but actually, the Great Proprietor of the soil, and that the offerings of firstfruits were not merely expressions of thankfulness, but a sort of rent due to the Proprietor of all. We need not

enter into any proof on this point, as the fact that God was the supreme proprietor, is evinced by the whole texture of the Mosaic laws on the subject of land; so that, for instance, there was no ultimate proprietor but God, no man being allowed to sell or alienate, in perpetuity, the inheritance of land which the great original proprietor had granted to him.

16. '*Fifty days*.'—This feast, called 'the Feast of Weeks,' was one of the three great annual festivals of the Jews, and thus called on account of its being seven weeks, or, according to the Hebrew phrase, a week of weeks, from the first day of the Passover festival. It is also 'the feast of harvest' (Exod. xxiii. 16), that is, of the wheat harvest, the first fruits of which were offered on this occasion, whence it is also called 'the day of the first fruits' (Num. xxviii. 26). This offering consisted of 'two loaves of fine flour baked with leaven,' to which were added the animal sacrifices specified in Lev. xxiii. 18, 19. The primary object of the festival was undoubtedly to thank God for the blessings of the season. In Deut. xxvi. 5-11, is given the beautiful form of thanksgiving which was appointed to be used on this occasion. It was one of the festivals at which all the adult males resorted to Jerusalem; and the vastness and mingled character of the concourse, in the later years of the Hebrew polity, is alluded to in Acts i. 2, and xx. 16; for this is the 'feast of Pentecost' of the New Testament, so memorable for the miraculous outpouring of the Holy Spirit, at that season, upon the Apostles and first disciples of Christ. The Greek name of the festival, Pentecost (Πεντηκοστή), is derived from the circumstance of its being celebrated on the *fiftieth* day after the first day of unleavened bread. The Rabbins call this feast 'the day of the giving of the law,' and believe, as do the modern Jews, that it was intended, at least in part, to celebrate that event, which they are perhaps correct in supposing to have taken place on the fiftieth day from the departure from Egypt and the first passover. The feast seems in some places to be mentioned as if only the festival of a day: it however lasted a week; but the first day only was distinguished by the peculiar solemnities to which we have adverted.

24. '*A memorial of blowing of trumpets*.'—This was one of the new moon days, celebrated with more than ordinary solemnity, on account, probably, of its commencing the new year; for the first day of the seventh month of the sacred year was the new year's day of the more ancient civil year. It is the only one of the new moon days on which servile work is interdicted. It is called 'the feast of trumpets': and we are to understand that the trumpet-blowing was greater on this day than on any other of the solemn festivals. The Scripture gives no reason for this peculiarity, or indeed for the festival itself. Numerous conjectures have been offered to supply the omission. Many Jewish writers think that the trumpets were blown in order to awaken men to repentance against the great fast, or day of expiation, which followed nine days after. But to this it has been well objected by Bishop Patrick, that the words (זִכְרוֹן תְּרֻאָה) *zikron teruah* translated 'a memorial of blowing of trumpets' in the parallel text, Lev. xxiii. 24, properly signifies a memorial of triumph, a shouting for joy, the word *teruah* being never used in Scripture but for a sound or shout of rejoicing. The opinion most commonly received by the Jews is, that the trumpets were blown in memory of the intention to offer Isaac in sacrifice, and the substitution of a ram in his place. On which account they say that the trumpets used on this occasion were made of rams' horns, and they still use such in their synagogues under this impression. They also inform us that a ram's head was eaten on this day for the same reason, and also to betoken that the Jews would be the head and not the tail. A notion, derived from the Mishna, is also entertained that on this day God sits to determine the events of the following year, and to judge the conduct of men, who pass before him as a flock before the shepherd; and that the blowing of trumpets is to disturb Satan when he comes to accuse the Israelites. Some

of the Christian fathers think that the institution was to commemorate the delivery of the law on Mount Sinai, which was attended by the sound of the trumpet. The most general opinion, however, both among Jews and Christians, is, that the observance was instituted to commemorate the creation of the world when 'the morning stars sang together, and all the sons of God shouted for joy' (Job xxxviii. 7). This opinion has the advantage that it may be held in common with any of the others; and is not incompatible even with the view which we entertain, which is, that the day, being new year's day, was celebrated by the blowing of trumpets, for much the same reason that we celebrate the commencement of our new year by the ringing of bells, namely, to usher in the year by a public notification and with tokens of public rejoicing. It will be observed that the opinions concerning the creation of the world, of the judgment which takes place on that day, and of the intended sacrifice of Isaac, are not stated as opposite notions, since they are all entertained by the modern Jews, whose prayers for the day make frequent allusions to all the three circumstances.

34. '*The feast of tabernacles*.'—This is the third of the three great annual festivals which required the presence of the people at the place of the sanctuary. Like the other two, it lasted a week, and commenced on the 15th day of the month Tishri. Its primary object was for a memorial of the dwelling of the Israelites in tents, while they wandered in the wilderness (vv. 42, 43). The continued existence of this institution is well adduced by the Rev. T. H. Horne, among other instances, to prove the credibility of the books of Moses. It is one of several institutions which have been held sacred by the Jews ever since their appointment, and which are solemnly and sacredly observed among them to this day; and for these observances it would be impossible to account on any principle but the evidence of the facts on which they were founded. This festival will sometimes appear as if its duration was eight days, and to be called the 'feast of in-gathering.' But it seems that the feast of thanksgiving for the fruits of the vine and of the other trees, which were gathered about this time of the year, was held on a day immediately following the seventh or last day of the proper feast of tabernacles, whence the whole eight days seemed to be one feast, and the name of either of the two was applied indefinitely to the whole period. The in-gathering feast appears to have been the great and concluding harvest festival, in acknowledgment of the plenty which the harvests and gatherings of the past season had afforded, and its celebration would seem to have been limited to the eighth day of the collective period which, after this explanation, we shall call generally the 'feast of tabernacles.' The first day of the feast was kept as a sabbath (v. 39), and during that and the six following days the people were to dwell in booths or huts made of the branches of several sorts of trees, which are particularly mentioned in v. 40. What we there render 'goodly trees' (עֵץ הָדָר *etz hadar*), the Jews understand of the citron, which is certainly in its best condition at the time of this feast; about the second, the palm, there is no question; the third (עֵץ אֲבוֹת *etz aboth*) may be understood of any thick bushy wood, and is by the Jews considered to denote the myrtle; the last is allowed to be the willow. This is certainly a very beautiful assortment to form temporary huts with; but as a different list is given in the account of the great tabernacle feast kept in Nehemiah's time (Neh. viii. 15), we may conclude with the Karaite Jews, that the people were at liberty to employ whatever branches, fit for the purpose, they could procure at the place where they dwelt. In later times, the Sadducees differed from the Pharisees on this subject, the former concluding that the booths were to be made with the specified branches, and the latter holding that these branches were to be carried in procession. Josephus gives the latter sense, which seems also to have been that which prevailed in the time of our Saviour, and is still retained by the modern Jews. They bear them in their hands, the citron branch in their left hand, and the rest together in their right, and go in pro-

cession round the reading-desk in their synagogues, singing hosannahs, whence the feast itself, and sometimes even the branches, are called 'Hosannah' by the Rabbins. The last day is called 'Hosannah Rabbah,' or the great hosannah, when the procession is repeated seven times—the single time of the former days, and the seven of the last day, being intended by them to commemorate an event which did not happen in the time of Moses, namely, the processions around Jericho, at the famous siege of that city. It seems that the ancient Jews did what is scarcely practicable to the Jews dispersed through Europe. They lived in green huts erected on the flat roofs of their houses, in their court-yards, and in the streets and open places, and seem to have passed their time with more external demonstrations of joy than at any other of their festivals. This was particularly the case on the eighth day, which is probably that distinguished by St. John (vii. 37), as 'the last day, that great day of the feast.' As this festival was held at or immediately after the vintage, and was partly a vintage feast, it gave occasion to the heathen to confound it with their own Bacchanalia, and to represent the Jews as worshippers of Bacchus. What Plutarch says on this subject is interesting, notwithstanding his mistaken inferences, as it gives a clear, and probably a fair, account

of the manner in which the feast was celebrated. He says that in the time of their vintage, the Jews spread tables furnished with all manner of fruits, and lived in booths, generally made of palm and ivy wreathed together, and that they called it the feast of tabernacles. A few days after, he says—probably referring to the last day of the feast—they kept another festival, which manifestly shewed that these observances were in honour of Bacchus; for they carried in their hands boughs of palms, etc., with which they went into the temple, preceded by the Levites, with instruments of music. It is observable that even this heathen philosopher, with all his wish to regard this festival as in honour of the god of wine, was not able to find any thing, in its harmless and social festivities, approximating its observances to the infamous orgies with which the pagan Bacchanalia were celebrated. The manner in which this feast was kept is peculiarly adapted to an Asiatic climate and Eastern habits of life; and we find that the Oriental Jews do still, in some parts, and with various modifications, live during its continuance in a sort of green booth sometimes constructed on the flat roofs of their houses, but more usually in the courts of their dwellings, where they are more secluded from observation.

## CHAPTER XXIV.

1 *The oil for the lamps.* 5 *The sheuebread.* 10 *Shelomith's son blasphemeth.* 13 *The law of blasphemy.* 17 *Of murder.* 18 *Of damage.* 23 *The blasphemer is stoned.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, 'to cause the lamps to burn continually.

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be a statute for ever in your generations.*

4 He shall order the lamps upon 'the pure candlestick before the LORD continually.

5 ¶ And thou shalt take fine flour, and bake twelve 'cakes thereof: two tenth deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

8 Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

9 And it shall be Aaron's and his sons'; 'and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

10 ¶ And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp;

11 And the Israelitish woman's son blasphemed the name of *the LORD*, and cursed. And they brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan.)

12 And they 'put him in ward, 'that the mind of the LORD might be shewed them.

13 And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp; and let all that heard *him* 'lay their hands upon his head, and let all the congregation stone him.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

16 And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of *the LORD*, shall be put to death.

17 ¶ 'And he that 'killeth any man shall surely be put to death.

18 ¶ And he that killeth a beast shall make it good; 'beast for beast.

19 And if a man cause a blemish in his neighbour; as 'he hath done, so shall it be done to him;

20 Breach for breach, eye for eye, tooth for

<sup>1</sup> Heb. to cause to ascend.

<sup>2</sup> Exod. 31. 8.

<sup>3</sup> Exod. 25. 30.

<sup>4</sup> Exod. 29. 33. Chap. 8. 31. Matt. 12. 4.

<sup>5</sup> Num. 15. 24.

<sup>6</sup> Heb. to expound unto them according to the mouth of the LORD.

<sup>7</sup> Deut. 13. 9. and 17. 7.

<sup>8</sup> Exod. 21. 12.

<sup>9</sup> Deut. 19. 12.

<sup>10</sup> Heb. smiteth the life of a man.

<sup>11</sup> Heb. life for life.

<sup>12</sup> Exod. 21. 24.

<sup>13</sup> Deut. 19. 21.

<sup>14</sup> Matt. 5. 38.

tooth : as he hath caused a blemish in a man, so shall it be done to him *again*.

21 And he that killeth a beast, he shall restore it : and he that killeth a man, he shall be put to death.

22 Ye shall have <sup>12</sup>one manner of law, as well for the stranger, as for one of your

own country : for I *am* the LORD your God.

23 ¶ And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

<sup>12</sup> Exod. 12, 49.

Verse 10. '*Whose father was an Egyptian.*'—This, no doubt, was not the only connection of the kind ; and it seems to us very probable that a considerable portion of the 'mixed multitude' which went up with the Israelites was chiefly composed of men and women connected with the great Hebrew family by marriage. It seems doubtful whether the blasphemer was an avowed idolater, or a professed believer in Jehovah. At least, it would seem that his mind was Egyptian ; for we know that the Egyptians counted it a light matter to abuse and curse their own gods when they failed to obtain any object for which they had prayed : much the more ready would such a person, therefore, be to speak disrespectfully of a God whom he had not been accustomed to reverence, in order to irritate an adversary who held the name of that God in deep veneration. It is well said by Hengstenberg, with reference to this passage : 'The account of the son of "the Israelitish woman whose father was an Egyptian," transfers us in a manner peculiar, and inimitable by a later writer, into the very heart of things as they must have existed at the time of the departure of the people from Egypt. If any narrative carries the proof of its authenticity along with it, this does. The name of the mother and of her father are given ; and the name of the tribe of the latter is also stated. That the father is an Egyptian and the mother an Israelite is in entire accordance with the common relation of the Egyptians to the Israelites, while the opposite case, an Israelitish father and an Egyptian mother, is hardly supposable. It is entirely natural that in the son of an Egyptian father the heathenish blood should shew itself, so that he curses the God of Israel.'—*Egypt and the Books of Moses*, p. 220.

11. '*Blasphemed the name of the LORD.*'—The words 'of the Lord,' being in italics, are of course not in the text, which reads simply 'blasphemed *THE NAME.*' The omission also occurs in the 16th verse, and must be of great antiquity, as the words supplied are not found in either the Samaritan or Syriac versions. The Jewish, and some Christian expositors, draw many recondite inferences from the reading which the omission produces. But that there is no foundation for them, appears from the fact, that the phrase, 'blasphemed the name of the Lord,' actually does occur in the first clause of v. 16. Moses does not mention the cause of dispute, or the nature of the blasphemy of which the man was guilty. The Jewish writers, as usual, take the opportunity of giving their own account of the matter. The opinion which is most common among them is, that the man claimed, in right of his mother, to have a place for

his tent in the tribe of Dan, and that this claim was disputed and disallowed. This inference seems to be built upon the particular manner in which the man's descent and the tribe of his mother are mentioned. As to the blasphemy, the Jewish writers are disposed to think it consisted in pronouncing the unutterable name of Jehovah. But this gloss deserves little attention, being founded on those views of superstitious respect to the mere *name*, which do not appear to have existed in the time of Moses, nor, indeed, in common with many other of their superstitions, until long after the Captivity. We shall probably be more correct in believing that he spoke disrespectfully or reproachingly of God, under whatever name mentioned ; and, in estimating the enormity of the offence, we must not overlook the circumstance of aggravation, that the act of blasphemy against Jehovah was both a religious and political crime, He being not only the God but the King of the Hebrew nation. As such a crime as this had not before occurred, and as no punishment had yet been annexed to it, it was necessary that the man should be secured until the Lord was consulted. And here we may observe, that in the books of Moses, and in the early historical books, imprisonment no where occurs as a punishment, but only for the purpose of keeping a criminal in safe custody until the time of trial.

14. '*Bring forth him that hath cursed without the camp.*'—All capital executions seem to have been outside the towns or camps—the criminal, particularly in crimes against God, being, as it were, cast forth from the community as one unclean (Num. v. 2, 3) and accursed (Josh. vii. 24).

—'*Let all that heard him lay their hands upon his head.*'—This became the established practice for those who gave evidence in a case of blasphemy ; and, by reference to a similar act in the altar sacrifices, is not improbably explained to mean, that he was treated as an expiatory victim, laden by this act with the entire burden of the crime for which he was executed. This act of the witnesses was accompanied by the words, 'Let thy blood be upon thy own head : it is thou thyself who hast brought this evil upon thee.' Maimonides states that this ceremony only took place in cases of blasphemy. These remarks will be found to illustrate the account given in the New Testament of the deaths of our Lord and of St. Stephen, who were both destroyed under a false charge of blasphemy. The crime of the judges and witnesses in *these* cases lay in declaring them to be guilty of blasphemy, not in pronouncing blasphemy to deserve death.

## CHAPTER XXV.

1 *The sabbath of the seventh year.* 8 *The jubile in the fiftieth year.* 14 *Of oppression.* 18 *A blessing of obedience.* 23 *The redemption of land.* 29 *Of houses.* 35 *Compassion on the poor.* 39 *The usage of bondmen.* 47 *The redemption of servants.*

AND the LORD spake unto Moses in mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land 'keep' a sabbath unto the LORD.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof ;

4 But in the seventh year shall be a sabbath

<sup>1</sup> Heb. rest.

<sup>2</sup> Exod. 23. 10.

of rest unto the land, a sabbath for the LORD : thou shalt neither sow thy field, nor prune thy vineyard.

5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes <sup>a</sup>of thy vine undressed : for it is a year of rest unto the land.

6 And the sabbath of the land shall be meat for you ; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.

8 ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years ; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet <sup>a</sup>of the jubile to sound, on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof : it shall be a jubile unto you ; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubile shall that fiftieth year be unto you : ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

12 For it is the jubile ; it shall be holy unto you : ye shall eat the increase thereof out of the field.

13 In the year of this jubile ye shall return every man unto his possession.

14 ¶ And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another :

15 According to the number of years after the jubile thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee :

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it : for according to the number of the years of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another ; but thou shalt fear thy God : for I am the LORD your God.

18 ¶ Wherefore ye shall do my statutes,

and keep my judgments, and do them ; and ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, What shall we eat the seventh year ? behold, we shall not sow, nor gather in our increase :

21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 And ye shall sow the eighth year, and eat yet of old fruit until the ninth year ; until her fruits come in ye shall eat of the old store.

23 ¶ The land shall not be sold <sup>a</sup>for ever : for the land is mine ; for ye are strangers and sojourners with me.

24 And in all the land of your possession ye shall grant a redemption for the land.

25 If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and himself be able to redeem it ;

27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it ; that he may return unto his possession.

28 But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile : and in the jubile it shall go out, and he shall return unto his possession.

29 ¶ And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold ; within a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it throughout his generations : it shall not go out in the jubile.

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country : they may be redeemed, and they shall go out in the jubile.

32 Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time.

33 And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubile : for the houses of the cities of the Le-

<sup>a</sup> Heb. of thy separation.

<sup>a</sup> Heb. loud of sound.

<sup>a</sup> Or, to be quite cut off.

<sup>a</sup> Heb. for cutting off.

<sup>7</sup> Heb. his hand hath attained and found sufficiency.

<sup>8</sup> Heb. redemption belongeth unto it.

<sup>9</sup> Or, one of the Levites redeem them.

vites *are* their possession among the children of Israel.

34 But the field of the suburbs of their cities may not be sold; for it *is* their perpetual possession.

35 ¶ And if thy brother be waxen poor, and <sup>10</sup>fallen in decay with thee; then thou shalt <sup>11</sup>relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee.

36 <sup>12</sup>Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 ¶ And <sup>13</sup>if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not <sup>14</sup>compel him to serve as a bondservant:

40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile:

41 And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For they *are* my servants, which I brought forth out of the land of Egypt: they shall not be sold as <sup>15</sup>bondmen.

43 <sup>16</sup>Thou shalt not rule over him with rigour; but shalt fear thy God.

44 Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.

46 And ye shall take them as an inheritance for your children after you, to inherit *them* for a possession; <sup>17</sup>they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

47 ¶ And if a sojourner or stranger <sup>18</sup>wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubile, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him: *and the other* shall not rule with rigour over him in thy sight.

54 And if he be not redeemed <sup>19</sup>in these years, then he shall go out in the year of jubile, *both* he, and his children with him.

55 For unto me the children of Israel *are* servants; they *are* my servants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

<sup>10</sup> Heb. *his hand faileth*.

<sup>11</sup> Heb. *strengthen*.

<sup>12</sup> Exod. 21. 2. Deut. 15. 12. Jer. 34. 14.

<sup>13</sup> Heb. *with the sale of a bondman*.

<sup>14</sup> Heb. *his hand obtain*, &c.

<sup>15</sup> Ephes. 6. 9. Colos. 4. 1.

<sup>16</sup> Exod. 22. 25. Deut. 23. 19. Prov. 28. 8. Ezek. 18. 6, and 22. 12.

<sup>17</sup> Heb. *serve thyself with him with the service*, &c.

<sup>18</sup> Heb. *ye shall serve yourselves with them*.

<sup>19</sup> Or, *by these means*.

Verse 4. 'A sabbath of rest unto the land.'—This year of rest to the land is a very prominent feature of the sabbatic system, which formed so remarkable and distinguishing a part of the Hebrew polity. First there was the seventh day, now the seventh year, and then a year at the end of the seventh septennial period—all founded on analogous principles, but each possessing its own distinguishing details. The prominent circumstances which distinguished the sabbatic year from common years may thus be enumerated:—  
1. All agricultural processes were to be intermitted, and the land was to lie fallow. The whole country must, in fact, have been thrown into one vast common, free to the poor

and the stranger, to the domestic cattle and the game; for the proprietor of land not only ceased to cultivate it, but had no exclusive right to its spontaneous produce, although he might share in it. 2. Every Hebrew slave had the option of being released this year from his servitude. At least, this is inferred from Exod. xxi. 2; but it is doubtful whether that passage does not require us to understand that the seventh year, on which such a person was to be released, was rather the seventh year of his actual servitude than the sabbatic year. It is there said, that he should serve six years, and be free on the seventh; and no mention is there made of the sabbatic year. It is obvious, that unless a



man's period of servitude commenced immediately after the completion of the previous sabbatic year, he could not have served six years when the next arrived. The best authorities therefore differ on this point, which must be allowed to be doubtful. 3. Debts due from one Israelite to another were to be remitted; but not those due by foreigners to Israelites. On this point, see Deut. xv. 1, where the note describes the doubt which is entertained as to whether debts were then wholly cancelled, or the claim only for that year intermitted. 4. The produce of every sixth year was promised to be such as should support them to the harvest of the ninth year; a circumstance which would clearly demonstrate a particular providence with respect to the institution. 5. When all Israel assembled in this year (as they did in other years) at the Feast of Tabernacles, the whole law was directed to be read publicly to them (Deut. xxxi. 10, 11). The various objects which seem to have been combined in the institution of the sabbatic year—religious, economical, civil, and political—would lead too much into detail to be stated in this place.

9. 'Cause the trumpet of the jubile to sound.'—The derivation of the word 'jubile' (יָבֵל *jobel*) is very doubtful. Some think that it comes from the verb יָבַל *jabal*, which in *hiphil* is הִבִּיל *hobil*, and signifies to recal, restore, bring back; because this year restored liberty to the slaves, and brought back alienated estates to their original possessors. This would seem to be the view which the Septuagint takes of the word by rendering it ἀφεσις, a remission, and also Josephus, who renders it ἐλευθερία, liberty. In Syriac the same word (*jabal*) means 'to succeed,' and hence *jubal*, 'succession,' and might be here applicable, because every one now succeeded to the land of his fathers. But the majority of interpreters consider that the word denotes the musical instrument, or the sound of the instrument, employed in proclaiming the jubilee. With this we are disposed to agree, though not without some doubt. The rabbins generally speak definitely, and say that the word points out rams' horns, which they agree to have been employed on this occasion. Bochart and others, however, doubt whether 'rams' horns' were ever employed as trumpets, but think that the 'horns,' 'cornets,' etc., of the Scripture were either the horns of oxen, or brazen trumpets in the form of rams' horns. We however believe that the horns both of oxen and rams were in use as instruments of sound; but would not undertake to say that the latter were exclusively employed in proclaiming the jubilee. We rather incline to this opinion, because it is generally believed that at the proper time trumpets were sounded through all the land, whereas only two silver trumpets were made for the use of the priests (Num. x. 2) to blow for purposes of direction or proclamation; and although these may have been adequate for collective and local purposes, they could not have been solely available for the general uses of this season, even if we do not go quite so far as the rabbins, who believe that every private man was obliged to blow nine times with a trumpet on this great occasion.

The jubilee began on the first day of the month Tishri, that is, on the civil new year's day. The real object of the institution was not developed till the tenth day, which was the great day of atonement. But the previous nine days were spent in great festivity and joy, resembling in some respects the Roman Saturnalia. The slaves did no work for their masters, but crowned themselves with garlands, and ate, drank, and made merry. On the tenth day, the proper authorities directed the trumpets to be sounded; and at that instant of time, the bondmen became free, and the lands reverted to their original owners.

10. 'Hallow the fiftieth year.'—Opinions differ as much about the time of the jubilee, as they do even about the meaning of the name. The question mooted is, whether the jubilee year was the seventh sabbatical year, that is, the forty-ninth year, celebrated with more peculiar solemnity than the other six sabbatical years; or whether it was the fiftieth year, that is, another year of rest added to the forty-ninth, or seventh sabbatical year. The principal

reasons for the forty-ninth year, are, the greater probability that it was a part of, rather than a supplement to, the institution of sabbatic years; and because, if it were the fiftieth, the land must then have had two consecutive sabbaths, or must have lain fallow two years together, since all cultivation was forbidden as well in the jubilee as in the sabbatical year. In this case, and in order to prevent a dearth, it seems that an additional miracle, which is not promised, would have been necessary. If this had been the intention of the law, it would appear that since produce sufficient for three years was promised on the sixth year to compensate for the cessation of agriculture on the seventh year, so produce sufficient for four years would have been promised on the forty-eighth year to compensate for the neglect of cultivation on the forty-ninth and fiftieth years. But, instead of this, the promise concerning the sixth year immediately follows the command for the jubilee, in such a manner as to seem to shew that the jubilee year required the same extraordinary abundance in the sixth year, but no more, as was in the other case provided. Such considerations have led many eminent interpreters to conceive that the year of jubilee was the forty-ninth year. But others, at least equal in number and authority—including generally the Jews themselves—believe it to have been the fiftieth year, the directions of Moses on the subject being in their opinion too clear to be taken in any other sense. Some, however, attempt to reconcile the two opinions. Thus Calmet supposes the possibility that Moses uses 'fiftieth' as a round number for 'forty-ninth.' This is certainly a very common practice in the Hebrew Scriptures, and is exemplified by a similar usage among ourselves; as, for instance, we say 'a century' or a 'hundred years,' when the period may be actually two or three years less. The authors of the *Universal History* also attempt to reconcile the conflicting hypotheses, by observing that, as the jubilee year commenced in the first month of the civil year and the seventh of the ecclesiastical year, it would be either in the forty-ninth or fiftieth year according to the computation which was followed.

21. 'The sixth year . . . shall bring forth fruit for three years.'—The distribution of these three years depends upon the disputed question—whether the sabbatical year began with the ecclesiastical year, in the spring, or with the civil year, in the autumn. Those who prefer the latter alternative, are obliged to explain that the 'three years' in the text do not mean three whole years, but only one whole year and two parts of years. We, however, prefer the former account, because it gives a complete three years, and because it makes the account reach into the ninth year, as the text expressly states, whereas the other makes it cease in the eighth year. It is agreed that the period to which the promise extends comprehends the remainder of the sixth year, after the harvest, the whole seventh year, and the period till the harvest arrived from the seed sown in the eighth year. This makes exactly three years, and reaches into the ninth year, if the sabbatical year began in March; but it makes scarcely more than two years, and does not extend beyond the eighth year if the account began in September. We are quite aware that a part of a year is frequently given for the whole in Hebrew; but the mention of the ninth year, when considered with reference to the season of harvest in Palestine, seems to us to render the reference of the sabbatical year to the sacred rather than to the civil account, perfectly definite and lucid. To render this evident, the following comparison may be useful, as offering considerations which have not hitherto been brought to bear on the subject. We assume an arbitrary number, in the form of a date, according to our own computation of a year, in order to render the distinction more intelligible.

## SACRED YEAR.

Part of Sixth year.—From May (harvest month) in 1406 to March in 1407.

Seventh year.—From March 1407, to March 1408.

Eighth year.—Beginning in March, 1408.

May, no harvest.

November, sowing.

*Part of Ninth year.*—Beginning in March, 1409.  
May, harvest.

Three complete years, ending in the ninth year; agreeing with the text.

## CIVIL YEAR.

*Part of Sixth year.*—From May (harvest month) in 1406 to September in 1406.

*Seventh year.*—From September, 1406, to September, 1407.

*Part of Eighth year.*—Beginning in September, 1407.

November, sowing.

May, harvest.

Two complete years, ending in the eighth year; in neither point agreeing with the text.

From the promise in the text, that the sixth year should produce sufficient returns to last for three years, Warburton, and after him, Faber and others, deduce an important confirmation of the truth of the Mosaic narrative. The people are required to rely for their subsistence on a miracle which the Lord pledged himself to work in their favour: and it is asked whether any lawgiver would have ventured to propose such a law, unless he had the most perfect reliance that the promised miracle would be accomplished; and whether any people would have given such a law the least attention, unless they had the fullest conviction that it had been dictated by One, greater than Moses, of whose power to give it full effect they were quite assured? Hence there was the most perfect confidence on both sides, and that confidence manifests the Divine authority under which the Hebrew legislator acted. In the present instance, we do think this argument for the Divine mission of Moses deserves much attention, although it must be confessed that arguments of this class are not generally satisfactory, and cannot always be used without danger.

23, 24. *'The land shall not be sold for ever; for the land is mine,'* etc.—In this passage we have the principles of those laws of property which were to be established in the Promised Land: and a short general statement on the subject will tend to the better understanding of this and other passages which refer to it. The principle of the law is, that the land to be conquered should be distributed by lot among the Israelites; and should then become absolutely inalienable, continuing for ever the property of the descendants of the original possessor. In order to render this perpetual inalienability of lands the more secure and inviolable, the principle was, in the first instance, adopted of that law which Joseph had introduced into Egypt, and to which the Israelites had been accustomed from their youth (see Gen. xlvii. 20-25). By this law all the land belonged to the king; and the husbandmen were not the proprietors of the ground they cultivated, but only farmers or tenants, who had to pay to the king one-fifth of the produce in the way of rent. In like manner, God, who had condescended to become the Sovereign of Israel, was declared sole proprietor of the soil, in that country wherein he was about to fix them by his most special Providence, while the people were to be merely his tenants, without any right to alienate in perpetuity the domains which they held under him. In like manner, also, they were, as the Egyptians did, to pay one-fifth of the produce in the form of two tenths; one of which went to the Levites, in compensation for their having no lands of their own, and for the many important services which it became their duty to perform. This alone can be called a tax; and it was a very fair one, considering the various capacities of useful service in which the Levites acted, and considering also that the other tribes had the more land because the Levites did not participate in the division. The other tithe was not paid to any persons, and was scarcely a tax, the amount being to be consumed by the parties themselves in making entertainments during the great festivals. The principle of the law being thus esta-

blished, its operation did not preclude a person who fell into distress from selling his land for a term of years, the price he received being regulated according to the distance or nearness of the jubilee year (v. 15), when the property thus sold must revert again to the seller or to his heirs. In the mean time he had a right to recover his land, on returning to the purchaser a sum proportionate to the number of years which remained unexpired: it was also within the power of a near relative of the seller to exercise the same right if he had the means. The houses that were on the lands, and also the houses in the Levitical cities, were placed on the same footing with the lands themselves: the latter because they formed the sole inheritance of the Levites; and the former because they belonged to the lands on which they were built. But houses in other than Levitical cities, being less connected with land, could only be redeemed within the year after sale; and if not redeemed, did not, like land, revert at the jubilee to the person who had sold them (v. 29-34). Hence, of course, foreigners might purchase, and hold in perpetuity, houses in towns, though they could not permanently hold land. We confess, however, that we do not, with some, view this law as intended to encourage strangers to settle in the country—which seems to have been far from an object of the Mosaic policy—but rather to enable proselytes to acquire fixed property, which they could not otherwise do, unless they married heiresses, or brought under culture the waste lands beyond the Jordan.

36. *'Take no usury.'*—The original word, נֶשֶׁה, *nesheh*, translated 'usury,' is from a verb which signifies 'to bite,' particularly to bite as a serpent, and properly signifies biting usury or exaction, so called perhaps metaphorically as resembling the bite of a serpent, with reference to the ruinous effects of that which may in its beginnings seem but a small wound. As this law was ordained merely to prevent cruel exactions, it cannot be considered as applying to that reasonable compensation for the use of money which is known among us by the name of interest. As it is a fact that in later ages usury, in its proper and less creditable sense, has been more practised by the Jews than by any other people, it may be well to indicate that they understand the restriction of the present text as affecting only their conduct towards one another, and as not extending to their dealings with strangers.

47. *'Sell himself unto the stranger.'*—It will be well, in reference to the laws concerning slavery in this chapter, to recollect that Moses is not *originating* laws to give a sanction to slavery, but is interposing, under the Divine command, to regulate for the better a system already in operation. We discover the existence of slavery in the book of Genesis, and are aware of its early prevalence in all countries. Those who are acquainted with the condition of slaves in ancient nations, will not fail to recognise the wisdom and mercy of the various regulations on the subject which are given here and elsewhere, and which, when carefully considered, will be found in all instances to have an obvious tendency to protect a bondman, and to ameliorate his condition, whether a native or a foreigner. The law of the present chapter is so clearly announced, as to require no particular exposition. On the above-cited verse, we may, however, observe, that foreigners among the Jews seem to have been in the enjoyment of more advantages than are at present allowed them in Palestine or in any Mohammedan country. We see that a resident foreigner is even allowed to purchase any Hebrew whose distressed circumstances make him wish to sell his freedom. At present no Christian or Jew, in a Mohammedan country, is allowed to have a slave, we will not say, any native, but any Mohammedan of any country—nor, indeed, any other than Mohammedans, except negroes, who are the only description of slaves they may possess.

## CHAPTER XXVI.

*1 Of idolatry. 2 Religiousness. 3 A blessing to them that keep the commandments. 14 A curse to those that break them. 40 God promiseth to remember them that repent.*

YE shall make you 'no idols nor graven image, neither rear you up a 'standing image, neither shall ye set up *any* 'image of stone in your land, to bow down unto it: for I am the LORD your God.

2 'Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

3 ¶ 'If ye walk in my statutes, and keep my commandments, and do them;

4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and 'dwell in your land safely.

6 And I will give peace in the land, and 'ye shall lie down, and none shall make you afraid: and I will 'rid evil beasts out of the land, neither shall the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And 'five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

10 And ye shall eat old store, and bring forth the old because of the new.

11 'And I will set my tabernacle among you: and my soul shall not abhor you.

12 'And I will walk among you, and will be your God, and ye shall be my people.

13 I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

14 ¶ 'But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

16 I also will do this unto you; I will even appoint 'over you terror, consumption, and

the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and 'ye shall flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 And if ye walk 'contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate.

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 'Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29 'And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will destroy your high places, and 'cut down your images, and cast your

<sup>1</sup> Exod. 20. 4. Deut. 5. 8, and 16. 22. Psal. 97. 7.

<sup>2</sup> Or, pillar.

<sup>3</sup> Or, figured stone.

<sup>4</sup> Heb. a stone of picture.

<sup>5</sup> Chap. 19. 30.

<sup>6</sup> Deut. 28. 1. <sup>7</sup> Job 11. 18.

<sup>8</sup> Job 11. 19.

<sup>9</sup> Heb. cause to cease.

<sup>10</sup> Josh. 23. 10.

<sup>11</sup> Ezek. 37. 26.

<sup>12</sup> 2 Cor. 6. 16.

<sup>13</sup> Deut. 28. 15. Lam. 2. 17. Mal. 2. 2.

<sup>14</sup> Heb. upon you.

<sup>15</sup> Prov. 28. 1.

<sup>16</sup> Or, at all adventures with me, and so verse 24.

<sup>17</sup> 2 Sam. 22. 27. Psal. 18. 26.

<sup>18</sup> Deut. 28. 53.

<sup>19</sup> 2 Chron. 34. 7.

carcases upon the carcases of your idols, and my soul shall abhor you.

31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a \*shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you shall pine away in their iniquity in your enemies' lands;

<sup>30</sup> Heb. driven.

and also in the iniquities of their fathers shall they pine away with them.

40 ¶ If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, \*I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD.

46 These *are* the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

<sup>41</sup> Deut. 4. 31. Rom. 11. 2.

Verse 1. '*Neither shall ye set up any image of stone in your land.*'—מַשְׁכֵּית מִן הָאֲבָנִים *eben maskith*, rendered 'image of stone,' means literally 'sculptured stone.' Very many of the rites and opinions in the Pentateuch were decidedly anterior to Moses, all of which we denominate patriarchal. Amongst these we reckon the use of pillars, on which their records were most probably depicted in the symbolical style of the day; and these *στυλαί* are often contrasted with the law engraven on stones. But we do not imply that they were decorated in the same heroo-hieroglyphical manner as the Egyptian pillars; because we find Moses expressly forbidding the 'sculptured stones' (מַשְׁכֵּית מִן הָאֲבָנִים *maskith*) in this place, which particular phrase carries with it some such an idea as the sculptured wall (הַדְּרֵי מַשְׁכֵּית *hadrai maskith*) in Ezek. viii. 10, which can only signify emblematical imagery, with which subterranean vaults were ornamented in the Egyptian, Mithraic, Hindoo, and Chaldaic religions. The prohibition of sculptured stones implies the authorized use, of which there are many indications in Scripture, of such as were not sculptured. Pillars, pyramids, and the like, were frequently raised in honour of the dead; and to a late day monumental pillars (מַצֵּבֶת *matzebeth*) were found on Hebrew monuments: mounds and other commemoratives were also insignia of pagan sepulture. In very

early times we must imagine certain fixed rites, unction, etc., to have taken place, as we may collect from the poets; and we must extend, with allowances for national variations, those which the early historians assert to have existed among the Egyptians and Ethiopians, to every part of the East. The pyramids of Egypt, doubtless, were erected in compliance with those prevalent ideas; but whether they were or were not sepulchres of the ancient kings of Egypt forms no part of our inquiry. Hence stones and groves formed places of patriarchal worship. Abraham planted a grove in Mamre; Jacob and others raised stones in commemoration of signal instances of divine mercy or preservation, which in subsequent parts of Israelitish history were perverted to idolatrous purposes. Beth-el and Gilgal stand on record as particular places where the former were erected. The stone which Joshua set up under the oak at Shechem (Josh. xxiv. 26) was avowedly an evidence and memorial of the covenant into which the people entered with God. Besides the numerous stones, the occasion of the erection of which is mentioned in Scripture, there are such incidental references to other marked and conspicuous stones as shew that monuments of this kind were numerous in the country. Thus, there is 'the stone of Bohan the son of Reuben' (Josh. xviii. 17); and in another place (1 Sam. vi. 14, 18) we read of a well-known and distinguished stone of great magnitude, on which even the ark



STONES OF MEMORIAL.

of God was placed when returned from the Philistines, and taken out of the cart by the Levites. This had before been well known as 'the great stone of Abel.' Stones were also set up by the Hebrews as memorial monuments of their victories. Such was the *Ebenezer*, 'the stone of help,' set up by Samuel (1 Sam. vii. 12). But the reverence for stones appears to have been extended to every nation of the world. When Jason and his companions were about to sail in quest of the Golden Fleece, we discern them, as a previous act of religion, erecting a *βωμὸς*, which could only have consisted of rude stones, like those of the patriarchs. From the practice of anointing stones and objects of religious awe, may have arisen that of embalming the dead, which was adopted by Egyptians, Ethiopians, and other people. Lucian, in *Deor. Concil.*, represents such stones as oracular. Athenæus relates the mode of anointing the statue of Ctesian Jove. The *Beitula*, which were in fact patriarchal remains, were anointed with oil; as were the *Dii Termini*, which were likewise decorated with crowns. Theocritus instances the unction of plants in honour of the gods. This custom was soon transferred to more ordinary purposes, and was indispensable even in the palaestra: it is, then, no wonder that we so continually trace it in the Law and Jewish ceremonies. We read of a black stone that was venerated in the temple of Mars; answering to that of the Kaaba, which long before Mohammed was as much revered as it has been since by his followers. We might bring abundant parallels from Oriental writers, and our own country might furnish many, for of the same kind probably are the erected stones which we find in our own country, of such magnitude, and standing so remote from heaps of stones and Druidical circles, that they can only be regarded as monuments of great victories, although all knowledge of such victories or events has perished. 'They are,' observes King, with much force, 'like the pyramids of Egypt, records of the highest antiquity in a dead language.' Of this kind are the three great stones represented in the engraving. They stand near each other in a field at Trelech in Monmouthshire. They are of unequal height: the highest is thirteen or fourteen feet high. The neighbouring inhabitants call them Harold's Stones, for what reason does not appear; but from their great bulk, and the labour required to erect them, they must have been designed to perpetuate the memory of some event or victory, deemed at the time of the highest importance to the whole people. Historical instances of such erections of stones in commemoration of victories might be

adduced: one is that of the stone set up by Malcolm, son of Kenneth, king of Scots, to commemorate a victory over the Danes about 1008.

26. '*Ten women shall bake your bread in one oven.*'—In the note to ch. ii. 4, we remarked that in the East it was a general custom for families to bake their own bread in the sort of ovens which we there described. The performance of this duty always falls to the lot of the women. These ovens are, as we have seen, small, and only suited to the use of a family; but it is by no means impossible to bake at one of them an adequate supply of bread for ten families, although, of course, the process would consume time. We, therefore, do not, with most expositors, understand scarcity to be implied in the simple fact that ten families baked their bread in one family oven; but that ten families, represented by their females, clubbed their dough together, and the produce being no more than an ordinary supply for one family, it was baked in one oven, instead of each family, as usual, making a separate baking. Afterwards, the cakes thus baked were proportioned by weight to the respective contributors—so precious was the bread. This is implied in the words, 'shall deliver you *your* bread *again* by weight,' which shews that the bread was previously theirs, and had been baked for them, not that it was *sold* to them by weight.

33. '*Your land shall be desolate.*'—This had doubtless its primary accomplishment during the Captivity; but it has also an ultimate fulfilment in the subsequent and still subsisting desolation of the country. That this desolation of a once fertile and pleasant land is to be regarded as the consequence of that depopulation which the sins of the Israelites brought upon it, and not a curse of irreclaimable sterility upon the land itself, involving, as it necessarily did, a neglect of culture, will appear to be the conclusion to which a careful consideration of the actual condition of the country would lead. We cite with pleasure the clear testimony on this point of Dr. Olin (*Travels*, ii. 428, 429): 'The soil of Palestine was the subject on which of all others connected with the country I found my information was most defective. The statements which I had seen were contradictory and irreconcilable. One class of writers describe the country as barren as well as desolate, and use the fact either as an argument against the credibility of the Bible, which ascribes to this soil the greatest fertility, or as a clear demonstration of the Divine origin of the Bible, which has so many predictions of the utter ruin that has fallen upon the country, no less than upon its guilty inha-

bitants. To those who are unable to perceive in the prophetic books any clear proof that the soil of Palestine has been specially doomed to a miraculous sterility, it is difficult to believe that a country once so famed for its exuberant fruitfulness should have fallen into a degree of barrenness which returning civilization and industry might not easily remedy. The other class of writers appear chiefly concerned to remove or palliate this difficulty; and while they depict the existing evidences of the natural fertility of the soil in terms that often awaken some suspicion of exaggeration, they are ever making large allowance for the observable and wide-spread effects of the prophetic malediction. It is quite certain, I think, that some portions of Palestine, once fertile, are now irreclaimable. The entire destruction of the wood that formerly covered the mountains, and the utter neglect of the terraces which supported the soil upon steep declivities, have given full scope to the rains which have left many tracts of bare rock where formerly were vineyards and cornfields. It is likely, too, that the disappearance of trees from the higher grounds, where they invited and arrested the passing clouds, may have diminished the quantity of rain, and so have exposed the whole country, in a peculiar degree, to the evils of drought, and doomed some particular tracts to absolute sterility. Besides these, I do not recognise any invincible and absolute causes of barrenness, or any physical obstacles in the way of restoring this fine country to its pristine fertility. These causes are not peculiar to Palestine. They exist, perhaps, to a still greater extent in Greece and the islands of the Archipelago, and in the mountainous regions of Asia Minor.

— *'And your cities waste.'*—This is another of the effects of the wars and depopulation brought upon 'the pleasant land' for the sins of Israel, which must have been manifested during and for some time after the Captivity, and which is perhaps even more signally manifested now, after still more ruinous wars, and a much longer period of depopulation and neglect. Dr. Keith has well pointed out this fact as an illustration and accomplishment of prophecy, although, in our judgment, he and others err in ranking these as primary and special dispensations, whereas they are merely the secondary and inevitable results of the really special dispensation. If you tell a man that he and his shall wander far and see their home no more, he will infer as a natural consequence that his house will be forsaken and fall to ruin, whether you tell him so or not. The first is the special dispensation, out of which the other naturally flows; and although it may be mentioned to heighten the effect of his punishment, we cannot assign to it the same degree of speciality as the other, which, apart from the purpose of God to punish a guilty people, has no antecedent from which it might, in the ordinary course of events, be known even without a distinct revelation. The desolation of the cities of Israel was a natural and pre-

intimated result, of a cause also pre-intimated, but which could not also have been foreknown without a special revelation. The same causes—depopulation and neglect—have produced the same effects in all the countries near Palestine: of some among them this had been foretold in Scripture; and there are instances in which the effect is in these predictions put, poetically, for the cause which is left to be understood, that is, the desolation of cities is mentioned, and then it becomes really a prediction of depopulation and overthrow, which must be understood as the cause of the predicted ruin. With this limitation, we may cite the interesting remarks of Dr. Keith: 'By the concurring testimony of all travellers, Judæa may be now called a field of ruins. Columns, the memorials of ancient magnificence, now covered with rubbish, and buried under ruins, may be found in all Syria. From Mount Tabor is beheld an immensity of plains, interspersed with hamlets, fortresses, and heaps of ruins. Of the celebrated cities, Capernaum, Bethsaida, Gadara, Tarichea, and Chorasin, nothing remains but shapeless ruins. Some vestiges of Emmaus may still be seen. Cana is a very paltry village. The ruins of Tekoa present only the foundations of some considerable buildings. The city of Nain is now a hamlet. The ruins of the ancient Sapphura announce the previous existence of a large city, and its name is still preserved in the appellation of a miserable village called Sephoury. Ludd, the ancient Lydda and Diospolis, appears like a place lately ravaged by fire and sword, and is one continued heap of rubbish and ruins. Ramla, the ancient Arimathea, is in almost as ruinous a state; nothing but rubbish is to be found within its boundaries. In the adjacent country, there are found at every step dry wells, cisterns fallen in, and vast vaulted reservoirs, which prove that in ancient times this town must have been upward of a league and a half in circumference. Cæsarea can no longer excite the envy of a conqueror, and has long been abandoned to silent desolation. The city of Tiberias is now almost abandoned, and its subsistence precarious: of the towns that bordered on its lake there are no traces left. Zebulun, once the rival of Tyre and Sidon, is a heap of ruins. A few shapeless stones, unworthy the attention of the traveller, mark the site of Saffre. The ruins of Jericho, covering no less than a square mile, are surrounded with complete desolation; and there is not a tree of any description, either of palm or balsam, and scarcely any verdure or bushes, to be seen about the site of this abandoned city. Bethel is not to be found. (This cannot now be said; see the note on Gen. xii. 8.) The ruins of Sarepta, and of several large cities in its vicinity, are now mere rubbish, and are only distinguishable as the sites of towns by heaps of dilapidated stones and fragments of stones.'

34. *'The land shall enjoy her sabbaths.'*—See the note on 2 Chron. xxxvi. 21.

## CHAPTER XXVII.

2 *He that maketh a singular vow must be the Lord's.*  
3 *The estimation of the person.* 9 *Of a beast given by vow.* 14 *Of a house.* 16 *Of a field, and the redemption thereof.* 28 *No devoted thing may be redeemed.* 32 *The tithe may not be changed.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons *shall be* for the LORD by thy estimation.

3 ¶ And thy estimation shall be of the male from twenty years old even unto sixty years

old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

4 And if it *be* a female, then thy estimation shall be thirty shekels.

5 And if it *be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if it *be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.



7 And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

9 ¶ And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: 'as thou valuest it, *who art* the priest, so shall it be.

13 But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

14 ¶ And when a man shall sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 ¶ And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: 'an homer of barley seed *shall be* valued at fifty shekels of silver.

17 If he sanctify his field from the year of jubile, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, when it goeth out in the jubile, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.

22 And if a *man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of his possession;

23 Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubile: and he shall give thine estimation in that day, *as* a holy thing unto the LORD.

24 In the year of the jubile the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did* belong.

25 And all thy estimations shall be according to the shekel of the sanctuary: 'twenty gerahs shall be the shekel.

26 ¶ Only the 'firstling of the beasts, which should be the LORD's firstling, no man shall sanctify it; whether *it be* ox, or sheep: it *is* the LORD's.

27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 ¶ 'Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.

29 None devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.

30 ¶ And all the tithe of the land, *whether* of the seed of the land, or of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD.

31 And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.

33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34 These *are* the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

<sup>1</sup> Heb. according to thy estimation, O priest, &c.  
\* Exod. 30, 13. Num. 3, 47. Ezek. 45, 12.

<sup>2</sup> Or, the land of an homer, &c.  
\* Heb. firstborn, &c. <sup>3</sup> Josh. 6, 19.

Verse 2. '*When a man shall make a singular vow.*'—It is and always has been customary in different countries, and under various systems of religion, for persons in peculiar circumstances of prosperity or difficulty, to vow that they will make certain offerings or devote certain properties to the service of God. To such vows most of this chapter refers. This kind of vow is properly called נָדַר *neder*; which it is proper to indicate, as the discriminating terms employed in the original enable us, in most cases, to understand what is intended, better than the less marked distinctions of the translation.

— '*The persons.*'—A man might dedicate himself to the services of the sanctuary, and became, as it were, a servant attached thereto. In the same way, he might vow his child. Samuel was thus devoted by his mother, and remained in the service of the sanctuary; for that appropriation being apparently satisfactory to all parties, he was not redeemed, according to the valuation here fixed for different ages and sexes. The rate of valuation, it will be observed, is low, and might be reduced, at the discretion of the priest, if the person were poor. It would appear that the appropriation of the devoted persons who remained unredeemed was at the discretion of the priest. Their duties were probably of the most servile kind, until after the Gibeonites were enthralled and obliged to do the hard work. We see that Samuel was treated with much consideration by the high-priest.

9. '*A beast.*'—That is, a clean beast, such as was usual for sacrifice or food. This could not be redeemed; and the firstlings, being already consecrated to God, could not be thus devoted.

11. '*Unclean beast.*'—Probably an ass, camel, or some other beast of burden; for it is difficult to understand what other sort of beast a man was likely to devote. This might be redeemed on paying one-fifth more than the estimated value.

16. '*Part of a field.*'—This refers to inherited property, which was in ordinary circumstances inalienable. If a man, however, devoted it to the sanctuary, he was at liberty to redeem it on the usual terms—that of giving twenty per cent. beyond the estimated market value of the crops between the time of the transaction and the year of jubilee; but if then it remained unredeemed, it did not revert to the owner, but became the inalienable property of the sanctuary. This singular exception to the general release which the jubilee effected, we do not conceive to have been with any view of accumulating landed property in the hands of the priests, to which the policy of the Mosaic law is evidently averse, but to oblige every man to redeem his property, under the fear of losing it entirely at the jubilee. We must also consider that the nearest kinsman had the right to redeem; and as the Hebrews were strongly

averse to let hereditary property go out of the family, it is not likely that the priests could get much land under this law.

22. '*A field which he hath bought.*'—The view taken in the preceding note seems to be corroborated by the present direction. Acquired property in land reverted to the owner at the jubilee in the usual way; while the inherited property, for the perpetuity of which the law is so careful to provide, was then lost. We should have expected the reverse to have been the case, if the object were not to impose on a man a sort of moral obligation to redeem his hereditary land, to prevent its absolute alienation.

28. '*Devoted thing.*'—This is not the *neder*, or common vow, such as we have previously considered, but another and more solemn, called חֵרֵם *cherem*. The difference seems to have depended on the form of the vow, the latter being accompanied with an anathema or execration, by the devotee, either on himself or others, if that were not done which he declared. We are most familiar with the operation of this *bann* in the case of cities and persons being, in time of war, devoted to utter destruction; and it is thought by many, that the 29th verse alludes to such persons devoted solemnly to death. Others, however, understand that remarkable passage to mean no more than that persons devoted by the *cherem* to the service of the sanctuary were to remain till death in that condition, without being redeemed. It is certain that nothing could, as in the former class of vows, be redeemed that was placed under the operation of the *cherem*, but it is difficult to ascertain how persons were in all cases affected by it. We are inclined to combine both alternatives, and to suppose that persons were either put to death, or else inalienably consecrated to the service of the sanctuary, according to the specific object of the vow. Perhaps the obscurity of this law arises from its allusions to consuetudinary practices, which were well known at the time, but of which we are ignorant. It is to be observed that Moses does not enjoin the vow to which this chapter relates, but only regulates the consequences of the act, or rather, perhaps, assigns certain consequences to it.

32. '*Whatsoever passeth under the rod.*'—This is understood to be an allusion to the process which, according to the Jewish writers, was followed in taking the tithe. The cattle were placed in an enclosure, with a narrow entrance, through which one only could pass at a time. At this entrance, on the outside, stood a man with a rod marked with ochre, or other colouring matter; and as the animals passed out one by one, he counted them, and let his rod fall on every tenth without distinction; and whatever animal bore the mark thus impressed was taken for the tithe, whether it were male or female, sound or unsound.

## THE FOURTH BOOK OF MOSES,

CALLED

## N U M B E R S.

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THE Hebrew title of this book is taken from the word מִדְבָּר, BE-MIDBAR, 'in the wilderness,' which occurs in the first verse: but sometimes they denominate it, as they do the other books of the Pentateuch, from the initial word וַיֵּדַבֵּר, VAYE-DABBER, 'and he spake.' The Septuagint calls it ΑΡΙΘΜΟΙ, from the enumeration of the people with which it opens and concludes; and from this comes the Vulgate title NUMERI, whence our NUMBERS. That Moses was the author of the book is determined by the considerations which refer the whole Pentateuch to him. The separate or additional points of evidence which take back the authorship to the time of Moses and establish its historical truth, consist of numerous incidental facts and allusions, most of which are indicated in the notes, and need not here be recapitulated. The more carefully they are examined, the more satisfactorily they confute the continental hypothesis, that this, as well as the other books ascribed to Moses, was the work of a much later age, compiled in part from ancient documents. Some of these, such as those contained in ch. xxi., are admitted, even by such sceptical critics as De Wette, to belong to the Mosaical period; but as they are so connected with the history as to be unintelligible without a knowledge of the facts to which they refer, the obvious inference is, that the record of facts in which these fragments are involved belongs to the same age. Some attention has been given to this point in an introduction to the Pentateuch.

The commencement of the book, from ch. i. 1 to x. 10, may be regarded as supplementary to Leviticus, as it contains an important part of the holy constitution, the selection of the Levites to the priesthood. Then begins the history of the march through the wilderness, and the conflict between the new institutions and the evil dispositions of the people. We soon come to the end of this march (ch. xxi. 20), when the contest for the possession of the country commences. Moses opens the campaign successfully, and then prepares for his departure from the scene of action, according to the intimation contained in ch. xxvii., by the transactions and laws which occupy the remainder of the book. The passages which are not narrative, but are inserted between the narratives, are of the greatest importance for the political and statistical information which they afford.

The historical contents of the book extend over a period of about thirty-eight years, reckoning from the first day of the second month after the deliverance from Egypt, during which period the Israelites continued to wander in the wilderness. Most of the transactions described therein happened, however, in the first and last of these years. The date of the events recorded in the middle of the book cannot with any precision be ascertained.

There is not more than one direct quotation from this book in the New Testament, being ch. xvi. 5, quoted in 2 Tim. ii. 9: but the passages in which the writers of the New Testament refer to this book, without formally quoting it, are many. They are the following:—ix. 18 in 1 Cor. x. 1; xi. 4 in 1 Cor. x. 3-6; xii. 7 in Heb. iii. 2; xiv. 13 in Jude 5; xiv. 2, 36 in 1 Cor. x. 8; xiv. 36 in Heb. ix. 14; xvi. 1, 31 in Jude 11; xix. 3 in Heb. xii. 9; xx. 1 in 1 Cor. x. 3-6; xxi. 4 in 1 Cor. x. 8; xxii. in Jude 11; xxv. 1, 9 in 1 Cor. x. 8; xxv. 2 in Rev. ii. 14; xxvi. 16 in Heb. xii. 9; xxvi. 64, 65 in 1 Cor. x. 3-6; xxviii. 9, 10 in Matt. xii. 5; xxxi. 16 in Rev. ii. 14.

There are no separate versions of or commentaries on the book of Numbers; but there are a considerable number of treatises and dissertations on particular parts, particularly on the Brazen Serpent, and on Balaam and his prophecy.

## CHAPTER I.

1 *God commandeth Moses to number the people.*  
 5 *The princes of the tribes.* 17 *The number of every tribe.* 47 *The Levites are exempted for the service of the Lord.*



AND the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out

of the land of Egypt, saying,

2 'Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls ;

3 From twenty years old and upward, all that are able to go forth to war in Israel : thou and Aaron shall number them by their armies.

4 And with you there shall be a man of every tribe ; every one head of the house of his fathers.

5 ¶ And these *are* the names of the men that shall stand with you : of *the tribe of* Reuben ; Elizur the son of Shedeur.

6 Of Simeon ; Shelumiel the son of Zurishaddai.

7 Of Judah ; Nahshon the son of Amminadab.

8 Of Issachar ; Nethaneel the son of Zuar.

9 Of Zebulun ; Eliab the son of Helon.

10 Of the children of Joseph : of Ephraim ; Elishama the son of Ammihud : of Manasseh ; Gamaliel the son of Pedahzur.

11 Of Benjamin ; Abidan the son of Gideoni.

12 Of Dan ; Abiezzer the son of Ammishaddai.

13 Of Asher ; Pagiel the son of Ocran.

14 Of Gad ; Eliasaph the son of Deuel.

15 Of Naphtali ; Ahira the son of Enan.

16 These *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

17 ¶ And Moses and Aaron took these men which are expressed by *their* names :

18 And they assembled all the congrega-

tion together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

20 ¶ And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war ;

21 Those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.

22 ¶ Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war ;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 ¶ Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

26 ¶ Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

27 Those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.

28 ¶ Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 ¶ Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

31 Those that were numbered of them, *even*

of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 ¶ Of the children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

34 ¶ Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

36 ¶ Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 ¶ Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 ¶ Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

42 ¶ Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old

and upward, all that were able to go forth to war ;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

44 ¶ These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men : each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel ;

46 Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

47 ¶ But the Levites after the tribe of their fathers were not numbered among them.

48 For the LORD had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel :

50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it : they shall bear the tabernacle, and all the vessels thereof ; and they shall minister unto it, and shall encamp round about the tabernacle.

51 And when the tabernacle setteth forward, the Levites shall take it down : and when the tabernacle is to be pitched, the Levites shall set it up : and the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.

53 But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel : and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

Verse 2. 'Take ye the sum of all the congregation.'—This is the earliest census on record ; but we have no reason to conclude that it was the first. We have no distinct information concerning the Egyptian usage in this respect : but it appears manifest that the Israelites, while in Egypt, had been accustomed to enumerations of the population, and that they had themselves been previously enumerated, but whether at their own instance or by their Egyptian tyrants does not appear. Thus we find that, at the time of the Exode, the number of the males above twenty years of age was well known (Exod. xii. 37). We would not indeed

rest the point on this circumstance alone, as the result may be thought to have been derived from subsequent enumeration ; but it is of importance, when considered in connection with the circumstance that the first time a census is distinctly mentioned (Exod. xxx. 12), it is not enjoined as a new thing ; but it is pre-supposed, as a matter of course, that Moses would number the people. But if the Israelites were then acquainted with the practice of periodical or occasional enumeration, they must have learnt it in Egypt ; for a census is certainly not a practice of wandering shepherds, or one of which, untaught, they would have been

likely even to think. It is however interesting to find so important a measure of national policy in use at this early time, particularly when we recollect that it is of comparatively recent adoption in modern Europe. It was only in the course of the last century that the attention of governments began to be turned to the subject; and then attempts to obtain an accurate census were attended with great difficulty, and were in many instances perfectly fruitless. It is difficult to determine at what intervals the Hebrew enumerations were made. Four or five are mentioned in the Old Testament, but they are all at very unequal periods; and, judging from this, we might suppose they were occasional only. But the later Jews thought the enumeration was intended to be yearly, a construction inculcated for the purpose of rendering annual the poll-tax of half a shekel mentioned in Exod. xxx. 12. This tax is not, in Scripture, mentioned in connection with any other census; and it seems to have been only a temporary measure to raise funds for the making of the tabernacle. The later Jews, however, exacted the tax, without making the enumeration on which it should have been founded. There was the poll-tax, but not the census; even those who contended for the annual tribute allowed they had no such census, or indeed any census at all, except so far as that the amount of the tax formed a datum, on which a calculation might have been founded as to the number of the people. An annual census would indeed have been quite unnecessary, and scarcely practicable. On this ground, we may doubt whether the enumeration in Exod. xxxviii. 26, is the result of a different census from that now before us. A census must always occupy some time in making, and yet we find an interval of only a few months between the two periods; and if we suppose them different, it is impossible to conceive why a second enumeration should so immediately follow the first. Besides, the amount stated in both instances is the same, namely 603,550—an identity of numbers scarcely possible even in the interval of a few months, had the enumerations been different. It would therefore seem that the same enumeration is intended in both statements: it was completed doubtless in time to make the poll-tax available for the works of the tabernacle, and the result is stated incidentally in Exod. xxxviii., in connection with the amount derived from that tax; while in this place we have a more particular account of the same enumeration in order to shew the relative strength of the different tribes. There was, however, a second census, which took place, apparently, about thirty-eight years subsequent, on the borders of Canaan, in the next generation; from which, if we are at liberty to infer anything, we may suppose it was the intention of Moses that there should be a census in every generation. It is, however, doubtful whether the numbering of the people ever was, or was intended to be, periodical; and it is easy to discover a distinct object in every enumeration which the Scripture mentions. It will of course be observed that the enumeration only extends to males above twenty years of age, and could not therefore be useful for all the purposes to which national enumerations, in conjunction with tables of births and burials, are now applied. Still, such an enumeration of adult males was highly important, as affording a safe criterion by which the increase or decrease of the national strength and population might be estimated. It would be interesting to know in what manner the census was taken. The modern usages of the East afford no analogy; as, except in China and Japan, no enumerations of population are ever made, or even thought of. The population of towns is not known even to those to whom that knowledge would seem of importance. The want of at least an occasional census causes the most loose ideas on every subject relating to population. We have heard old men, of average intelligence, declare, in all sincerity, their belief that towns, in which they have lived for years, contained a million inhabitants, when they could not really have contained more than fifty to eighty thousand. When a person in authority really wishes to form some idea of the population of a town, it is formed either by a rough calculation as to the number of houses, multiplied by the supposed

average number of inhabitants to each house, or else by an account deduced from the consumption of a particular article of food. Thus, when Mr. Morier wished to ascertain the population of the city of Ispahan in Persia, the following process was adopted:—A small duty is paid to the local government on every sheep killed by the butchers, and the daily amount of this duty being ascertained, the number of sheep slaughtered became known. It then remained to be guessed how many inhabitants one sheep would serve. The proportion assumed was 300 to one sheep, and this being multiplied by the total number of sheep consumed (175), afforded the amount of population. The defects of such a process we need not point out; and yet we find the Jews having recourse to a very similar method at a time when they had for many centuries ceased to have regular enumerations, such as that now before us. Josephus relates that the prefect Cestius, being desirous of impressing Nero with a more proper idea of the importance of the Jewish nation than he was known to entertain, applied to the priests to know whether they possessed any means by which the number might be ascertained. As the Passover was approaching, when all the adult males were to appear at Jerusalem, they proposed to number the lambs sacrificed on that occasion, and to make the number slain the datum for a calculation of the population; for that sacrifice might not be eaten alone, and it was known that not less than ten persons partook of each lamb. It was accordingly found that the lambs sacrificed amounted to 256,500, which they multiplied by ten to obtain the required answer, which therefore must have been 2,565,000, although Josephus, whose numbers are perhaps corrupted, says 2,700,200. The defects of this calculation, as an estimate of the adult male population, are palpable. Only persons ceremonially clean could eat of the passover; many individuals were probably absent; and Josephus himself allows that the number who partook together of one lamb, was often not less than twenty; and indeed we know that thirteen were present at the passover which Jesus ate with his disciples.

16. '*Princes of the tribes of their fathers.*'—There are several expressions in this chapter which afford us considerable insight into the early national constitution of the Hebrews. Its forms were precisely those which we find to prevail, with slight modifications, in all nomadic nations, and which all the tribes descending from Abraham followed, and which subsist among some of them (the Arabians for instance) to this day. They were, as is well known, divided into twelve great tribes, all having one common ancestor, and yet each having a distinct ancestor of its own—after whom it took its name, its members being called *Beni-Reuben*, *Beni-Levi*, etc. 'sons of Reuben, sons of Levi'; or the nation, collectively, from the common ancestor, *Beni-Israel*, 'sons of Israel.'—a principle of denomination which the Arabs exhibit to this day, calling their tribes *Beni-Lam*, *Beni-Shammar*, etc. Each tribe had its emir, sheikh, or chief, called here 'prince of the tribe'; and the names of the whole twelve are here given to us. They were not appointed by Moses; but their existence and authority are here recognised as already established in their respective tribes, and probably represented the authority which the patriarch of the tribe transmitted in the eldest branch of his family. This organization appears to have been carried down into Egypt, and to have subsisted there; and we probably shall not err in identifying these chiefs of tribes with the 'elders' to whom Moses in the first instance communicated his mission when he arrived in Egypt (Exod. iv. 29). The great tribes were again subdivided into certain large divisions called *בְּתֵי אֲבוֹת* *mishpachoth*, and into smaller called *בְּתֵי אֲבוֹת* *batti aboth*, all having their heads or chiefs, who are probably the same persons called 'elders' in Deut. xix. 12, and xxi. 1-9; Josh. xxiii. and xxiv.; and elsewhere. On what principle these inferior heads were nominated we do not know; but as there is much apparent resemblance between this constitution and that which we find to prevail among the nomadic tribes (Eelauts) of Persia, perhaps their



usages on this point may throw light on those of the Hebrews. Each tribe has its hereditary chief or *khan*, whose influence in it is very great; and inviolable attachment to whom, under all circumstances, is regarded equally as a duty and a virtue. The people regard him as their only lawful leader, and can seldom be brought to obey any other person, although they are nominally subject to the king of the country. As it would be inconvenient, if not impossible, for a whole tribe to keep together while pasturing its flocks, it is divided into several branches, each of which encamps and wanders by itself. These branches have at their head inferior chiefs, called, as among the Hebrews, 'elders.' Their dignity is hereditary, like that of the chief, to whom they are more or less nearly related; and they form the officers of the tribe in time of war, and its magistrates in time of peace. In the latter capacity, it is their general endeavour to preserve the harmony of the tribe by effecting an accommodation of the differences which arise within it. Small matters are settled by the head of the branch in which the case arises, but affairs of somewhat more consequence, or which the elder cannot settle, are referred to the chief, or, in his absence, to his deputy, who is always one of the elders. When, however, a matter of some importance is in question, a council of the elders is called, and the result is determined by a majority of voices. The parallel may not perhaps be thought to hold good in the case of magisterial functions; but it seems to us very probable that the chief of the magistrates whom Moses appointed, at the suggestion of Jethro, were those heads of tribes and of subdivisions, to whom the people were accustomed to look up with respect and confidence. The tribes still continued to have their own chiefs even under the kings—at least in the early periods of the monarchy. A list of such chiefs, referring to the time of David, is given in 1 Chron. xxvii. 16-22; and they probably subsisted, at least in name, until the Captivity. Their authority and influence in their respective tribes, while still possessed in any considerable degree, must have proved a strong restraint upon the power of the monarchs.

46. 'Six hundred thousand, and three thousand, and five hundred and fifty.'—So many objections have been started to this increase of the Hebrews in Egypt that some very sincere persons have been made willing to believe that, in some way or other, a cipher or two has been added, and would not be reluctant to read 60,000, or even 6,000, instead of 600,000; but they forget that the larger number is sustained throughout the narrative. Not only are there two enumerations, at intervals of thirty-nine years, sup-

porting each other in their sums and particulars; but the losses which the Israelites sustained through the judgments of God were such as would have sufficed to ruin a less numerous people. As it is, the effect is naturally exhibited in a decrease rather than an increase of the population at the second census.

We have already touched slightly on that subject, and should not have returned to it here but for the sake of introducing the following extracts from Jahn's *Biblische Archaeologie*, by which it is made to appear that the assigned increase was possible, even without reference to that divine blessing through which their great increase in Egypt had been promised and foretold.

The increase of the Hebrews in 430 years from seventy persons to 603,550 males and upwards, of twenty years of age, besides 22,000 males of a month old and upwards among the Levites, has appeared to many incredible. The number of 600,000 men capable of bearing arms necessarily makes the whole number of people amount to 2,400,000. An anonymous writer in the *Literarischen Anzeiger*, 1796, October 4, § 311, has demonstrated that the Hebrews, in 430 years, *might* have increased from seventy persons to 977,280 males above twenty years old. He supposes that of those seventy persons who went down to Egypt, only forty remained alive after a space of twenty years, each one of whom had two sons. In like manner, at the close of every succeeding period of twenty years, he supposes one-fourth part of those who were alive at the commencement of that period to have died, while the remaining three-fourths are doubled by natural increase. Hence arises the following geometrical progression.

After twenty years, of the seventy there are forty living, each having two sons:—

		Consequently ==	80
80	. . . . .	$\frac{1}{4}$ ==	60 == 120
120	. . . . .	$\frac{1}{4}$ ==	90 == 180
180	. . . . .	$\frac{1}{4}$ ==	135 == 270

and so on.

Thus the first term of the progression is 80 =  $a$

The denominator  $\frac{1}{4}$  =  $b$

The number of terms  $\frac{1}{4}$  =  $n$

Therefore the expression of the whole sum will be

$$\text{Or—} \quad \frac{a b^n - a}{b - 1} = \frac{80 \times \frac{1}{4}^n - 80}{\frac{1}{4} - 1} = \frac{80 \times 6109 - 80}{\frac{1}{4}} = 977,280$$

## CHAPTER II.

### *The order of the tribes in their tents.*

AND the LORD spake unto Moses and unto Aaron, saying,

2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: 'far off about the tabernacle of the congregation shall they pitch.

3 ¶ And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab shall be captain of the children of Judah.

4 And his host, and those that were numbered of them, were threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him

shall be the tribe of Issachar: and Nethaneel the son of Zuar shall be captain of the children of Issachar.

6 And his host, and those that were numbered thereof, were fifty and four thousand and four hundred.

7 Then the tribe of Zebulun: and Eliab the son of Helon shall be captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, were fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah were an hundred thousand and four-score thousand and six thousand and four hundred, throughout their armies. These shall first set forth.

10 ¶ On the south side shall be the stand-

ard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of Reuel.

15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank.

17 ¶ Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

18 ¶ On the west side *shall be* the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, *were* forty thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank.

25 ¶ The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.

27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.

30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards.

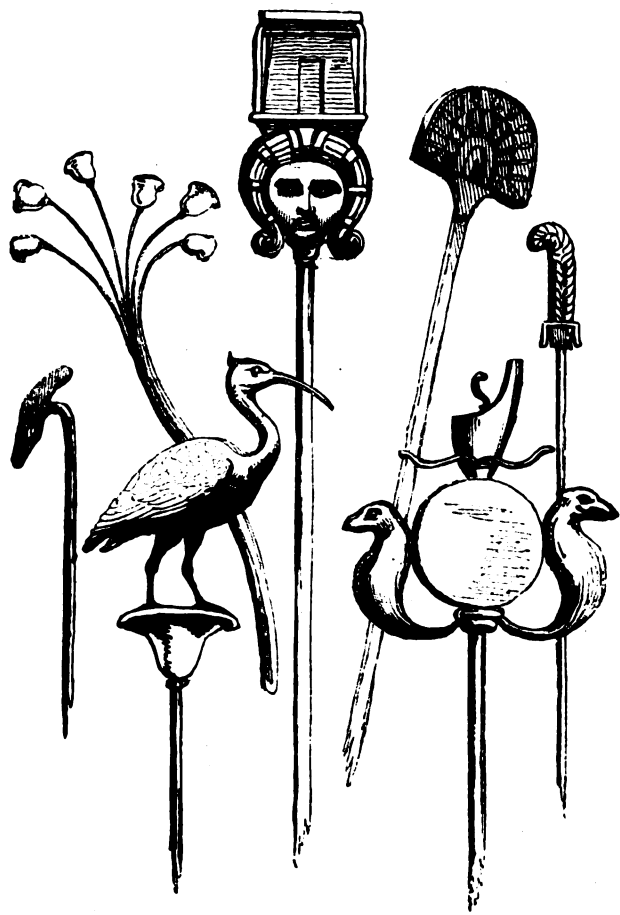
32 ¶ These *are* those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty.

33 But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

34 And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

Verse 2. 'Every man. . . shall pitch by his own standard, with the ensign of his father's house.'—This mention of standards and ensigns suggests many matters of interesting enquiry, into which we can but very partially enter. We must regard the Israelites as a people fresh from Egypt, and acquainted with, and probably adopting, the modes employed in that country for maintaining a proper order and distribution among large bodies of men. We are the rather led to this conclusion by the knowledge that when the Israelites went down into Egypt they were too few to need such instruments of order; and when they had occa-

sion for them, they would naturally adopt something similar to that which they had seen constantly in use in that country. Now, from an examination of the standards represented in the religious, military, and battle pictures of that country, it becomes evident that the Israelites on leaving Egypt must have been acquainted with ensigns of at least three kinds, namely—1. The great standards of the tribes, serving as rallying signals for marching, forming in battle array, and for encamping; 2. the divisional standards of clans; and 3. those of houses or families; which, after the occupation of the Promised Land, may



EGYPTIAN STANDARDS.

gradually have been applied more immediately to corps and companies, when the tribes, as such, no longer regularly took the field. That there were several standards may be inferred from the uniform practice of the East to this day; from their being useful in manœuvres, as already explained, and as shewn in the Egyptian paintings; and from being absolutely necessary; for had there been only one in each tribe, it would not have been sufficiently visible to crowds of people of all ages and both sexes, amounting in most cases to more than 100,000, exclusive of their baggage. Whole bodies therefore, each under the guidance of the particular clan ensign, knew how to follow the tribal standard; and the families offered the same convenience to the smaller divisions. It may be doubted whether even these three were enough for the purpose; and that there were others might be inferred (Isa. xiii. 2; Jer. li. 27) from the circumstance of their being planted on the summit of some high place, to mark the point where to assemble: these last therefore were not ensigns of particular bodies, but signals for an understood purpose. But what the form, colours, materials, and symbols of the Hebrew ensigns were, it is more difficult to determine, chiefly because there has been a great quantity of learned trifling among Rabbinical writers and modern heralds, all equally bent upon fearless assertions, and with so little true knowledge of the customs of antiquity, that they have uniformly described these ensigns as flags in shape like modern banners—a form not yet shewn to have existed in the west of Asia or Europe an-

terior to the first invasion of the Huns, except on some naval medals of the empire, all are effigies spoilia of animals or plants, tablets, globes, vexilla, or dragons. As early as the days of the Exode of Israel, the Egyptians had ensigns of different kinds. We observe on the monuments —1. Thrones or palanquins, indicating the great or sacred centre of an army. 2. Royal fans attending the sacred centre; the one, the 'Esthondehs of India,' always carried by princes, or sons of the Pharaoh, on the summit of long poles, and therefore intended as signs of honour, not for use as umbrellas. 3. A long span borne on the shoulders of a row of men, surmounted by a globe, with an enormous double feather, apparently twelve or fourteen feet high, and four or five broad, coloured green, white, and red. This has been denominated the standard of Sesostris, and was most likely the signal ensign of encampment, which was fixed before the royal tent, and when set up must have been visible high above all the other signs. 4. Standards of lower elevation, always with two great feathers issuing from a globe, and the foot set in a portable frame; which seems to have been the signal of castrametation and of direction, serving as temporary guiding posts, indications of wells, lines of front in camp, etc. 5. Tablets on poles similarly set in frames, but with particular symbols above the tablet, and two, three, or four arms holding objects that can be inserted or taken off, and the arms themselves apparently moveable, the whole having the appearance of a complete telegraph. 6. Besides these, there are very many varieties of effigial ensigns, with and without shawls

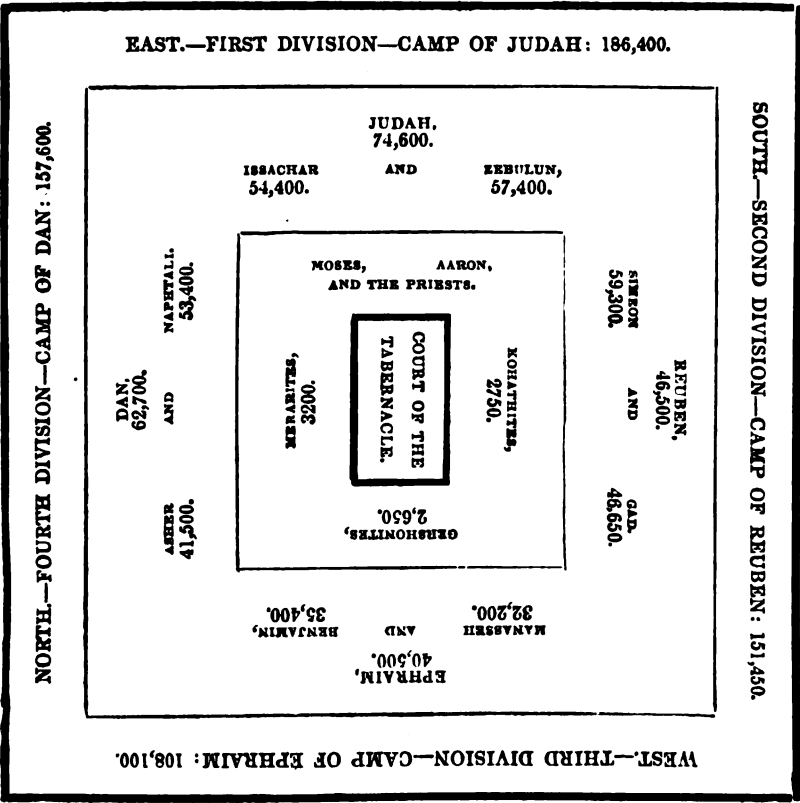
beneath them, ensigns of particular temples, idols, cities, nomes. 7. Square tablets on poles borne by the file-leader of a tribe. 8. Ostrich feather ensigns, carried as marks of honour by princes, and sometimes seen stuck at the back in a broad belt. Ostrich feathers occur again as an ensign of the Lebanon people, or a nation of Palestine, which is represented submitting to Sesostris. These ensigns are not necessarily made of plumes of the bird, and they occur white, white with a black bar, and barred red and white, red, white, and black, and red, white, and green; so that there were many belonging to different appropriations. Indeed this ensign is still in use in Yemen and the southern desert, where many sheiks have it borne on bamboo poles as the cognizance of their clans. These details will shew that at the time when Israel departed out of Egypt, most, if not all of these kind of ensigns, were well known, and that, therefore, it is likely they were, under proper modifications, adopted by that people when about to become wanderers over desert regions where order and discipline, directing signals, telegraphs, and indications of water would be most useful; and as the Egyptians, in common with other organised nations, had a sacred centre for their gods and the royal tent, so also had the chosen race a sacred centre, the twelve tribes taking their well-known stations around it; that centre rendered the more awful and sublime by the cloud hovering at the light shining above it.

From the kind of service which each class of ensign was to render, we may take for granted that the tribal standard (לָאֵלֶּיךָ *deylhel*) at all times required to be distinguishable 'afar off,' would be elevated on high poles with conspicuously marked distinctions, and that therefore, although the mottoes ascribed to the twelve tribes by the Rabbinical writers, and the symbolical effigies applied to them, may or may not have been adopted, something like the lofty flabelliform signa of Egypt most likely constituted their particular distinction; and this is the more probable, as no fans or umbrellas were borne about the ark; and, being royal, no chief, not even Moses himself, could assume them; but a priest or Levite may have carried that of each tribe in the form of a fan, as the distinction of the highest dignity, and of service rendered to the Lord. They may have had beneath them vittæ, or shawls, of the particular colour of the stone in the breastplate of the high-priest (although it must be observed that that ornament is of later date than the standards); and they may have been embellished with inscriptions, or with figures, which at a time when every Hebrew knew that animal forms and other objects constituted parts of written hieroglyphic inscription, and even stood for sounds, could not be mistaken for idols, the great lawgiver himself adopting effigies when he shaped his cherubim for the ark, and Solomon when he set his brazen sea on bulls of the same metal. In after ages we find typical figures admitted in the ships carved on the monuments of the Maccabees, being the symbol of the tribe of Zebulun, and not even then prohibited because ships were inanimate objects. There is reason to believe that the family ensigns, or clan ensigns, were, at least in the earlier ages, symbolical figures; and that the shekels ascribed to David, bearing an olive or citron branch, to Nehemiah with three lilies, to Herod Agrippa with three ears of corn, and to Tryphon with a helmet and star, were so many types of families, which may all have been borne as sculptured figures, or, when the purism of later times demanded it, may have been painted upon tablets, like the supposed family or clan motto, on the ensign of the Maccabees (מַכַּבִּי). The practice was equally common among all the heathen Egyptians, Persians, and Greeks; and perhaps the figures of those actually used in Jerusalem are represented in the sculptured triumphal arch of Titus, when the golden candlesticks and other spoils of vanquished Judah are portrayed. A circumstance which confirms the meaning of the objects represented upon the Jewish shekels is, that on the reverse of those of Herod Agrippa is seen another sovereign ensign of Asia, namely, the umbrella (*chattah*, *chutah* of India), always attending monarchs, and sculptured at Chehel Minar and at Nakshi-

Rustam, where it marks the presence of the king. It is still the royal token throughout the East and Islam Africa; and it appears that in the Macedonian era it was adopted by the Græco-Egyptian princes. See Col. C. H. Smith's *ART. STANDARDS*, in the *Cyclop. of B. Literature*; Meyrick, on *Ancient Armour*; Henry, *l'Egypte Pharaonique*, 1846; Wilkinson's *Ancient Egyptians*.

The Rabbinical writers, to whose notions on the subject we have already slightly referred, leave out of view the ensigns which distinguished the subdivisions of a tribe, and confine their attention to the tribe-standards; and in this it will be well to follow their example. They by no means agree among themselves; but the view which they most generally entertain is that the standards were flags, bearing figures derived from the comparisons used by Jacob in his final prophetic blessing on his sons. Thus, they have Judah represented by a lion, Dan by a serpent, Benjamin by a wolf, etc. But, as long since observed by Sir Thomas Brown (*Vulgar Errors*, book v. ch. x.), the es-cuteheons of the tribes, as determined by these ingenious triflers, do not in every instance correspond with any possible interpretation of Jacob's prophecy, nor with the analogous prophecy of Moses, when about to die. The latter Jews were of opinion that, with respect to the four grand divisions, the standard of the camp of Judah represented a lion; that of Reuben, a man; that of Joseph, an ox; and that of Dan, an eagle; but this was under the conception that the appearances in the cherubic vision of Ezekiel alluded to this division. The Targumists, however, believe that the banners were distinguished by their colours, the colour for each tribe being analogous to that of the precious stone, for that tribe, in the breastplate of the high-priest; and that the great standard of each of the four camps combined the three colours of the tribes which composed it. They add, that the names of the tribes appeared on the standards, together with a particular sentence from the law; and were moreover charged with appropriate representations, as of the lion for Judah, etc. Aben Ezra and other Rabbins agree with the Targumists in other respects, but put in other representations than the latter assign. Lastly, the Cabbalists have an opinion that the bearings of the twelve standards corresponded with the months of the year and the signs of the zodiac—the supposed characters of the latter being represented thereon; and that the distinction of the great standards was, that they bore the cardinal signs of Aries, Cancer, Libra, and Capricorn, and were also charged with each one letter of the tetragrammaton, or quadrilateral name of God. Thus much for Rabbinical interpretation.

3. 'Camp.'—This is the only regular description of an encampment which the Bible contains; but, from incidental allusions, we may gather that the camps which the Hebrews in aftertimes formed in their military operations, differed in several respects from the present, the admirable arrangement of which is easily perceived, although some difference of opinion exists as to a few of the details. The diagram below will exhibit the apparent order better than a verbal description, however minute. It is thus seen that the camp was formed in a quadrangle, having on each side three tribes under one general standard. How these tribes were placed with regard to each other is not very clear; some fix the leading tribe in the centre, and the two others on each side; but the description seems rather to indicate that the leading tribe extended along the whole exterior line, and that the two other tribes pitched beside each other, within. The only other alternative seems to be, to suppose that the two minor tribes also extended in full line, the last tribe mentioned in each division being the innermost. The collective encampment enclosed a large open square, in the centre of which stood the tabernacle. The position which the tabernacle thus occupied still remains the place of honour in grand oriental camps, and is usually occupied by the tent of the king or general. The distance between it and the common camp was indicative of respect; what the distance was we are not told, except by the Rabbins, who say that it was two thousand cubits, and apparently ground this statement upon Josh. iii. 4.



BEDOUTIN ENCAMPMENT IN A VALLEY OF SINAI.

The interval was not however wholly vacant, being occupied by the small camps of the Levites, who had the charge and custody of the tabernacle, and pitched their tents around it; the tents of Moses, Aaron, and the priests, occupying the most honourable place, fronting the entrance to the tabernacle, or rather to the court which contained it. The Jewish writers say that the circumference of the entire encampment was about twelve miles; a statement which would seem sufficiently moderate when we recollect the hollow square in the centre, and consider the vast extent of ground required for the tents of perhaps two

millions of people. This regular and admirable arrangement of so vast a host, under their ensigns, around the tabernacle, must have given a most striking and impressive appearance to the camp, as viewed from the hills. We know the effect which the view of it produced upon one person, who *did* view it from the hills, and then broke forth in rapture, exclaiming, 'How goodly are thy tents, O Jacob! and thy tabernacles, O Israel! As the valleys are they spread forth, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters.' (Num. xxiv. 5, 6.)

## CHAPTER III.

1 *The sons of Aaron.* 5 *The Levites are given to the priests for the service of the tabernacle, 11 instead of the firstborn.* 14 *The Levites are numbered by their families.* 21 *The families, number, and charge of the Gershonites, 27 of the Kohathites, 33 of the Merarites.* 38 *The place and charge of Moses and Aaron.* 40 *The firstborn are freed by the Levites.* 44 *The overplus are redeemed.*

THESE also are the generations of Aaron and Moses in the day that the LORD spake with Moses in mount Sinai.

2 And these are the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.

4 And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

5 ¶ And the LORD spake unto Moses, saying,

6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

11 ¶ And the LORD spake unto Moses, saying,

12 And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

13 Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the LORD.

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.

16 And Moses numbered them according to the word of the LORD, as he was commanded.

17 And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.

18 And these are the names of the sons of Gershon by their families; Libni, and Shimei.

19 And the sons of Kohath by their families; Amram, and Izechar, Hebron, and Uzziel.

20 And the sons of Merari by their families; Mahli, and Mushi. These are the families of the Levites according to the house of their fathers.

21 ¶ Of Gershon was the family of the Libnites, and the family of the Shimites: these are the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them were seven thousand and five hundred.

23 The families of the Gershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael.

<sup>1</sup> Exod. 6. 23.

<sup>2</sup> Heb. whose hand he filled.

<sup>3</sup> Levit. 10. 1. Chap. 26. 61. 1 Chron. 24. 2.

<sup>4</sup> Exod. 13. 2. Levit. 27. 26.

Chap. 8. 16. Luke 2. 23.

<sup>5</sup> Heb. mouth.

<sup>6</sup> Gen. 46. 11. Exod. 6. 16. Chap. 26. 57. 1 Chron. 6. 1.



25 And the charge of the sons of Gershon in the tabernacle of the congregation *shall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.

27 ¶ And of Kohath *was* the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites: *these are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.

31 And their charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Mushites: *these are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle northward.

36 And *'under* the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall*

*be* Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

40 ¶ And the LORD said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.

41 And thou shalt take the Levites for me (*I am* the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel.

43 And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the LORD spake unto Moses, saying,

45 Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: *I am* the LORD.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites;

47 Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take *them*: (*'the shekel is twenty gerahs*.)

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:

50 Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary:

51 And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

<sup>7</sup> Heb. the office of the charge.

<sup>8</sup> Exod. 30. 13. Levit. 27. 25. Chap. 18. 16. Ezek. 45. 12.

Verse 12. '*I have taken the Levites . . . instead of all the firstborn,*' etc.—In memory of his avenging the cause of the Israelites upon the Egyptians by destroying their firstborn, it pleased God to direct that all the firstborn males should be set apart to himself (Exod. xiii. 12-16); and as the services of the Levites had not then been appropriated, it appears, in the first instance, as if it had been intended that the firstborn should occupy the position which was afterwards assigned to them. But God at the same time provided an opening for the future substitution of the Levites, by allowing the firstborn to be redeemed. Accordingly, when the Levites had signalized their zeal in the affair of the golden calf, the distinction of being consecrated to the Lord's service was transferred to the whole tribe of Levi, instead of being assigned to the firstborn of every tribe. The substitution was, in the first instance, formally made, as we see in this chapter: the firstborn of all the tribes, and the whole tribe of Levi, being respectively numbered, the former were found to exceed the latter by 273; the Levites were then understood to be taken in exchange for an equivalent number of firstborn, who of course paid no ransom; but there being no living substitutes for the surplus number of firstborn, they were redeemed at the rate of five shekels for each, the produce going to the use of the sanctuary. Besides serving as a memorial of God's judgment upon the Egyptians, the consecration of the firstborn was, in fact, a sort of recognition of the patriarchal usage, which assigned the priestly functions to him; and even the fine of redemption was a kind of declaration of his prior claim or obligation to perform those duties which the Lord saw fit to transfer to the tribe of Levi. The memorial and recognition did not, however, cease with the act of personal substitution, which seems to have cleared the redemption fine only in the instance before us. The previous law on the subject is repeated in chap. xviii., and it seems to have been still in force in the time of our Saviour. (See Luke ii. 23.)

15. '*From a month old and upward.*'—The males in the other tribes were numbered from twenty years old and upwards. The cause of the distinction is obvious. The general enumeration was chiefly for military purposes, and therefore only comprehended those supposed to be fit for war; but the Levites being exempt from military service, the distinction was not necessary, and all the males

above a month old were numbered. The result displays remarkably the very inferior numbers of this tribe; for with all this advantage, of nearly a hundred per cent., in the calculation, its numbers only reach to 22,000, being about 10,000 less than the males above twenty in Manasseh, which was, at this census, the smallest of the other tribes. It should be observed that the total number stated in v. 39 is less by 300 than is obtained by casting up the component numbers as given in verses 22, 28, and 34. The mistake is doubtless in one of the items, but is not agreed in which. It probably arose from one letter being mistaken for another of similar form, but different numerical value, which is a fruitful source of many errors in numbers found in the present Hebrew text and propagated in translations.

17. '*Gershon, Kohath, and Merari.*'—These were, as the text informs us, the sons of Levi, and ancestors of the three sub-tribes, to which Moses found it convenient to assign distinct departments of service about the tabernacle. This distinction had a particular reference to the migratory state of the Israelites at the time these regulations were established; and their duties, of course, underwent considerable modification when the nation became settled in Canaan, and particularly after the temple was built. David and Solomon, in particular, made a new and different arrangement of their duties and distribution of their numbers, as we shall have occasion to notice under 1 Chron. xxvi. Their duties, as defined here and elsewhere in the Pentateuch, were to act as general assistants to the priests in various capacities. They set up the tabernacle, took it down, and conveyed it from place to place. They also formed its guard when stationary; and although they might not themselves offer sacrifices, they rendered important services by killing, flaying, and preparing the victims; for the duties in sacrifice to which the priests alone were competent, seem to be only those of sprinkling the blood, and laying on the altar the parts to be consumed. In the distribution of duties to the three families, we perceive that the Kohathites had the charge of removing the most sacred and precious things of the sanctuary. This was doubtless intended as an honourable distinction, for which they were probably indebted to the circumstance that the priestly family was taken from this division of the Levitical tribe.

## CHAPTER IV.

1 *The age and time of the Levites' service.* 4 *The carriage of the Kohathites, when the priests have taken down the tabernacle.* 16 *The charge of Eleazar.* 17 *The office of the priests.* 21 *The carriage of the Gershonites.* 29 *The carriage of the Merarites.* 34 *The number of the Kohathites, 38 of the Gershonites, 42 and of the Merarites.*

AND the LORD spake unto Moses and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,

3 From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

4 ¶ This shall be the service of the sons of Kohath in the tabernacle of the congregation, about the most holy things:

5 And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it:

6 And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.

7 And upon the table of 'shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to 'cover withal: and the continual bread shall be thereon:

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the 'candlestick of the light, 'and his lamps, and his tongs, and his snuffdishes, and

all the oil vessels thereof, wherewith they minister unto it :

10 And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put it upon a bar.

11 And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof :

12 And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar :

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon :

14 And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the fleshhooks, and the shovels, and the 'basons, all the vessels of the altar ; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward ; after that, the sons of Kohath shall come to bear it : but they shall not touch *any* holy thing, lest they die. These *things* are the burden of the sons of Kohath in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar the son of Aaron the priest *pertaineth* the oil for the light, and the 'sweet incense, and the daily meat offering, and the 'anointing oil, and the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

17 ¶ And the LORD spake unto Moses and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites :

19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things : Aaron and his sons shall go in, and appoint them every one to his service and to his burden :

20 But they shall not go in to see when the holy things are covered, lest they die.

21 ¶ And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families ;

23 From thirty years old and upward until

fifty years old shalt thou number them ; all that enter in <sup>9</sup>to perform the service, to do the work in the tabernacle of the congregation.

24 This *is* the service of the families of the Gershonites, to serve, and for 'burdens :

25 And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them : so shall they serve.

27 At the 'appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service : and ye shall appoint unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation : and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers ;

30 From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the 'service, to do the work of the tabernacle of the congregation.

31 And this *is* the charge of their burden, according to all their service in the tabernacle of the congregation ; 'the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service : and by name ye shall reckon the instruments of the charge of their burden.

33 This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

34 ¶ And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,

<sup>3</sup> Or, bowls.

<sup>6</sup> Exod. 30. 34.

<sup>7</sup> Exod. 30. 23.

<sup>8</sup> Heb. to wear the warfare.

<sup>9</sup> Or, carriage.

<sup>10</sup> Heb. mouth.

<sup>11</sup> Heb. warfare.

<sup>12</sup> Exod. 26. 15.

35 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation :

36 And those that were numbered of them by their families were two thousand seven hundred and fifty.

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

38 ¶ And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

42 ¶ And those that were numbered of the

families of the sons of Merari, throughout their families, by the house of their fathers,

43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

44 Even those that were numbered of them after their families, were three thousand and two hundred.

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,

47 From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden : thus were they numbered of him, as the LORD commanded Moses.

Verse 3. '*From thirty years old and upward.*'—This appears to contradict chap. viii. 24, where twenty-five years is mentioned as the age at which the service of the Levites commenced. Maimonides and other Jewish writers account for the variation by stating, that, from twenty-five to thirty years of age, the Levites attended in order to be instructed in their duties, but did not enter upon actual service until they were full thirty years of age. Aben Ezra, and other Rabbins, however, affirm that the Levites did enter on the easier and lighter parts of the service, such as keeping watch and bearing a part in the choir, at twenty-five, but did not, until thirty-five, enter on the more laborious branches of Levitical duty. The Jews, indeed, inform us that the Levites passed through four stages of preparation for their peculiar office. From one month old to their twentieth year they were instructed in the law of God ; from twenty to twenty-five, in the functions of their ministry ; and from thence to thirty they served a sort of apprenticeship, beginning to exercise themselves in some of the lower branches of the sacred service ; and, lastly, when they had attained their thirtieth year, they were fully instituted in their office. Jennings points out the analogy between this and the usages among the virgin priestesses of Vesta. They were bound to the strictest chastity for thirty years, the first ten of which they spent in learning the mysteries of their profession ; the second ten they

ministered in holy things ; and the last ten they were employed in bringing up young novices. (See Jennings's *Jewish Antiquities*.) David altered to twenty years the period for the commencement of the Levitical service, and to this he was avowedly influenced by the consideration that their labours had become less onerous, and required less bodily strength than in the times when they had charge of a movable tabernacle. [APPENDIX, No. 7.]

— '*until fifty years.*'—This direction, for the cessation of the services of the Levites at the age of fifty, is more fully repeated in chap. viii. 28, but it is there immediately added, that although they were no longer to perform the customary service, they remained still in attendance 'to keep the charge,' etc. From this it seems that they were not dismissed when they reached the age of fifty : but, while thenceforth exempted from all laborious employment, continued to exercise the easier parts of their ministry, and perhaps instructed the younger Levites in the duties of their office. The exceptions from laborious service probably referred in a particular manner to the toilsome duty of conveying the tabernacle and its various utensils. The Levites also were so numerous, in proportion to the work they had to do, that there was the less occasion to require from individuals a protracted period of active service.

## CHAPTER V.

1 *The unclean are removed out of the camp.* 5 *Restitution is to be made in trespasses.* 11 *The trial of jealousy.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead :

3 Both male and female shall ye put out, without the camp shall ye put them ; that they defile not their camps, in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp : as the LORD spake unto Moses, so did the children of Israel.

5 ¶ And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, 'When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty ;

7 Then they shall confess their sin which they have done : and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, even to the priest ; beside the ram of the atonement, whereby an atonement shall be made for him.

9 ¶ And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every man's hallowed things shall be his : whatsoever any man giveth the priest, it shall be his.

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner ;

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled : or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled :

15 Then shall the man bring his wife unto

the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal ; he shall pour no oil upon it, nor put frankincense thereon ; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before the LORD :

17 And the priest shall take holy water in an earthen vessel ; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water :

18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering : and the priest shall have in his hand the bitter water that causeth the curse :

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse :

20 But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband :

21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell ;

22 And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot : And the woman shall say, Amen, Amen.

23 And the priest shall write these curses in a book, and he shall blot them out with the bitter water :

24 And he shall cause the woman to drink the bitter water that causeth the curse : and the water that causeth the curse shall enter into her, and become bitter.

25 Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar :

26 And the priest shall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, that, if

<sup>1</sup> Levit. 13. 3.

<sup>2</sup> Levit. 15. 2.

<sup>3</sup> Levit. 21. 1.

<sup>4</sup> Levit. 6. 3.

<sup>5</sup> Levit. 6. 5.

<sup>6</sup> Or, heave offering.

<sup>7</sup> Levit. 10. 13.

<sup>8</sup> Or, being in the power of thy husband.

<sup>9</sup> Heb. under thy husband.

<sup>10</sup> Heb. full.

she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This is the law of jealousies, when a

wife goeth aside to another instead of her husband, and is defiled;

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

Verse 2. 'Put out of the camp every leper.'—This exclusion of lepers from society has been acted upon in nearly every country; and it affords almost the only instance in which any kind of attention is paid in the East to the prevention of contagion. Europe seems to have taken from the East not only the disease, but the manner of treating the leper. It seems that the leprosy was introduced into Europe by the crusaders and pilgrims, on their return from the East; although some French writers say it was introduced, at least into their country, by trade with Egypt, Palestine, and Syria. At first, until lazarettoes were established, the lepers were treated with greater severity than their condition warranted; very much as the Orientals at present treat them, and perhaps as they were treated among the Jews. Indeed the idea of the usages on this point which we find in other nations, seems to have been suggested, generally, by the course which Moses was directed to take. In Normandy, for instance, lepers could not inherit any property while their malady continued; they could not be witnesses in any case; and they were expelled from all intercourse with men, banished to small huts by the way-side, and furnished with a grey cloak, a cap, and a wallet. They were obliged to give the approaching stranger warning of their proximity by striking the clapper-dish with which they were furnished. At last hospitals were built for their reception. Almost every town had one such hospital; and we find Lewis VII. of France bequeathing legacies to no less than two thousand such establishments. In the twelfth century an order of knighthood, dedicated to St. Lazarus, was instituted, the members of which were entrusted with the charge of lepers, and the control of the hospitals, which were then first called 'lazar-houses,' or 'lazarettoes.' When the disorder ceased to be strange, the lepers were allowed to live in more comfort than before. This we gather from the decree of the General Council of Lateran, in 1179, which censures certain of the clergy for preventing lepers from erecting churches for themselves, notwithstanding they were prohibited from entering other churches; and it was decreed, that whenever a sufficient number of lepers were living together, they should be allowed a church, a cemetery, and a priest; and should be exempted from paying tithes upon the fruits of their gardens, or on the cattle which they fed. The leprosy virus seems to have weakened in the course of time, so that since the sixteenth century leprosy has ceased, in Europe, to be a common disease, or remarkable for its malignancy. The manner in which lepers were formerly treated in Europe is most touchingly described in an old metrical romance published in Weber's Collection. It relates how a certain knight, called Amiloun, of great wealth and power, became a leper, and was without pity cast forth, forlorn and poor, to beg his bread through the world. During three years of his calamity he lived upon casual charity, occupying a lodge by the highway, at no greater distance than five miles from the splendid halls of which he had once been lord, and where all eyes had looked up to him. The exclusion of the leper from society was not, even in ancient Asia, a practice peculiar to the Jews: a similar usage among the Persians attracted the attention of Herodotus. He says, that a leper was for-

bidden to enter a town, or to hold intercourse with other Persians; and if a foreigner appeared to be infected with this disease, the mob expelled him from the country (*Clio*, 138). Such usages still, more or less, prevail in Asia and North Africa, among people who do not think the least precaution against the plague or cholera necessary: but, judging from personal observation, we think that in Asia the disease has now much abated in frequency and virulence. The comparatively mild *bohak* is the form in which it usually appears, even in the countries where the disorder is or was endemic. Small societies of excluded lepers may still be sometimes seen outside the towns. They in general live miserably in paltry huts. Many of them are beggars, going out into the roads to solicit alms, which they generally receive in a wooden bowl; charitable people also sometimes bring different articles of food, which they leave on the ground at a short distance from the hut of the lepers for whom it is intended. They are generally obliged to wear a distinctive badge of some kind or other, differing in different neighbourhoods, so that people may know them at first sight, and be warned to avoid them. At Jerusalem, according to the Rev. Ridley H. Herschell, lepers are still found. 'Near the Zion gate are some miserable hovels, where the leprosy families reside, apart from others, associating and intermarrying only with each other.'

17. 'Holy water.'—That is, water from the laver.

22. 'Amen, Amen.'—This is an instance of what we have already mentioned, that an oath was not pronounced at length by the persons who took it, but was read or pronounced to them by a proper officer. When he had finished, the party swearing appropriated its terms as his own by saying, AMEN, AMEN!—'So let it be'—or some equivalent expression. Although, however, this was the formulary of assent to an oath, it did not in all cases bear that force, being sometimes merely a protestation. The word *amen*, like the words *hallelujah* and *hosannah*, has been retained in the religious services of the western Christian church, and is understood as an expression of assent on the part of the people to that which the minister has said in their name; thus formally adopting his expressions. It was probably thought that the word, as well as the others we have mentioned, possessed in the original a peculiar emphasis and force, for which it would be difficult to find a precise equivalent in any European language.

23. 'Book.'—The whole context is quite averse to this rendering of the word סֵפֶר *sepher* in this place. The word is generally applicable to every roll, scroll, or tablet, on which anything was written; and the context must in all cases determine which of these is intended. The Rabbinical writers think that the curse in this awful ceremony was written on a scroll of vellum or parchment. This we may very well doubt; but without at present inquiring whether the art of preparing vellum was known at this time, it seems more probable that, for such a temporary purpose as the present, the writing was made on a tablet of wood, properly prepared. Such tablets were very anciently used, and still are so, in some countries; not only for writing intended to be soon obliterated, but for that which is designed to be permanent. Whatever was used in the present instance, it was certainly nothing at all re-



sembling in its form the idea which the word 'book' suggests to our minds.

— '*Blot them out.*'—It would seem from this that the ink made no permanent marks on the skin, linen, wood, or whatever other substance the words were written on. It is precisely the same with the ink now in use in the East. In its composition no calx of iron, or other material that could make a permanent dye, is employed: and although the writing made with it has an intense and brilliant black colour, which will remain unchanged for ages, the characters may at any time be spunged or washed out with water. We have, while writing this note, tried this, and find it quite easy to obliterate, by the slightest action of the moistened finger, words which were written several years since, at different times, with inks procured in different countries of Western Asia. It is therefore unnecessary to suppose, with some, who judge only from our own inks, that the ink employed on the present occasion was prepared in a peculiar manner, and used only on this occasion.

24. '*Shall cause the woman to drink the bitter water.*'—There is a still a strong impression entertained among the inhabitants of Africa and of some Asiatic countries, that the full force of a charm, or of a prayer or curse, is obtained by having it written, and by washing the writing off in water, and drinking the draught. The idea on which this is founded is sufficiently intelligible when the virtue of a written charm is believed—and such belief is by no means rare in countries nearer home than those of Africa or Asia. It is then an obvious act of the mind, or rather of superstition, to conclude that the virtue inhering in the written charm, may be most fully imbibed by its words being swallowed, which cannot be accomplished by any process more convenient than that of washing them off in water. Travellers, particularly African travellers, abound in instances of their being applied to for written charms; by drinking the words of which the applicants believed that they would obtain some desired good, some security from evil, or some remedy for disease. One instance from Mungo Park will illustrate this subject. 'At Koolkorro, my landlord brought me his writing-board, that I might write him a saphie to protect him from wicked men. I wrote the board full, from top to bottom, on both sides; and my landlord, to be certain of having the whole force of the charm, washed the writing from the board into a calabash with a little water, and having said a few prayers over it, drank this powerful draught; after which, lest a single word should escape, he licked the board until it was quite dry.' (*Travels*, p. 236.)

29. '*This is the law of jealousies.*'—The law punished proven adultery with death. But cases would frequently occur, in which the husband might suspect adultery without being able to prove it; and, in that case, the man and wife could not fail to live miserably together, or else the man would feel inclined to act on his own impressions, and take the law into his own hands. To meet such a case, a trial was instituted, by which the innocence or guilt of a suspected wife might be established beyond question. The trial of a case of only suspected guilt, and incapable of proof, could not be other than an ordeal; and no one who pays attention to this awful process, can doubt that it must have had a powerful effect for the intended purpose, or believe that any really guilty woman could go through it and brave its results. The known punishment for proved adultery, and this trial for that which admitted no proof, must have tended much to keep the crime in check. It must have been an awful thing even to the innocent, who knew that the result would clear their character from suspicion: and this perhaps was intended, in order that their conduct might not only be free from actual guilt, but that they might avoid all conduct calculated to give cause for suspicion. The subsequent books of Scrip-

ture afford no instance in which the trial took place; and if the administration of the ordeal were really infrequent, we may regard that as an evidence of its practical utility. For it would seem that the trial and its result were so dreadful, that the guilty rather confessed their crime, as they were earnestly exhorted to do, than go through it. We might particularly expect this, if the Rabbins are right in stating, that a woman who confessed in such circumstances, was not put to death, but only divorced without dowry. The innocent only would then drink the bitter water; and as it produced no marked effect on *them*, this may have led to the gradual disuse of the trial, under the impression that it had ceased to be operative. The Jews, however, say that this form of trial continued in use until towards the latter end of the second temple. There was an opinion that the bitter water would have no effect if the husband himself were guilty of a similar crime to that with which he charged his wife; and it is said that the adulteries of men became so common, that the ordeal ceased to distinguish the guilty woman from the innocent. It will not fail to be observed that this ordeal was such as, at all events, to be harmless to the innocent, which is more than can be said of many that have been, or are, in use in different parts of the world.

The jealousy of the Orientals has, at all times, induced them to resort to various monstrous, and often most superstitious and unfair, expedients for the purpose of testing female chastity. It is therefore more than probable that Moses, who was desirous of weaning the Israelites from their native superstitions, or those which they had acquired in Egypt, thought proper to retain a test, contenting himself with divesting it of its atrocities, on account of the force of the popular bias, which it might not have been prudent altogether to resist. The most ancient mode appears to have been that of passing through the fire, of which there is the popularly known instance of our Saxon queen Emma walking over the burning ploughshares. The Africans have at this day a mode of trial exceedingly similar to this, which Moses sanctioned, but far more dangerous. This is mentioned in *Astley's Collection of Travels*, ii. 541; and there is one equally similar among the Hindoos; described, among other ordeals, in the *Asiatic Researches*; but as they are not exclusively applied to the discovery of unchastity, we need not describe them here.

Among other practices founded on the same notions, reference may be made to the legends of Ceylon, in which we read of the sword-leaved tree, on whose summit sat a bird, from whose bill distilled a miraculous and sanative liquor, which could only be procured by a woman. Few, however, felt inclined to hazard the ascent, as the sword-like leaves instantly destroyed her who had been impure or unchaste, either in thought or deed; but which, on the other hand, afforded an uninterrupted passage to the chaste and faithful. To the more long-cherished notions we may also refer the enchanted horns of chivalry, from which the liquor was fated to be spilled, if an unchaste woman attempted to drink from them, and which, consequently, became undoubted trials of continence. In the old English ballad of the Boy and the Mantle, the cup has this office, which is the *kulikomanteia* (κυλικομαντεία) of the Greeks and Orientals. In the romance of *Perceforest* it is a rose, but in *Amadis de Gaul*, a garland. In *Spenser's Faery-Queen* we read of the cestus of Venus, which came into the possession of Florimel, and the adventures of which form one of the most engaging portions of that wonderful poem.

'That girdle gave the vertue of chaste love,  
And wivehood true, to all that did it beare;  
And whosoever contrary did prove,  
Might not the same about her middle weare,  
But it would loose, or else asunder teare.'

## CHAPTER VI.

1 *The law of the Nazarites.* 22 *The form of blessing the people.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall *'separate themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD :

3 He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his *'separation* shall he eat nothing that is made of the *'vine tree*, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no *'razor* come upon his head : until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD he shall come at no dead body.

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die : because the *'consecration* of his God *is* upon his head.

8 All the days of his separation he *is* holy unto the LORD.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration ; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation :

11 And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering : but the days that were before shall *'be* lost, because his separation was defiled.

13 ¶ And this *is* the law of the Nazarite, when the days of his separation are fulfilled :

he shall be brought unto the door of the tabernacle of the congregation :

14 And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings,

15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.

16 And the priest shall bring *them* before the LORD, and shall offer his sin offering, and his burnt offering :

17 And he shall offer the ram *for* a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread : the priest shall offer also his meat offering, and his drink offering.

18 And the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace offerings.

19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the* hair of his separation is shaven :

20 And the priest shall wave *them* *'for* a wave offering before the LORD : this *is* holy for the priest, with the wave breast and heave shoulder : and after that the Nazarite may drink wine.

21 This *is* the law of the Nazarite who hath vowed, *and* of his offering unto the LORD for his separation, beside *that* that his hand shall get : according to the vow which he vowed, so he must do after the law of his separation.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

24 The LORD bless thee, and keep thee :

25 The LORD make his face shine upon thee, and be gracious unto thee :

26 The LORD lift up his countenance upon thee, and give thee peace.

27 And they shall put my name upon the children of Israel ; and I will bless them.

<sup>1</sup> Or, *make themselves Nazarites.*

<sup>2</sup> Or, *Nazariteship.*  
<sup>6</sup> Heb. *fall.*

<sup>8</sup> Heb. *wine of the wine.*  
<sup>7</sup> Acts 21. 24.

<sup>4</sup> Judg. 13. 5. 1 Sam. 1. 11.  
<sup>8</sup> Exod. 29. 27.

<sup>5</sup> Heb. *separation.*

Verse 2. '*Nazirite*.'—This word is from the verb נָזַר *nazar*, 'to separate,' and therefore means 'the separated one.' This chapter does not mention any other Nazirite than one who has himself undertaken the vow of separation; but it also appears that there were others devoted from their birth to that condition. Such were Samson and John the Baptist, and perhaps also Samuel. These are the only instances in Scripture; and as the two first instances of separation for life were in obedience to the express command of God, it would seem doubtful whether we are at liberty to infer any general practice from them. It seems clear to us that Moses contemplated no other than a temporary and voluntary Naziritism: and if the practice did come to prevail, of parents devoting their children to this state from their birth, we venture to conjecture, that it may have arisen from the direction which the angel gave to the parents of Samson, that he should be a Nazirite from the womb. The conspicuous character of that extraordinary man, would make the example very generally known, and would naturally enough lead people to suppose, that such devotement of a child from his birth must be lawful and acceptable to God, even when not, in the particular instance, commanded by him. These instances of direct command, do indeed appear to give a sanction to perpetual Naziritism, which we should not have been authorized to infer from the law of this chapter alone. But that the law did not contemplate perpetual Naziritism, seems evinced by the absence of any regulations respecting the course to be taken in case the perpetual obligation should prove inconvenient or repugnant to the person on whom it was laid without his own concurrence. The analogy of the other laws would lead us to suppose that, in such a case, it would have been provided that he should be allowed to release himself by suitable ceremonies and offerings. Whether this was permitted when perpetual Naziritism came to be introduced, we have no means of knowing; but we should rather infer, from what we do know, that it was not. It does seem, however, that these perpetual Nazirites either were not considered subject to *all* the laws for the voluntary Nazirites, or else observed them more loosely. We incline to think that the terms of the vow, in their case, comprehended no more than was expressed; and it never expressed all the Nazirite rules. Thus Samson was only forbidden to cut his hair, or to use wine and strong drink; and he appears to have thought himself left free in other respects, as he did not hesitate to attack and destroy the Philistines, from whose dead bodies a strict Nazirite must have fled to avoid defilement. Samuel's mother vowed no more than that no razor should come upon her son's head (1 Sam. i. 11), and John the Baptist was only prohibited the use of wine and strong drink. That Samuel drank no wine, or that the Baptist let his hair grow, is more than we can tell. It seems clear, from the manner in which the subject is introduced, that such a condition of life was previously known to the Israelites; and it is probable that specific regulations were made on the subject, defining what the Nazirites were to do, in order to prevent those who were devoutly inclined from falling into those extraordinary and unnatural austerities by which, in different countries, people have sought to propitiate the favour of the gods they serve. Several peculiarities of Naziritism will hereafter be noticed, in order to illustrate the texts in which they occur. The directions in this chapter are too clear to require much illustration. There is a custom in Persia which offers some remarkable analogies to the vow of Naziritism, particularly to that form under which the Nazirites were separated from their birth. It will be recollected that the male Persians, in common usage, have their heads constantly shaven. But it frequently happens, after the birth of a son, that if the parent be in distress, or the child be sick, or that there be any other cause of grief, the mother makes a vow that no razor shall come upon the child's head for a certain portion of time, and sometimes for all his life. If the child recover, and the cause of grief be removed, and if the mother's vow be but for a time,

then, when the term has expired, and the vow has been properly fulfilled, she has his head shaved, making, at the same time, a small entertainment, and collects money and other things from her friends and relations, which are sent as *nezers* (offerings) to the mosque of Kerbela (the most holy place of the Persians), and are there consecrated. These offerings are similar to those at the completion of the Nazirite vow (v. 14, 15). The analogy is stronger than at first view appears, because the interdiction of wine and strong drink would probably also appear in the Persian vow, were it not rendered unnecessary by the general law of their religion, which excludes *all* Mohammedans from such indulgence.

5. '*Shall let the locks of the hair of his head grow*.'—Bishop Patrick observes, in illustration of this text, that the Egyptians used sometimes to let their hair grow in honour of particular deities, and thinks that the custom was borrowed from the Hebrew Nazirites. But we feel so strongly persuaded of the previous existence of those customs, that we rather incline to the opinion of those who think that the Israelites had learnt this practice in Egypt, and that it was allowed in the law, with a reference to the true God, in order to take away occasion for its being preserved in honour of idols. A rooted custom, in itself harmless, but applied to purposes of evil, may with less difficulty have its object altered than be wholly eradicated. In viewing the laws of Moses it is always useful, so far as may be possible, to distinguish those which originate usages, from those which only correct, modify, and alter usages already existing.

12. '*The days that were before shall be lost*.'—Cases of sudden death must sometimes occur, and the most careful Nazirite could not always avoid the pollution thus occasioned. The present law provides for this case, by directing that after he had purified himself by proper offerings and ceremonies, he should begin the period of his Naziritism anew, the whole time previous to the defilement being lost in the computation. Had the restrictions of Naziritism been remarkably rigid, as they certainly were not, this would have been very severe upon those who had vowed for any long term, and happened to pollute themselves when the time of its expiration approached.

18. '*Take the hair of the head . . . and put it in the fire which is under the sacrifice*.'—The remark on v. 5 applies in a considerable degree to this text also. It was a very ancient custom among the heathen nations to consecrate to their gods the hair when cut off as well as when growing on the head. The hair was sometimes consumed on the altar, sometimes deposited in the temples, and often suspended upon trees. A famous instance of the consecration of hair is that of Berenice, the consort of Ptolemy Euergetes. When the king went on his expedition to Syria, she was anxious for his safety, and made a vow to consecrate her hair, which was much admired for its fineness and beauty, to Venus, if he returned safe. He did return safe; and she offered her hair in the temple at Cyprus. This consecrated hair, being afterwards missing, was fabled to have become a constellation in the heavens, which constellation is called *Coma Berenices* (the hair of Berenice) to this day. Another remarkable instance is that of Nero, who, according to Suetonius, cut off his first beard, put it in a casket of gold set with jewels, and consecrated it to Jupiter Capitolinus. In fact, the hair of the head and beard has been held, more or less, in a sort of mystical respect in most nations. It may be traced in our own country, perhaps in the reputed use of the human hair in spells and incantations. To this day, the Arabs and other Orientals treat the hair which falls or is taken from them, with a degree of care which indicates the superstitious feelings which they connect with it. They bury it very carefully, that no one may see it or employ it to their prejudice. The impossibility of procuring a hair, while in the midst of a numerous population, prevented Ali Bey from being able to repair his hygrometer at Mecca.

## CHAPTER VII.

<sup>1</sup> *The offering of the princes at the dedication of the tabernacle.* <sup>10</sup> *Their several offerings at the dedication of the altar.* <sup>89</sup> *God speaketh to Moses from the mercy seat.*

AND it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

2 That the princes of Israel, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered, offered:

3 And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 ¶ And the LORD spake unto Moses, saying,

5 Take it of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the wagons and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen he gave unto the sons of Gershon, according to their service:

8 And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them was that they should bear upon their shoulders.

10 ¶ And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

11 And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:

13 And his offering was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a meat offering:

14 One spoon of ten shekels of gold, full of incense:

15 One young bullock, one ram, one lamb of the first year, for a burnt offering:

16 One kid of the goats for a sin offering:

17 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nahshon the son of Amminadab.

18 ¶ On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:

19 He offered for his offering one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

20 One spoon of gold of ten shekels, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt offering:

22 One kid of the goats for a sin offering:

23 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nethaneel the son of Zuar.

24 ¶ On the third day Eliab the son of Helon, prince of the children of Zebulun, did offer:

25 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

26 One golden spoon of ten shekels, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt offering:

28 One kid of the goats for a sin offering:

29 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Eliab the son of Helon.

30 ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, did offer:

31 His offering was one silver charger of the weight of an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

32 One golden spoon of ten shekels, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt offering:

34 One kid of the goats for a sin offering:

35 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this *was* the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer* :

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat offering :

38 One golden spoon of ten *shekels*, full of incense :

39 One young bullock, one ram, one lamb of the first year, for a burnt offering :

40 One kid of the goats for a sin offering :

41 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this *was* the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered* :

43 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat offering :

44 One golden spoon of ten *shekels*, full of incense :

45 One young bullock, one ram, one lamb of the first year, for a burnt offering :

46 One kid of the goats for a sin offering :

47 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this *was* the offering of Eliasaph the son of Deuel.

48 ¶ On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered* :

49 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat offering :

50 One golden spoon of ten *shekels*, full of incense :

51 One young bullock, one ram, one lamb of the first year, for a burnt offering :

52 One kid of the goats for a sin offering :

53 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this *was* the offering of Elishama the son of Ammihud.

54 ¶ On the eighth day *offered* Gamaliel

the son of Pedahzur, prince of the children of Manasseh :

55 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat offering :

56 One golden spoon of ten *shekels*, full of incense :

57 One young bullock, one ram, one lamb of the first year, for a burnt offering :

58 One kid of the goats for a sin offering :

59 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this *was* the offering of Gamaliel the son of Pedahzur.

60 ¶ On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered* :

61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat offering :

62 One golden spoon of ten *shekels*, full of incense :

63 One young bullock, one ram, one lamb of the first year, for a burnt offering :

64 One kid of the goats for a sin offering :

65 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this *was* the offering of Abidan the son of Gideoni.

66 ¶ On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered* :

67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat offering :

68 One golden spoon of ten *shekels*, full of incense :

69 One young bullock, one ram, one lamb of the first year, for a burnt offering :

70 One kid of the goats for a sin offering :

71 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this *was* the offering of Ahiezer the son of Ammishaddai.

72 ¶ On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, *offered* :

73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels,

after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat offering :

74 One golden spoon of ten *shekels*, full of incense :

75 One young bullock, one ram, one lamb of the first year, for a burnt offering :

76 One kid of the goats for a sin offering :

77 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this *was* the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, offered :

79 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary ; both of them full of fine flour mingled with oil for a meat offering :

80 One golden spoon of ten *shekels*, full of incense :

81 One young bullock, one ram, one lamb of the first year, for a burnt offering :

82 One kid of the goats for a sin offering :

83 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year : this *was* the offering of Ahira the son of Enan.

84 This *was* the dedication of the altar, in the day when it was anointed, by the princes of Israel : twelve chargers of silver, twelve silver bowls, twelve spoons of gold :

85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy : all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary :

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary : all the gold of the spoons *was* an hundred and twenty *shekels*.

87 All the oxen for the burnt offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering : and the kids of the goats for sin offering twelve.

88 And all the oxen for the sacrifice of the peace offerings *were* twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was anointed.

89 ¶ And when Moses was gone into the tabernacle of the congregation to speak with <sup>h</sup>him, then he heard the voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony, from between the two cherubims : and he spake unto him.

<sup>h</sup> That is, God.

Verse 6. '*Moses took the wagons, and the oxen, and gave them to the Levites.*'—The distribution among them of the draught carriages and cattle was regulated by the nature of their service. The Merarites had the largest proportion, as they had the charge of the more unwieldy parts of the tabernacle, such as the boards, bars, pillars, and sockets ; whereas the Gershonites had only the coverings and hangings. The Kohathites had no waggon, as the sacred utensils entrusted to them were to be carried on their shoulders. The unfortunate result of an attempt, on their part, to employ a cart in this service was calculated to instruct them that they were not at liberty to depart from the appointed regulations (see 1 Chron. xiii. 7-10 ; and xv. 2, 12-15). As to the waggons, see the note on Gen. xlv. 27. It appears that each cart was drawn by two oxen, and a greater number does not seem to have been employed on any of the different occasions mentioned in Scripture. Oxen seem to

have been generally used for draught in ancient times among other nations as well as the Hebrews ; and they continue still to be employed in dragging the few carts, which are in use (as described in the note just referred to) in some parts of Western Asia ; where also various other services are required from these useful animals which we do not exact from them.

10. '*The princes offered.*'—The occasion must have been one of great and striking solemnity, and, from the account here given, reminding us strongly of the annual festival of Nurooz in Persia, when the king sits in great state and glory, with the nobles of his court attending in their most gorgeous attire, and thus receives in succession a long series of costly offerings, which the princes who govern the provinces of his empire send, at that time, to the capital for his acceptance, and which are of such value as to form one of the principal portions of his yearly revenue.

## CHAPTER VIII.

1 *How the lamps are to be lighted.* 5 *The consecration of the Levites.* 23 *The age and time of their service.*

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou <sup>1</sup>lightest the lamps, the seven

lamps shall give light over against the candlestick.

3 And Aaron did so ; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

4 <sup>2</sup>And this work of the candlestick *was* of beaten gold, unto the shaft thereof, unto the

<sup>1</sup> Exod. 25. 37, and 40. 35.

<sup>2</sup> Exod. 25. 31.



flowers thereof, *was* <sup>1</sup>beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

5 ¶ And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and <sup>2</sup>let them shave all their flesh, and let them wash their clothes, and *so* make themselves clean.

8 Then let them take a young bullock with his meat offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

9 And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together:

10 And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites:

11 And Aaron shall <sup>3</sup>offer the Levites before the LORD *for* an <sup>4</sup>offering of the children of Israel, that <sup>5</sup>they may execute the service of the LORD.

12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin offering, and the other *for* a burnt offering, unto the LORD, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD.

14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be <sup>6</sup>mine.

15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering.

16 For they are wholly given unto me from among the children of Israel; instead of such

as open every womb, *even instead of* the first-born of all the children of Israel, have I taken them unto me.

17 <sup>7</sup>For all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.

18 And I have taken the Levites for all the firstborn of the children of Israel.

19 And I have given the Levites *as* <sup>8</sup>a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites were purified, and they washed their clothes; and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them.

22 And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

23 ¶ And the LORD spake unto Moses, saying,

24 *This is it* that *belongeth* unto the Levites: from twenty and five years old and upward they shall go in <sup>9</sup>to wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall <sup>10</sup>cease waiting upon the service *thereof*, and shall serve no more:

26 But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

<sup>1</sup> Exod. 25. 18.

<sup>2</sup> Heb. let them cause a razor to pass over, &c.

<sup>3</sup> Heb. wave.

<sup>4</sup> Heb. wave offering.

<sup>5</sup> Heb. they may be to execute, &c.

<sup>6</sup> Chap. 3. 45.

<sup>7</sup> Exod. 13. 2. Chap. 3. 13. Luke 2. 23.

<sup>8</sup> Heb. given.

<sup>9</sup> Heb. to war the warfare of, &c.

<sup>10</sup> Heb. return from the warfare of the service.

Verse 7. '*Thus shalt thou do unto them.*'—The mere circumstance of birth did not entitle the Levites to enter abruptly upon the duties which devolved on them. They were to receive a sort of consecration, which is described in this chapter, and which, although solemn, is different from, and more simple than that which the priests received. They were properly purified by sprinkling and shaving, and after suitable offerings and sacrifices were presented before the Lord. They were not washed, or anointed, or invested with official robes, like the priests. The direction to '*shave all their flesh*' is remarkable from the analogous

usage among the Egyptian priests; but it does not appear that the Levites did so constantly, but only on this particular occasion. It does not seem that the Levites had any dress, or articles of dress, even when officially occupied, to distinguish them from other Israelites.

10. '*The children of Israel shall put their hands upon the Levites.*'—Several of the Jewish writers understand here that those who put their hands on the Levites were the firstborn in whose room they were substituted, each laying his hand on the head of his substitute. In this case the act had the same signification as the Levites laying their

hands on the bullocks which were to be sacrificed for them (v. 12), or to suffer and die for them; and the application from the firstborn to the Levites would express, not only the consecration of the latter, but their substitution to attend to the service of the sanctuary in the room of the firstborn. Whether we accept this interpretation or not, it is impossible that we should suppose the 'children of Israel' to mean all the male Israelites, for how were 600,000 persons

to lay their hands upon the heads of so comparatively small a number of men as the Levites? If, therefore, the term 'children of Israel' does not here apply to the firstborn, we must probably understand it to denote the elders as representatives of the whole congregation. This act may in them be understood as one of benediction, or as formally constituting the Levites an offering in the name of all Israel (v. 11).

## CHAPTER IX.

1 *The passover is commanded again.* 6 *A second passover allowed for them that were unclean or absent.* 15 *The cloud guideth the removings and encampings of the Israelites.*

AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep 'the passover at his appointed season.

3 In the fourteenth day of this month, 'at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

6 ¶ And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:

7 And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD.

11 The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.

12 They shall leave none of it unto the morning, 'nor break any bone of it: according

to all the ordinances of the passover they shall keep it.

13 But the man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: 'ye shall have one ordinance, both for the stranger, and for him that was born in the land.

15 ¶ And 'on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: 'as long as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud 'tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

20 And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And so it was, when the cloud 'abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month,

<sup>1</sup> Exod. 12, 1, &c. Levit. 23, 5. Chap. 29, 16. Deut. 16, 2.

<sup>4</sup> Exod. 12, 49.

<sup>5</sup> Exod. 40, 34.

<sup>6</sup> 1 Cor. 10, 1.

<sup>2</sup> Heb. *between the two evenings.*

<sup>7</sup> Heb. *prolonged.*

<sup>3</sup> Exod. 12, 46. John 19, 36.

<sup>8</sup> Heb. *was.*

or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel 'abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

<sup>9</sup> Exod. 40, 36, 37.

### CHAPTER X.

<sup>1</sup> *The use of the silver trumpets.* <sup>11</sup> *The Israelites remove from Sinai to Paran.* <sup>14</sup> *The order of their march.* <sup>29</sup> *Hobab is intreated by Moses not to leave them.* <sup>33</sup> *The blessing of Moses at the removing and resting of the ark.*

AND the LORD spake unto Moses, saying,

2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

3 And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow *but* with one trumpet, then the princes, *which are* heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then the camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

8 And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the LORD your God.

11 ¶ And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

13 And they first took their journey according to the commandment of the LORD by the hand of Moses.

14 ¶ 'In the first place went the standard of the camp of the children of Judah according to their armies: and over his host *was* 'Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon.

17 And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

18 ¶ And the standard of the camp of Reuben set forward according to their armies: and over his host *was* Elizur the son of Shedeur.

19 And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel.

21 And the Kohathites set forward, bearing the 'sanctuary: and 'the other did set up the tabernacle against they came.

22 ¶ And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host *was* Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideon.

25 ¶ And the standard of the camp of the children of Dan set forward, *which was* the rearward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the

<sup>1</sup> Chap. 2, 2.

<sup>2</sup> Chap. 1, 7.

<sup>3</sup> Chap. 4, 4.

<sup>4</sup> That is, the Gershonites and the Merarites. See verse 17.

children of Asher *was* Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.

28 *Thus were* the journeyings of the children of Israel according to their armies, when they set forward.

29 ¶ And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you : come thou with us, and we will do thee good : for the LORD hath spoken good concerning Israel.

30 And he said unto him, I will not go ; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee ; forasmuch as thou knowest how we are to en-

camp in the wilderness, and thou mayest be to us instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

33 ¶ And they departed from the mount of the LORD three days' journey : and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them.

34 And the cloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, *'Rise up, LORD, and let thine enemies be scattered ; and let them that hate thee flee before thee.*

36 And when it rested, he said, Return, O LORD, unto the *'many thousands of Israel.*

<sup>5</sup> Heb. *These.*

<sup>6</sup> Psal. 68. 1, 2.

<sup>7</sup> Heb. *ten thousand thousands.*

Verse 2. *'Two trumpets of silver.'*—The number *two* is mentioned, probably, because there were at this time but two priests to blow trumpets. The number seems to have been enlarged as the priests increased, so that in Solomon's time we read of a hundred and twenty priests sounding with trumpets. Josephus gives a particular description of them. He says they were little less than a cubit and a half long ; and were composed of a narrow tube somewhat thicker than a flute, and ending in the form of a bell. He adds that they were like the common trumpets of his time ; and, from his description and the concurrent testimony of those represented on the arch of Titus, they seem to have been also not unlike our own common trumpets. Josephus claims for Moses the invention of this form of the trumpet. The occasions on which these sacred trumpets were to be sounded, are particularly specified in the ensuing verses. They were to be blown softly when the congregation was to be assembled ; but were sounded with a deeper note as a signal for the camps to move forward, or when employed to animate the army as it went out to battle.

6. *'When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey,'* etc.—The text gives an account of the movement of only two of the grand divisions ; but the Septuagint thus gives the account for the two other divisions :—*'When ye blow a third alarm, the camps which lie on the west side shall march ; and when ye blow a fourth alarm, the camps which lie on the north side shall march.'* In a note to chap. i. we have called attention to the admirable order and arrangement of the Hebrew camp ; and the order observed in the march of this vast host deserves no less attention, and is not exceeded by any of those practices of the Greeks and Romans, in their military tactics, which have obtained a much larger measure of admiration. They marched by sound of trumpet, always in the same order, and quartered themselves always in the same situation about the tabernacle, which was in the centre of the camp. Every division was placed under the command of its own prince, and followed its own standard. We observe that, in the first place, the eastern grand division commenced its march, consisting of the tribe of Judah, followed by those of Issachar and Zebulun. Then the tabernacle was taken down, and the Gershonites and Merarites set forward with it. The southern grand division then commenced its march, consisting of Reuben, followed by Simeon and Gad ; after whom, the Kohathites set forward with the sanctuary and sacred utensils—thus occupying the very centre of the line

of march ; and on their arrival at the new camp they found that the tabernacle was set up and properly prepared to receive the precious charge entrusted to them. After them, the western division began its march, composed of Ephraim, followed by Manasseh and Benjamin, under their respective chiefs ; and lastly the northern division moved from the ground, Dan, being followed by Asher and Naphtali, bringing up the rear of the whole host. Nothing could be better contrived than this order of march, regulated by sound of trumpet, to prevent confusion and facilitate the movements of so vast a body. There is nothing in the world resembling this march of the Israelites so much as that of the pilgrim caravans which at this day annually traverse nearly the same region in their way to Mecca, the holy city of the Mohammedans. We may quote the description given by Pitts as the best that has fallen under our notice. It describes the return from Mecca to Cairo :—*'The first day we set out from Mecca it was without any order at all, all hurly-burly ; but the next day every one laboured to get forward, and in order to do it there was many times much quarrelling and fighting. But after every one had taken his place in the caravan, they orderly and peaceably kept the same pace till they came to Grand Cairo. They travel four camels in a breast, which are all tied one after another, like as in teams. The whole body is called a caravan, which is divided into several cottors or companies, each of which has its name, and consists, it may be, of several thousand camels ; and they move, one cottor after another, like distinct troops. At the head of each cottor is some great gentleman or officer, who is carried in a thing like a horse-litter, borne by two camels, one before and the other behind. . . . At the head of every cottor there goes likewise a sumpter camel, which carries his treasure, etc. This camel hath two bells, about the bigness of our market-bells, hanging one on each side, the sound of which may be heard a great way off. Some other of the camels have bells round about their necks, some about their necks like those which our carriers put about their fore horse's neck ; which, together with the servants (who belong to the camels, and travel on foot) singing all night, make a pleasant noise, and the journey passes away delightfully. They say this music makes the camels brisk and lively. Thus they travel in good order, every day, till they come to Grand Cairo : and were it not for this order, you may guess what confusion would be among such a vast multitude. They have lights by night (which is the chief time of travelling, because of the ex-*

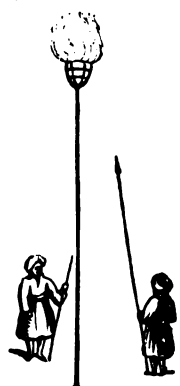




MARCH OF THE PILGRIM CARAVAN.

ceeding heat of the sun), which are carried on the top of high poles to direct the *haggas* (pilgrims) on their march. (See the note on John xviii. 3.) They are somewhat like iron stoves, into which they put short dry wood, which some of the camels were loaded with; it is carried in great sacks, which have a hole near the bottom, where the servants take it out as they see the fire needs a recruit. Every cottor has one of these poles belonging to it, some of which have ten, some twelve of these lights on their tops, or more or less; they are likewise different in figures as well as in numbers: one perhaps oval way, like a gate; another, triangular, or like N or M, &c.; so that every one knows by them his respective cottor. They are carried in the front, and set up in the place where the caravan is to pitch, before that comes up, at some distance from one another. They are also carried by day, not lighted; but yet, by the figure and number of them, the haggas are directed to what cottor they belong; as soldiers are, by their colours, where to rendezvous; and without such directions it would be impossible to avoid confusion in such a vast number of people. Here we have a vast body of pilgrims divided into parties, each headed by its leader, and under its own

standard, and having portable fires to light them and serve



ARABIAN TORCH-CRESENT.

as banners by night. The Hebrews in their journeyings agreed in all this, except that when they travelled by night they had no need of the portable beacons, the pillar of fire furnishing a sufficient light to them. Overlooking this fact, Harmer conjectures that the 'standards' of the tribes were of the same description as the stoves for holding fires described by Pitts. Pitts' own account omits one circumstance which suggests another analogy. The Moham-medan hadj caravan has an object to which general attention is directed, and which is regarded with peculiar reverence, answering, in a humble degree, to the ark in the Hebrew host. Each of the great caravans from Damascus and from Cairo has its holy camel, carrying on its back the *mahmil*, with presents for the Kaaba at Mecca, and which also serves as a sign or banner to the caravan. The mahmil of Damascus is described by Maundrell as 'A large pavilion of black silk, pitched upon the back of a very great camel, and spreading its curtains all round about the beast down to the ground. This camel wants not also his ornaments of large ropes of beads, fish-shells, fox-tails, and other such fantastic finery, hanged upon his head, neck, and legs. All this is designed for the Koran, which thus rides in state both to and from Mecca.' He then adds the usual story about the new carpet sent thus by the Sultan every year to cover the Prophet's tomb, the old one being brought back and treated as a most venerable relic. But this is known to be incorrect, as the mahmil contains nothing but two copies of the Koran, one on a scroll, and the other in the usual form of a little book, and each enclosed in a case of gilt silver, attached externally at the top. The mahmil is borne on a fine tall camel, which is generally indulged with exemption from every kind of labour during the remainder of its life. It is, in its true signification, an emblem of royalty; giving to the camp and procession the idea of the presence of the sovereign, and forming a central object of reverence and attention to both. In all these respects it offers some analogy to the ark in the great pilgrim march of the Hebrew host. There is no fixed pattern for the mahmil, and the form described by Maundrell, with long curtains to the ground, has given place to that represented in the opposite engraving.

31. 'We are to encamp in the wilderness, and thou mayest be to us instead of eyes.'—In answer to those who assign a mythical character to this book, attention has been directed to such passages as this, where Moses requests Hobab to aid the march of the Israelites through the wilderness by his knowledge of the country. Such passages must have been written by a conscientious reporter, whose



CAMEL WITH THE MAHMIL.

object was to state facts, who did not confine himself merely to the relation of miracles, and who does not conceal the natural occurrences which preceded the marvellous events recorded in ch. xi.

## CHAPTER XI.

1 The burning of Taberah quenched by Moses' prayer. 4 The people lust for flesh, and loathe manna. 10 Moses complaineth of his charge. 16 God divideth his burden unto seventy elders. 31 Quails are given in wrath at Kibroth-hattaavah.

AND when the people 'complained, 'it displeased the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt 'among them, and consumed them that were in the uttermost parts of the camp.

2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire 'was quenched.

3 And he called the name of the place 'Taberah: because the fire of the LORD burnt among them.

4 ¶ And the 'mixt multitude that was among them 'fell a lusting: and the children of Israel also 'wept again, and said, 'Who shall give us flesh to eat?

5 We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our soul is dried away: there is nothing at all, beside this manna, before our eyes.

7 And 'the manna was as coriander seed,

<sup>1</sup> Or, were as it were complainers.

<sup>4</sup> As Exod. 12. 38.

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<sup>2</sup> Heb. it was evil in the ears of, &c.

<sup>7</sup> Heb. lusted a lust.

<sup>8</sup> Heb. returned and wept.

<sup>3</sup> Psal. 78. 21.

<sup>9</sup> 1 Cor. 10. 6.

<sup>4</sup> Heb. sunk.

<sup>5</sup> That is, a burning.

<sup>10</sup> Exod. 16. 14, 31.



and the <sup>11</sup>colour thereof as the colour of bdellium.

8 And the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.

11 And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?

13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am not able to bear all this people alone, because *it is* too heavy for me.

15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

16 ¶ And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And I will come down and talk with thee there: and I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

18 And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 But even a <sup>12</sup>whole month, until it come out at your nostrils, and it be loathsome unto

you: because that ye have despised the LORD which *is* among you, and have wept before him, saying, Why came we forth out of Egypt?

21 ¶ And Moses said, The people, among whom I *am, are* six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, <sup>13</sup>Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

24 ¶ And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they prophesied, and did not cease.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, forbid them.

29 And Moses said unto him, Enviest thou for my sake? would God that all the LORD's people were prophets, *and* that the LORD would put his spirit upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

31 ¶ And there went forth a <sup>14</sup>'wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, <sup>15</sup>as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth.

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread

<sup>11</sup> Heb. eye of it as the eye of.

<sup>12</sup> Heb. month of days.

<sup>13</sup> Im. 50. 2, and 59. 1.

<sup>14</sup> Exod. 16. 13. Psal. 78. 26.

<sup>15</sup> Heb. as it were the way of a day.

them all abroad for themselves round about the camp.

33 And while the 'flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

<sup>16</sup> Psal. 78. 30, 31.

<sup>17</sup> That is, *The graves of lust.*

<sup>18</sup> Heb. *they were in, &c.*

34 And he called the name of that place 'Kibroth-hattaavah: because there they buried the people that lusted.

35 And the people journeyed from Kibroth-hattaavah unto Hazeroth; and 'abode at Hazeroth.

Verse 5. 'We remember the fish, which we did eat in Egypt freely.'—As to the abundance of fish in Egypt and its common use as an article of food, see the note on Exod. vii. 21. We may here add, that although fish is at all times a common diet in that country, its use becomes particularly conspicuous in the hot season occasioned by the prevalence of the south winds in April and May, when the inhabitants scarcely eat anything but fish with pulse and herbs, the great heat taking away the appetite for all sorts of flesh meat. All the inhabitants of Egypt, without distinction, then give into this custom, which is very ancient. The fish which they eat is either fresh or dried in the sun. It would therefore seem that the Israelites, being now in the midst of the hot season (rather later in Arabia than in Egypt), longed with too great impatience for the fish and refreshing vegetables which they had at such times been accustomed to enjoy. How desirable such food is to those who have been accustomed to it is strikingly instanced, in the fact related by Vitruvius, who says that when Damietta was besieged in 1218, many of the more delicate Egyptians, although they had corn in abundance, pined away and died for want of the garlic, onions, fish, birds, fruits, and herbs, to which they had been accustomed.

'Cucumbers' כִּשְׂוִים *kishuim*. The Arabic and Syriac names of this well known vegetable are from the same root as the Hebrew. Arabia and Egypt afford many varieties of the cucumber, some of which are soft, and are less apt to disagree with the digestive functions than the cucumbers of this country. This is owing, in all probability, to the mellowing effects of the sun's rays, which cannot be brought about by any heating contrivance of human invention. In Egypt and south-western Asia, cucumbers are, when in season, eaten by all classes, to an extent which would scarcely seem credible in this country.

'Melons' מִלּוֹנִים *abattichim*. This is, beyond all doubt, the melon, and probably the *Cucurbita citrullus*, or water-melon. This is a native of the warmer climes, and grows abundantly in the Levant and in Egypt. The fruit is about the size of the common pumpkin, which it very much resembles in appearance. The interior is a pulp of a blooming red, abounding with a copious irrigation of pellucid juice; and thus it becomes both meat and drink at the same time. A traveller in the East, who recollects the intense gratitude which the gift of a slice of melon inspired, while journeying over the hot and dry plains—or one who remembers the consciousness of wealth and security which he derived from the possession of a melon, while prepared for a day's journey over the same plains—he will readily comprehend the regret with which the Hebrews in the Arabian desert looked back upon the melons of Egypt. The following account of the uses of melons in Egypt is from Hasselquist. 'The water-melon is cultivated on the banks of the Nile, in the rich clayey earth which subsides during the inundation. This serves the Egyptians for meat, drink, and medicine. It is eaten in abundance during the season, even by the richer sort of people; but the common people scarcely eat anything else, and account this the best time of the year, as they are obliged to put up with worse fare at other seasons. This fruit likewise serves them for drink, the juice so refreshing these poor creatures that they have much less occasion for water than if they were to live on more substantial food in this burning climate.'

4. 'Leeks.' The original is כַּתְצִיר *chatzir*, which the majority of interpreters concur with our version in regarding as the leek in this text. The uncertainty which was felt about it is, however, indicated by the fact that although it occurs several times in Scripture, this is the only place where it is so rendered. It is translated *grass* in 1 Kings xviii. 5; 2 Kings xix. 26; Job xl. 15; Ps. xxxvii. 2; *herb* in Job viii. 12; *hay* in Prov. xxvii. 25; Isa. xv. 6; and *court* in Isa. xxxiv. 13. The fact is that Hebrew scholars know that the leading idea of the word is *grass*; but as the eating of grass seemed incredible to them, they were content to suppose that here, where it is applied to what was evidently a common article of food, it must denote some vegetable of grass-like shape, like the leek. This was unfortunate; for, in fact, it appears that the article denoted is a kind of grass so peculiar to Egypt, that the mere mention of it as an article of food is a strong incidental proof of the historical authority of the book, and of the intimate acquaintance with Egypt which its author possessed. That very peculiarity has, however, been the cause of the general error of commentators with reference to it, since they failed to derive the explanation from an accurate knowledge of Egypt. It is to the acuteness of Hengstenberg that we are indebted for the indication we have now to offer. He justly remarks that in this matter 'appeal cannot be made to the ancient translators. For who can give us security that they, supposing that all herbage used for fodder is excluded, and looking around among the products which serve men for food, for one that at least furnishes an external similarity to grass, have not merely guessed at the one they have taken?' But we see that the Hebrew word has etymologically the meaning not so much of grass as of fodder, or food for cattle. The first criterion for the correctness of an interpretation would therefore be to find that the product in question is a proper food for beasts, so that man goes, as it were, to the same table with him. And it is only when no such article could be found, that we should be warranted in resorting to the leek, to which this criterion will by no means apply. But among the wonders in the natural history of Egypt it is mentioned by travellers that the common people there eat with special relish a kind of grass similar to clover. The impression which the sight of this makes upon those who have travelled much, is very graphically described by Mayr (*Reise nach Aegyptien*, p. 226). 'A great heap of clover was thrown before the beasts, and a smaller heap of clover-like fodder was placed before the master of the house and his companions. The quadrupeds and the bipeds ate with equal greediness, and the pile of the latter was all gone before the former had finished theirs. This plant is very similar to clover, except that it has more pointed leaves and whitish blossoms. Enormous quantities are eaten by the inhabitants, and it is not unpalatable. I was afterwards, when hungry, in a situation to lay myself down in the fields where it grows, and graze with pleasure. Delile (*Descript. de l'Egypte*, xix. 50, sq.) gives a more scientific description of it. 'The Fenu-Grec (*Trigonella fenum Græcum*, Linn.) is an annual plant, known in Egypt under the name of Helbeh. It very much resembles clover. The people of the country find the young fresh shoots, before blossoming, a very delicious food.' But the most particular and the best account is by Sonnini (*Voyage*, i. 379), and an extract from him will shew how the emigrating Egypt-

tians (the mixed multitude) and the Israelites, could, among other things, look back longing upon the grass of Egypt. 'Although this helbeh of the Egyptians is a nourishing food for the numerous beasts who cover the plains of the Delta; although horses, oxen, and buffaloes eat it with equal relish, it appears not to be destined especially for the sustenance of animals, since the *barsim* furnishes an aliment better even, and more abundant. But that which will appear very extraordinary is, that in this fertile country the Egyptians themselves eat the fenu-grec so largely that it may be properly called the food of man. In the month of November they cry "Green helbeh for sale!" in the streets of the towns. It is tied up in large bunches, which the inhabitants eagerly purchase at a low price, and which they eat with incredible greediness, without any kind of seasoning. They pretend that this singular diet is an excellent stomachic, a specific against worms and dysentery; in fine, a preservative against a great number of maladies. They, in fact, regard it as endowed with so many good qualities, that it is, in their estimation, a true panacea.'

'Onions.'—*בצל* *betzalim*, Sept. *τὰ κρόμυα*. This is doubtless the common onion (*Allium cepa*), as proved by the identity of its Arabic name with the Hebrew, and by its early use as an article of food in Egypt. The native country of the onion is uncertain; but it is presumed that it came from India, whence it passed into Egypt. In warm countries, the onion often constitutes a staple article of diet. The sun has the same mellowing effect upon it as upon the cucumber, so that its savour is more bland than when grown in this country, and its use far less likely to affect the stomach with any disagreeable consequences. Most of the people of Western Asia are remarkably fond of onions. The Arabs in particular have even a childish passion for them, and several of their proverbial phrases express this attachment. We have known poor Arabs wait for more than an hour, till the refuse of onions employed in cooking should be thrown away.

Onions are frequently represented in the sculptures of Egypt. According to D'Arviens, they are in that country sweet and large, and taste better than even those of Smyrna. Hasselquist protests that there are in the world none better. Herodotus shews that they were, anciently, frequently an article of diet among the people, and a common food of those who laboured on the pyramids. In what estimation they are now held we see from Sonnini. 'This species of vegetable is yet extraordinarily common in this country; it is the aliment of the common people, and almost the very lowest classes. Onions cooked or raw are sold in the streets for almost nothing. These onions have not the tartness of those of Europe; they are sweet, they do not sting the mouth unpleasantly, and they do not extort the tears of those who cut them' (*Travels*, p. 68). Pliny says that onions and garlic were worshipped by the Egyptians; and Juvenal, in a well known passage of his fifteenth Satire, thus names these garden-born deities:—

'It is a sin to violate a leek or onion, or to break them with a bite.  
O holy nation, for whom are born in gardens  
These deities!'

It has been asked, how this is compatible with the statement of the text, and of various ancient authors, that onions, leeks, and garlic, were abundantly eaten in Egypt. Something must be allowed for the exaggeration of the Romans, by whom the Egyptians were never well understood; and the evidence that these products were used as common food greatly preponderates. There is no evidence from the monuments that onions were sacred, for we see them as common offerings upon the altars: and the truth seems to be, that whatever religious feeling prohibited their use on certain occasions, this was confined to the initiated, who were required to keep themselves more especially pure for the service of the gods.

'Garlick.'—*שום* *shumim*. The word occurs only in this place, and it might thus be difficult to identify the plant

under ordinary circumstances; but that the word denotes a species of garlic has never been called in question. It is true that Egypt does not now produce this plant; but this is the case with many other plants (including the papyrus) which were formerly abundant in that country, but are now almost if not entirely extinct (Sonnini, p. 68). Ancient authors assure us that garlic was formerly cultivated and abundantly consumed in Egypt. Herodotus (ii. 125) mentions it in connection with the onion, as a principal article of food in that country, especially among the poorer classes. Pliny also speaks of the two in connection (*Hist. Nat.* xix. 6). Dioscorides describes it among the plants of Egypt; and Rosellini (*Monumenti dell'Egitto*, M. C. ii. 383) thinks he has discovered a representation of it upon a painting at Beni Hassan. The species considered to have been then cultivated in Egypt is the *Allium Ascalonicum*, which is the most common in Eastern countries, and obtains its specific name from having been brought into Europe from Ascalon. It is now usually known in the kitchen garden by the name of 'eschalot' or 'shallot' and is too common to require particular description.

16. 'Seventy men of the elders of Israel.'—We read of seventy elders in Exodus xxiv. 9, who were with Moses in the mount, and who in the 11th verse are called the nobles of Israel. It is therefore thought by some that the present institution consisted in giving new authorities and powers to a body already existing. It is a great question among commentators, whether this body was merely temporary, or was perpetual and the same which in the New Testament and later Jewish history makes so conspicuous a figure under the name of the Sanhedrim. The Jewish writers are strongly of the latter opinion, which is also admitted by many Christian writers of great eminence. The former opinion is, however, that which is now most commonly entertained, and in which we are strongly disposed to concur. The principal reasons on which this conclusion is founded may thus be stated:—No mention is made of the existence of such a council in all the Old Testament; and this silence seems quite decisive, as, if it existed, it could not have failed to occupy such a position, and to have been so connected with the public affairs of the country, that not to notice it would be much the same as to omit any notice of the senate in a history of Rome. We observe also that circumstances continually occur in which such a council must have acted, and must have been mentioned, if it had been in existence. Besides, the Sanhedrim of later times, which is described as identical with the Mosaic council of seventy, seems to have had very different functions and powers. The Sanhedrim was a supreme college of justice and court of appeal. It was a judicial institution: but we can discover nothing judicial in the council established in this chapter. There was no need of judges, of whom the people had already between sixty and seventy thousand, under the plan suggested by Jethro. Nor would a judicial assembly be required by the peculiar circumstances under which the appointment originated. This was a rebellion; which led Moses to feel that he was unable alone to bear the burden of governing the unruly multitude, in consequence of which the Lord directed the appointment of seventy elders, persons of respectability and influence; who might form a senate to share with him the responsibilities and cares of government. This measure would naturally tend to obviate the jealousy with which the people appear at times to have regarded the extensive and sovereign powers which rested in, or were rather administered by, the hands of Moses. The later Sanhedrim would seem to have been quite another thing. It was doubtless intended as an imitation of the Mosaic institution, and the difference may be accounted for by a reference to the period of its establishment, which was apparently in the age of the Maccabees, when the long interval of captivity, in a strange land, had rendered the Jews ignorant of the nature of the original institution, as they indeed were of many other customs of their ancestors.

26. 'They prophesied in the camp.'—Eldad and Medad were two of the seventy, who were, like the others, to have gone to the tabernacle to receive there a measure of that

divine spirit which rested on Moses. It is generally understood that they declined to attend, from no culpable motive, but from extreme modesty and humility, inducing in them a deep sense of their own unworthiness of the intended distinction. But the divine favour, which is not limited to place, sought them, even in the camp, and marked them out by extraordinary gifts for that distinguished office which, if left to themselves, they would probably have declined.

31. '*Quails*.'—See the note on Exod. xvi. 13. These migratory birds, as well as the way of taking and preparing them, must have been well known to the Israelites while in Egypt. At the proper season they resorted to Egypt in such vast flocks, that even the dense population of that country was unable to consume them while fresh, but they salted and dried great quantities for future use. It is still the same in those countries; and modern travellers, on witnessing the incredible numbers of these birds, have expressed their conviction that, as the text describes, such a suitable wind as the Almighty sent, could only have been necessary to supply even the great Hebrew host with a sufficient supply of quails to last for a month.

— '*As it were two cubits high upon the face of the earth*.'—Various commentators, under the sanction of the Septuagint, of Josephus, and of Jerome, read 'at about two cubits above the face of the earth.' That is, that they flew so low as to be easily caught, and this is what the birds always do when fatigued with a long aerial voyage. This is also our impression, and not that they fell on the ground and lay there two cubits deep. As we understand, it would seem that the quails were so exhausted, or rather, they were so strictly kept by the Divine power within the limit of a day's journey from the camp, that even when roused, or attempting flight, they could not rise more than three feet from the ground, and were thus easily caught with nets or by the hand. The commentators, who hesitate to admit this view, from the feeling that it would have been difficult for the people to have collected the quantity they did if they had anything more to do than to pick them up, are probably not aware of the almost proverbial facility with which quails are caught. They may be taken with almost any kind of net, or without any net. The method followed by the inhabitants of Rhinocolura, as described by Diodorus, is thus:—They placed long nets, made of split reeds, along the shore for many stadia, in which they caught the quails that were brought up in immense multi-

tudes from the sea, and stored them up for future subsistence and sale. Herodotus says that quails, ducks, and some other birds, were salted by the Egyptians, and subsequently eaten without dressing. His testimony as to the salting of birds is confirmed by existing paintings, where some poulterers appear to be preserving them in this manner, and depositing them in jars. They are taken with nets in Egypt, at present, in vast numbers. In the north of Persia and Armenia they are caught with equal ease, even when the birds are not in an exhausted state, or in such vast numbers as we are now considering. The process is curious. The men stick two poles in their girdles, upon which they place either their outer coat, or a pair of trowsers, and these, at a distance, are intended to look like the horns of an animal. They then with a hand-net prow about the fields, and the quail, seeing a form more like a beast than a man, permits it to approach so near as to allow the hunter to throw his net over it. The rapidity with which the Persians catch quails in this way is astonishing. (See Morier's *Second Journey*, p. 343.) In support of the view of this matter which appears to us preferable, we may add, that if the birds had lain two cubits deep upon the ground, the far greater part of them must have been dead before they could be collected, and would therefore have been unfit for food, since the Israelites could eat nothing that died of suffocation, or the blood of which had not been poured out.

32. '*They spread them all abroad . . . round about the camp*.'—This is the first direct indication in Scripture of animal food being prepared so as to be preserved for future occasions. Our earliest information concerning the Egyptians describes them as salting and drying, for future use, great quantities of fish and fowl. A nomade people, as the Hebrews were when they went down to Egypt, never think of any such processes, even at the present day. It is therefore natural to conclude that they had learnt this simple and useful art from the Egyptians. We are disposed to conclude with Calmet (in his note on this place), that the Hebrews salted their quails before they dried them. We have here, then, the earliest indication of processes, the benefits resulting from which have become so diffused and familiar, that it costs an effort of recollection to recognise them as benefits. Yet many centuries have not elapsed since the Emperor Charles V. thought it became him to erect a statue to the man (G. Bukel) who discovered the process of salting and barrelling herrings.

## CHAPTER XII.

- 1 *God rebuketh the sedition of Miriam and Aaron.*  
10 *Miriam's leprosy is healed at the prayer of Moses.*  
14 *God commandeth her to be shut out of the host.*

AND Miriam and Aaron spake against Moses because of the 'Ethiopian woman whom he had married: for he had married an Ethiopian woman.

2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it.

3 (Now the man Moses was very meek, above all the men which were upon the face of the earth.)

4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.

7 My servant Moses is not so, 'who is faithful in all mine house.

8 With him will I speak 'mouth to mouth, even apparently, and not in dark speeches: and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them; and he departed.

10 ¶ And the cloud departed from off the tabernacle; and, behold, Miriam became

1 Or, Cushite.

2 Heb. taken.

3 Eccles. 45. 4.

4 Heb. 3. 2.

5 Exod. 33. 11.

leprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be 'shut out from the camp seven days, and after that let her be received in *again*.

15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.

16 ¶ And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

<sup>o</sup> Levit. 13. 46.

Verse 1. '*Ethiopian woman*.'—The wife of Moses was a native of a part of Arabia which was originally occupied by the descendants of Cush the son of Ham, and which therefore, in common with other parts of Arabia and the other countries settled by Cush and his descendants, was called Cush or Ethiopia (see the notes on Gen. xxv. 16, and Exod. ii. 15). Our more restricted application of the name Ethiopia occasions some difficulty, at times, from its being so frequently used to translate the original word 'Cush.' In the present instance it does not even follow that Zipporah was a Cushite by descent, but only by being born in a country called after Cush. There are some, however, who think that the woman in question was not Zipporah, but a new wife, Zipporah being dead. There is not the least ground for this supposition; nor does it remove any difficulty, as no other woman, whom Moses was likely to have an opportunity of espousing, could well be a Cushite in any other sense than the daughter of Jethro was.

3. ('*Now the man Moses was very meek*,' etc.)—This parenthetical clause has been eagerly taken hold of by Spinoza and other soeptics, as furnishing an argument that Moses was not the author of these books, since no man, however great his egotism, would thus speak of himself. In reply, it might be allowed that Moses did not write this clause, which was probably, with some other small matters, introduced by Ezra or some other person. It has quite the air of a gloss: the sense is complete without it; and the form of expression, 'the man Moses,' no where else occurs. We may retain it, however, without any reflection on the humility of Moses, for the word (אָנָו) translated

'meek' may, with equal or greater propriety, be translated 'depressed' or 'afflicted'; and that he really was so, and had cause to be so, is manifest in every chapter from the eleventh to the seventeenth. Some commentators, however, admit the current rendering, and contend that this declaration, by one who never hesitated to record his own faults, of the grace which God had given to him, was justified by the occasion, which required him to repel an unjust aspersion upon his character and motives.

14. '*If her father had but spit in her face*,' etc.—The word translated 'in her face' may equally mean 'before her face,' or 'in her presence.' The force of the expression depends much upon its being understood that expectoration as a natural act, or even as excited by the abundant use of tobacco, scarcely ever takes place in the East; and when it does, is regarded with such strong disgust as to render it a medium for expressing the most intense abhorrence and detestation towards the person upon whom, or in whose presence, the discharge is made, or even towards an absent person to whose conduct it is applied. Indeed, so far is this idea carried, that it is the highest insult to any one, absent or present, for a person to *say* that he does or would discharge his saliva on his person or on the ground before him. Thus, 'I spit on his beard,' is in Persia an exceedingly strong expression of contempt and aversion, in proverbial use among all classes, from the king to the beggar. It appears from the text that, among the Hebrews, such an act on the part of a parent so disgraced his children as to render them unclean, and oblige them to live apart for seven days.

### CHAPTER XIII.

1 *The names of the men who were sent to search the land.* 17 *Their instructions.* 21 *Their acts.* 26 *Their relation.*

AND the LORD spake unto Moses, saying,

2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men *were* heads of the children of Israel.

4 And these *were* their names: of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 Of the tribe of Judah, Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, Oshea the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* southward, and go up into the mountain :

18 And see the land, what it *is* ; and the people that dwelleth therein, whether they *be* strong or weak, few or many ;

19 And what the land *is* that they dwell in, whether it *be* good or bad ; and what cities *they be* that they dwell in, whether in tents, or in strong holds ;

20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time *was* the time of the firstripe grapes.

21 ¶ So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.

22 And they ascended by the south, and came unto Hebron ; where Ahiman, Sheshai, and Talmai, the children of Anak, *were*. (Now Hebron was built seven years before Zoan in Egypt.)

23 And they came unto the 'brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff ; and *they brought* of the pomegranates, and of the figs.

24 The place was called the 'brook 'Eshcol, because of the cluster of grapes

which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh ; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with 'milk and honey ; and this *is* the fruit of it.

28 Nevertheless the people *be* strong that dwell in the land, and the cities *are* walled, and very great : and moreover we saw the children of Anak there.

29 The Amalekites dwell in the land of the south : and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains : and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it ; for we are well able to overcome it.

31 But the men that went up with him said, We be not able to go up against the people ; for they *are* stronger than we.

32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof ; and all the people that we saw in it *are* 'men of a great stature.

33 And there we saw the giants, the sons of Anak, *which come* of the giants : and we were in our own sight as grasshoppers, and so we were in their sight.

<sup>1</sup> Deut. 1. 24.

<sup>2</sup> Or, valley.

<sup>3</sup> Or, valley.

<sup>4</sup> That is, a cluster of grapes.

<sup>5</sup> Exod. 33. 3.

<sup>6</sup> Heb. men of statures.

Verses 1-2. 'The Lord spake unto Moses, saying, Send thou men,' etc.—It has been urged that this does not agree with Deut. i. 22, where the proposal to send men to survey the land is described as emanating from the people themselves. But the explanation is easy :—'In the one case, Moses relates the authority which he had for sending the spies ; but in Deuteronomy, as he is directing his address to the people, he reminds them of their share in the measure. They were responsible for it. They suggested it themselves. God sanctioned the proposal they made. Thus it is true both that the Lord directed Moses to send the spies, and that the people earnestly urged the proposal.'—See Davidson's *Sacred Hermeneutics*, p. 536.

20. 'The time of the firstripe grapes.'—This was in August : the first clusters then come to maturity and are gathered ; the second clusters in September, and the third and last in October. As the spies departed at the season of the first ripe grapes, and were forty days absent, the

clusters which they gathered at Eshcol, on their return, must have been of the second gathering.

21. 'So they went up,' etc.—From the description of their route here given, it seems that the spies took a survey of the whole land from south to north ; proceeding, apparently, near the course of the Jordan in their way out, and returning through the midst of the country along the borders of the Sidonians and Philistines. No course could be better calculated to make them acquainted with the character and resources of the country.

—'Wilderness of Zin.'—We have already indicated generally, what we must now more precisely state, that the Desert of Zin must be identified with the low sandy plain or valley which extends from the Dead Sea to the Gulf of Akaba. This valley is through its whole extent bounded on the east by the mountains of Seir, which rise abruptly from it, and almost shut it in on that side, being only traversed by a few narrow wadys, one of which only (that of



el-Ghoeyr) furnishes a passage, which would be extremely difficult to a hostile force, and still more to one so large and so encumbered as the Hebrew host. This wady of el-Ghoeyr probably offered the 'highway,' through which the Israelites subsequently wished to pass eastward; and, failing to obtain permission to do so, were obliged to retrace their steps and go round the southern extremity of the chain, near the head of the Gulf of Akabah. The plain on its other or western side is bounded by a lower chain of hills which separate it from the Desert of Paran. The average breadth of this plain is about five miles. It is wholly destitute of water, and in every respect answers to the Scriptural account of the Desert of Zin, which, as distinguishing it from that of Paran, could never be definitely understood until Burckhardt's researches furnished the information which has contributed so materially to the elucidation of a very important but previously obscure portion of Sacred writ.

— '*Rehob*,' elsewhere called Beth-rehob. This place is also mentioned in Judges xviii. 28; Josh. xix. 28; 2 Sam. x. 8, in such a manner that its general situation cannot be questioned, although we are not acquainted with its precise site. It must have stood in the north of the Holy Land, within Mount Hermon, near the pass leading through that mountain to Hamath beyond, and not far from Dan. It was the capital of a Syrian kingdom, and continued to be such long after the city, in the division of the land, had fallen to the lot of Asher, that tribe being unable to drive out the old inhabitants. It seems to be mentioned as a distinct kingdom in 2 Sam. x. 8; and one of those which leagued with the Ammonites against David; but it is probable that, in common with the other small Syrian states there enumerated, it was tributary to the kingdom of Zobah, with which they acted on that occasion, and afterwards to that of Damascus, by which Zobah was superseded.

— '*Hamath*.'—This is another capital of a small Syrian kingdom, beyond Mount Hermon, and having Rehob on the south and Zobah on the north. The approach to it from the south is through a pass in Mount Hermon (Jebel esh-Sheikh), called the entrance of 'Hamath,' and 'the entering in of Hamath,' which, being the passage from the northern extremity of Canaan into Syria, is employed, like Dan, to express the northern boundary of Israel. The kingdom of Hamath appears to have nearly corresponded, at least in its central and southern parts, with what was afterwards called Coele-Syria, or the great plain or valley between Libanus and Anti-Libanus; but stretched northward so far as the city of Hamath on the Orontes, which seems to have been the capital of the country. This city was called Epiphania by the Greeks, and is mentioned under that name by Josephus and the Christian fathers. It has now, like many other sites in Asiatic Turkey, recovered its ancient name, which tradition had preserved. No part of this kingdom was allotted to the Israelites, with whom the Hamathites seem to have lived on very good terms. Toi, who was their king in the time of David, sent his son with presents to congratulate that monarch on his victory over the Syrians of Zobah, who, it would seem, had been dangerous neighbours to Hamath. (See 2 Sam. viii. 9.) The present government of Hamath comprises one hundred and twenty inhabited villages, and seventy or eighty that have been abandoned. The western part of the territory is the granary of Northern Syria, although the harvest never yields more than ten for one, in consequence of the immense numbers of mice, which sometimes wholly destroy the crops. Hamath, the capital, is situated on both sides of the Orontes, and is built partly on the declivity of a hill, and partly on the plain. The town is large, and (for the country) well built, though the walls are chiefly of mud. There are four bridges over the Orontes, and a stone aqueduct, supported on lofty arches, for supplying the upper town with water. There are few ancient remains, the materials having been taken away to be employed in modern buildings. Burckhardt thinks that the inhabitants of the town could not amount to less than 30,000. See his *Travels in Syria*, pp. 146-148.

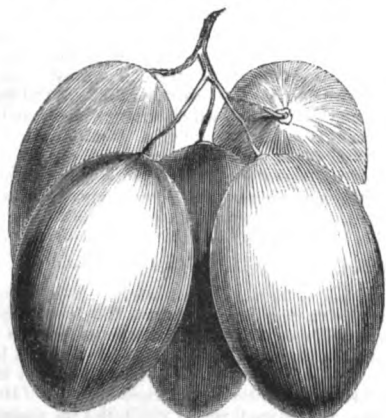
22. '*Zoan*.'—The Seventy render this as 'Tanis,' which

was a city of Egypt, situated near the mouth of one of the branches of the Nile, thence called Ostium Taniticum. Of this city we know little further than that it was one of the most ancient capitals of Egypt. This indeed appears from the Scriptures. The miracles wrought by the hand of Moses evidently took place at the then capital of Lower Egypt, the seat of the Pharaohs; and the Psalmist says that this was in the 'field of Zoan' (Ps. lxxviii. 12). Even in the time of Isaiah it is mentioned as the capital, or as one of the capitals, of that country (Isa. xix. 11); but as immediately after we find Noph (Memphis) similarly noticed, and as there were certainly not at that time two kings in such close vicinity, it is inferred that the kings of that period exchanged their residence between Zoan and Noph, according to the season, as the kings of Persia did between Susa and Ecbatana. This idea is countenanced by the respective positions of Memphis and Tanis, which must have ensured a considerable alternation of climate in a removal from the one to the other. Tanis, from its situation on the shores of the lake Menzaleh, being open to the refreshing breezes from the Mediterranean, was therefore, in all probability, the summer capital. It is thought by Bryant and others, however, that Tanis was too distant from the land of Goshen to have been the scene of the miracles recorded in Exodus; and they therefore decline the authority of the Septuagint, and rather look for Zoan at Sais, the 'Sin' of the Scriptures—not that Sais on the Canopic branch of the Nile, but another more ancient Sais, which Bryant determines to have been situated a little above the point of the Delta, not far from Heliopolis, and therefore, according to him, bordering close on the land of Goshen. This difficulty of identifying Zoan with Tanis has only been felt by those who either place the land of Goshen too far to the south, or extend it too little towards the north-east; or who embarrass their conclusions by ascribing to the Israelites a point of departure from Egypt more remote from Tanis than the case seems to require. This matter has been examined in the note to Exod. xii. 37. The great antiquity of Zoan is attested in the present text, which states that it was built seven years before Hebron, which already existed in the time of Abraham: and it incidentally evinces how well acquainted with Egypt the writer was, that this reference to the date of the foundation of an Egyptian city should have been introduced. The locality is now covered with mounds of unusual height and extent, full of the fragments of broken pottery which such sites usually exhibit. These mounds extend for about a mile from north to south, and occupy nearly the same breadth. The area in which stood the sacred enclosure of the temple is about 1500 feet by 1250, surrounded by the mounds of fallen houses. Though in a very ruinous condition, the fragments of walls, columns, a gateway, and fallen obelisks, sufficiently attest the importance of the building to which they belonged. The obelisks, twelve in number, are all of the time of Rameses the Great (1355 B.C.); and the gateway also bears his name. More interest, however, attaches to the fact that the oval of Osirtasen III., who was king when Joseph died, has also been found, as this shews that the town must then have existed: it forms a valuable corroboration of the present text. Among the objects which engage the attention of travellers are two black statues, a granite sphinx, and some blocks of hewn and occasionally sculptured granite. The modern village of San or Zan (in which the ancient name of Zoan may be recognised) consists of a few huts, with the exception of a ruined kasr of modern date.

23. '*The brook of Eshcol*.'—The word rendered 'brook' is נַחַל *nachal*, which means both a brook and the valley through which it flows. The valley of Eshcol may be supposed to have taken its name from the Amoritic chief who was the ally of Abraham, and who joined him in the pursuit of Chedorlaomer (Gen. xiv. 13-24); and as he was settled in the neighbourhood of Hebron, we have to seek the valley called after him in the neighbourhood of Hebron. Accordingly, the valley through which lies the commencement of the road from Hebron to Jerusalem, is usually

regarded as that of Eshcol. This valley is now full of vineyards and olive-yards; the former chiefly in the valley itself, the latter up the sides of the enclosing hills. The vineyards here are still very fine, and produce the finest and largest grapes in all the country.

— '*Bare it between two upon a staff.*'—The cluster was doubtless very large; but the fact of its being borne between two upon a staff, is less exclusively an evidence of size than it is usually considered. It was an obvious resource to prevent the grapes from being bruised in being transported to a considerable distance. Nevertheless, even under the present comparative neglect of the vine in Palestine, it is allowed that there are vines in Palestine which produce extraordinarily large grapes, and others which afford remarkably large clusters. As to the former, we introduce a cut, copied from Laborde, shewing the natural size of some of the grapes produced in that country. Nau affirms that he saw in the neighbourhood of Hebron grapes as large as one's thumb. Dandini, although an Italian, was astonished at the large size which grapes attained in Lebanon, being, he says, as large as plums. Mariti affirms that in different parts of Syria he had seen grapes of such extraordinary size that a bunch of them would be a sufficient burden for one man. Neitzchutz states he could say with truth, that in the mountains of Israel he saw and had eaten from bunches of grapes that were half an ell long, and the grapes two joints of a finger in length. Paxton also, speaking of the vines around his summer residence at Bhadoom in Lebanon, remarks that the grapes were of various kinds, most of them white and large. Then, as to the clusters, it is remarked by Nau that the size which they attain in some favourable situations in Syria astonishes those who have seen the fruit only in France and Italy. He affirms that he had seen clusters in Syria weighing ten or twelve pounds; and had heard that, in the Archipelago, clusters of thirty or forty pounds were not uncommon. Morison makes a similar statement, and Doubdan, travelling near Bethlehem, found himself in a most delightful valley, full of aromatic herbs and rose-bushes, and planted with vines. The traveller, indeed, not being there in the proper season, saw no such clusters, but he was assured by the monks that, even in the present neglected state of the country, they still found some weighing ten or twelve pounds. It was here also that Nau saw his large grapes; and here the ground is still so well set with vineyards, that for miles on either hand nothing is seen on either side of the road to Hebron but a succession of vineyards, whose vines were laden with the most delicious grapes. The mode of cultivation is here also somewhat peculiar. Three vines, planted close together, are cut off at the height of five feet in the apex of a cone formed by their stems, where, being tied, each is supported by two others, and thus enabled to sustain the prodigious clusters for which that region has always been famous.



PALESTINE GRAPES.—FROM LABORDE.

Even in our own country, a bunch of *Syrian grapes* was produced at Welbeck, and sent as a present from the Duke of Portland to the Marquis of Rockingham, which weighed nineteen pounds. It was conveyed to its destination—more than twenty miles distant—on a staff by four labourers, two of whom bore it in rotation, thus affording a striking illustration of the proceeding of 'the spies.' The greatest diameter of this cluster was nineteen inches and a half; its circumference four feet and a half; and its length nearly twenty-three inches.

Whatever opinion be entertained about the size of the cluster in question, it is agreed that the vines of Canaan are remarkably distinguished for the size of their grapes and clusters. This has been noticed even by travellers from the richest vine countries of Europe; and we may therefore readily conceive how the Israelites must have been impressed by the sight of them, when it is recollected that Egypt, from which they came, was never remarkable for its vines, and that its grapes, though far from bad, are very small. The vines of Canaan are of different kinds and colours, white, red, and deep purple; the last are much more common than the others. The most esteemed of all is called *Sorek* in the Scriptures, and probably so called from being produced in the valley watered by the river of that name; and those of Eshcol were probably of the same valuable sort.

26. '*Kadesh.*'—This, then, is the nearest approach which the Israelites made to the Promised Land at this time. The intermediate stations were—1. the Desert of Paran (ch. x. 12); 2. Taberah (ch. x. 33); 3. Kibroth-Hattaavah (ch. xi. 34); 4. Hazeroth (ch. xi. 35). Nothing is positively known concerning those stations, but very much has been guessed. One thing, however, seems clear, that the Hebrews took the direct route northward from Sinai to Kadesh-barnea, which we may assume to have been somewhere on the southern border of Canaan, although it is much disputed whether there is not another Kadesh, and, if there be but one, where that one should be placed. See the note on ch. xx. 1.

32. '*A land that eateth up the inhabitants.*'—This phrase has been differently interpreted. But we learn from Mr. Roberts that it is still used in India, doubtless in the same sense in which the Israelites employed it. Of a very unhealthy place it is said, 'That evil country eats up all the people.' 'We cannot remain in these parts, the land is eating us up.' 'I go to that place! Never! It will eat me up.' Of England it is said, in reference to her victories, 'She has eaten up all countries.'

— '*All the people that we saw in it are men of a great stature.*'—In the Hebrew 'men of measures,' that is, men above the ordinary standard. This could hardly be true of all the inhabitants, although it seems to be so stated. They probably either spoke falsely, or made an unfounded inference as to all the inhabitants from the sons of Anak, whom they saw in one part of the country.

33. '*Giants, the sons of Anak.*'—אֲנָכִים *anak*, means, as a verb, 'to surround like a necklace;' and, as a noun, 'a necklace,' or 'neckchain,' whence it is thought by some that these men were so distinguished on account of certain collars or chains which they proudly wore around their necks. But it is clear that they derived their name from Anak, the son of Arba (Josh. xv. 14), who, however, may have obtained it on account of some such ornament. We think that we must allow this family of Anakim to have been men of great stature. However doubtful the word 'giant' may be in ordinary cases, the context states circumstances of comparison which make it evident that it is here correctly employed to translate the word נֶפִּילִים *nephilim*. (See the note on Gen. vi. 4.) It is a question which has been often started, whether the early inhabitants of the world were larger than the present. Considering that the duration of human life was much greater in the early ages after the deluge than it is now, and assuming that the period of growth was longer in proportion, many have thought that men generally were of larger stature till the term of human life was reduced to its present standard.

This reduction took place at so early a period, that perhaps this theory cannot be fairly disproved by reference to skeletons, monuments, mummies, personal ornaments, or sepulchral remains; for although we generally find these adapted to the present stature of men, we do not know that any of them are more ancient than the period when it is allowed that human life and human stature became as we now find them. There seems to us, however, a fallacy in the reasoning from the greater duration of human life. It is true the period of growth may have been longer; but it does not follow that the growth was so rapid in the longer as in the shorter period. The analogy of other existences would rather indicate the contrary, as we generally see that short-lived animals grow faster than those that are long-lived. Long-lived animals, also, are not generally larger than the short-lived; and in the existing human race we do not find that the people or families who attain a great age are generally larger than others. It is well here to

notice this impression: but in admitting that the Anakim were a gigantic race, we are not required to suppose more than the existence of a family of men above the ordinary stature; and in this there would be no improbability even at the present time.

— '*And we were in our own sight as grasshoppers, and so we were in their sight.*'—This is of course a hyperbolical exaggeration; but although they might know what they were in their own sight, how came they to know what the sons of Anak thought of them? Some of the rabbins have the bluntness to call them liars; but the majority do not so easily consent to lose the opportunity of relating a story. One of their stories is given by Bishop Patrick from the Gemara; but other Jewish writers give a shorter one, to the effect that the spies were perceived by the Anakim, and they were heard to observe to one another, 'There are pismires in the vineyards like unto men.'

## CHAPTER XIV.

1 *The people murmur at the news.* 6 *Joshua and Caleb labour to still them.* 11 *God threateneth them.* 13 *Moses persuadeth God, and obtaineth pardon.* 26 *The murmurers are deprived of entering into the land.* 36 *The men who raised the evil report die by a plague.* 40 *The people that would invade the land against the will of God are smitten.*

AND all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, Let us make a captain, and let us return into Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 ¶ And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were of them that searched the land*, rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, *is* an exceeding good land.

8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the LORD *is* with us: fear them not.

10 But all the congregation bade stone

them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

11 ¶ And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?

12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

13 ¶ And 'Moses said unto the LORD, Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them;)

14 And they will tell *it* to the inhabitants of this land: *for* they have heard that thou LORD *art* among this people, that thou LORD art seen face to face, and *that* 'thy cloud standeth over them, and *that* thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

15 Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because the LORD was not 'able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying,

18 The LORD *is* 'longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, 'visiting the iniquity of the fathers upon the children unto the third and fourth generation.

19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even 'until now.

1 Heb. shadow.

2 Exod. 32. 12.

3 Exod. 13. 21.

4 Deut. 9. 28.

5 Exod. 34. 6. Psal. 103. 8.

6 Exod. 20. 5, and 34. 7.

7 Or, *hitherto*.

20 And the LORD said, I have pardoned according to thy word :

21 But *as truly as I live*, all the earth shall be filled with the glory of the LORD.

22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice ;

23 <sup>9</sup> Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it :

24 But my servant <sup>10</sup> Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went ; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red sea.

26 ¶ And the LORD spake unto Moses and unto Aaron, saying,

27 How long *shall I bear with this* evil congregation, which murmur against me ? I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, <sup>10</sup> *As truly as I live*, saith the LORD, as ye have spoken in mine ears, so will I do to you :

29 Your carcases shall fall in this wilderness ; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land, *concerning* which I <sup>11</sup>sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

32 But *as for* you, your carcases, they shall fall in this wilderness.

33 And your children shall <sup>12</sup>wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.

34 After the number of the days in which ye searched the land, *even* <sup>13</sup>forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know <sup>14</sup>my breach of promise.

35 I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me : in this wilderness they shall be consumed, and there they shall die.

36 ¶ And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 Even those men that did bring up the evil report upon the land, <sup>15</sup>died by the plague before the LORD.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

39 And Moses told these sayings unto all the children of Israel : and the people mourned greatly.

40 ¶ And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we <sup>16</sup>*be here*, and will go up unto the place which the LORD hath promised : for we have sinned.

41 And Moses said, Wherefore now do ye transgress the commandment of the LORD ? but it shall not prosper.

42 Go not up, for the LORD *is* not among you ; that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword : because ye are turned away from the LORD, therefore the LORD will not be with you.

44 But they presumed to go up unto the hill top : nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and <sup>17</sup>discomfited them, *even* unto Hormah.

<sup>9</sup> Heb. *If they see the land.*

<sup>10</sup> Psal. 95. 10. Ezek. 4. 6.

<sup>11</sup> Josh. 14. 6.

<sup>12</sup> Or, *altering of my purpose.*

<sup>13</sup> Chap. 26. 65, and 32. 11. Deut. 1. 35.

<sup>14</sup> 1 Cor. 10. 10. Heb. 3. 17.

<sup>15</sup> Heb. *lifted up my hand.*

Jude 5.

<sup>16</sup> Deut. 1. 41.

<sup>17</sup> Or, *fed.*

Deut. 1. 44.

Verse 4. '*Let us make a captain, and let us return into Egypt.*'—It appears from Nehem. ix. 17, that they actually did appoint a leader for this purpose. Nothing can more strikingly exhibit the utterly debased state of their minds than their design to return to the bondage of Egypt, rather than undergo those privations and make those exertions which were required to establish and secure their inde-

pendence. And when we see them so insultingly ungrateful to God as to desire to return to the miserable condition from which, by so many signs and wonders, he had gloriously redeemed them, we are constrained to bow in devout acquiescence to the wisdom and justice of that decree, which shut out that generation from the rich inheritance which they had so lightly esteemed.

8. 'A land which floweth with milk and honey.'—This is a proverbial expression, characterizing a land exuberantly productive, not only in the necessities but in the luxuries of life. It includes more than it expresses; yet even as more strictly understood, it is particularly applicable to Palestine, the rich pastures of which secure an ample supply of very excellent milk, while, for the superior quality of its honey, it seems at all times to have enjoyed a high reputation. In illustration of this we translate the following from a valuable old traveller, Eugene Roger, who says: 'The pasturage of the country is in many parts still so rich and nutritive that it may still be truly called "a land flowing with milk and honey." There is no one so poor but that he may have in his court a hive of bees, from which he draws the most delicious honey; and so nourishing is the herbage to the cattle that milk is most abundant; so that both milk and honey are used in all their repasts, and are largely employed in the preparation of other viands.'—*La Terre Sainte*, 1646.

9. 'Their defence is departed from them.'—The margin reads 'shadow'; but as this word has a common application, which the original has not in view, perhaps 'shade' would be better; but as even this is not unambiguous, perhaps the paraphrase 'protecting shade' would be best of all. The force of this and other similar allusions in the Bible is in a great degree lost upon those who, under the scorching sun of the East, have not had occasion to experience that the shelter of some shady place is an enjoyment of such essential importance, as to be only inferior in value and gratification to that of drink to one who is dried up with thirst under the same circumstances. Hence, in the language of Asia, we generally find that the word 'shade' or 'shadow' is used as a metaphor to express defence and shelter; but it must be admitted that it is not always easy to understand where a person's own shadow, or a protecting shade for him is expressed. Both senses seem to be in use, the former implying the protection and favour he has the power to bestow, and the latter the protection and favour which he enjoys. Hence, in Arabia and Persia particularly, complimentary expressions continually refer to the shadow, in such phrases as—'May your shadow be continually extended;' 'May your shadow never be diminished;' 'May your shadow be extended over the heads of your well-wishers;' 'May your shadow be a continual shelter to me,' etc. Sometimes the phrase runs: 'May the shadow of your prosperity'—'of your protection,' etc. Mr. Roberts notices a similar use of the word in India, where a poor man, speaking of a rich friend, says, 'He is my shadow,' that is, he is my defence: 'My shadow is gone,' meaning, he has lost his defence; 'Alas! those poor people have lost their shadow,' etc. The Sultan of Turkey and the Shah of Persia are both styled 'The Refuge of the World,' unquestionably with a primary reference to a shadow; indeed both these monarchs lay claim to the title of 'The shadow of God' (*Zil-ullah*); and the idea which such a title is intended to convey will, after this explanation, be comprehended without difficulty.

22. 'Ten times.'—This is no doubt a definite for an indefinite number, in which sense it is often used by the sacred writers. Indeed this use of the word *ten*, as representing an indefinite number, is common in all countries, our own not excepted: and it probably arose from the original use of the fingers in counting or expressing numbers; when a person, not feeling quite certain about a precise number below ten, or wishing to use a round number, would naturally exhibit the collective amount which the fingers of both hands represent. We say 'below ten,' under the impression that the word 'ten' is seldom or never thus used to express a number larger than ten.

25. ('Now the Amalekites and the Canaanites dwell in the valley.')—This should be read without the parenthesis, and with the verb in the present tense. As it stands, it is not only obscure, but seems to contradict verse 43:—Then the Amalekites came down and the Canaanite which dwelt in that hill.' The meaning of verses 25, 43, and 45 will, with a little consideration, appear to be this:—The Lord informs the Israelites that the Amalekites and Canaanites were in readiness to oppose them, and held in military occupation (not resided in) the valley on the other side of the hill; and therefore tells them not to go forward, lest they should fall into their ambuscades; but to turn, on the morrow, and get into the wilderness by the way of the Red Sea. Instead of obeying, they determined the next morning to go up the mountain (v. 40); but were again dissuaded and assured (v. 43) that their enemies, ascending the valley on the other side, would gain the advantageous post on the hill top before them. But they persisted; and what might have been expected happened:—the Amalekites and Canaanites, who had gained previous possession of the summit, poured down upon them, and became the instruments of punishing them for their mutiny and rebellion.

30. 'Save Caleb . . . and Joshua.'—This has been thought not to agree with Josh. xiv. 1, whence it appears that Eleazer and others of the old generation did enter Canaan along with Joshua and Caleb. Now, all the murmurers were excluded from the promised land; but it is not said that those who did not murmur, among whom the priests may be reckoned, were prohibited from entering. Joshua and Caleb, who brought back a good report of the land, are singled out by name, because they encouraged the people to go up and take possession; whereas the multitude rose up against them and refused. The Lord therefore, to mark his approbation of their conduct, selects them as destined to enter the country of promise. They were afterwards the leaders; and it was natural to mention their names as the representatives of those who should be privileged to go into Canaan. See Davidson's *Sacred Hermeneutics*, p. 536.

33. 'Your children shall wander.'—The Hebrew word translated 'wander,' expresses that kind of wandering life that shepherds lead; who have no fixed residence, but remove from place to place in search of pasturage—such a life, in short, as the Bedouin Arabs lead at the present day.

## CHAPTER XV.

1 The law of the meat offering and the drink offering. 14, 29 The stranger is under the same law. 17 The law of the first of the dough for an heave offering. 22 The sacrifice for sins of ignorance. 30 The punishment of presumption. 32 He that violateth the sabbath is stoned. 37 The law of fringes.

AND the LORD spake unto Moses, saying,

2 'Speak unto the children of Israel, and say unto them, When ye be come into the

land of your habitations, which I give unto you,

3 And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice 'in performing a vow, or in a freewill offering, or in your solemn feasts, to make a 'sweet savour unto the LORD, of the herd, or of the flock:

4 Then 'shall he that offereth his offering unto the LORD bring a meat offering of a tenth

deal of flour mingled with the fourth *part* of an hin of oil.

5 And the fourth *part* of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb.

6 Or for a ram, thou shalt prepare *for* a meat offering two tenth deals of flour mingled with the third *part* of an hin of oil.

7 And for a drink offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD.

8 And when thou preparest a bullock *for* a burnt offering, or *for* a sacrifice in performing a vow, or peace offerings unto the LORD :

9 Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil.

10 And thou shalt bring for a drink offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD ; as ye do, so he shall do.

15 'One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations : as ye *are*, so shall the stranger be before the LORD.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD.

20 Ye shall offer up a cake of the first of your dough *for* an heave offering : as ye *do* the heave offering of the threshingfloor, so shall ye heave it.

21 Of the first of your dough ye shall

give unto the LORD an heave offering in your generations.

22 ¶ And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations ;

24 Then it shall be, if *ought* be committed by ignorance 'without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the *'manner*, and one kid of the goats for a sin offering.

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them ; for it *is* ignorance : and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance :

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them ; seeing all the people *were* in ignorance.

27 ¶ And 'if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him ; and it shall be forgiven him.

29 Ye shall have one law for him that 'sinneth through ignorance, *both* for him that is born among the children of Israel, and for the stranger that sojourneth among them.

30 ¶ But the soul that doeth *ought* 'presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the LORD ; and that soul shall be cut off from among his people.

31 Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off ; his iniquity *shall be* upon him.

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

<sup>6</sup> Exod. 12. 49. Chap. 9. 14.

<sup>7</sup> Heb. *from the eyes*.

<sup>8</sup> Or, *ordinance*.

<sup>9</sup> Levit. 4. 27.

<sup>10</sup> Heb. *doeth*.

<sup>11</sup> Heb. *with an high hand*.



34 And they put him "in ward, because it was not declared what should be done to him.

35 And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid "them that they make them fringes in the

borders of their garments throughout their generations, and that they put upon the fringe of the borders a riband of blue:

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 *I am* the LORD your God, which brought you out of the land of Egypt, to be your God: *I am* the LORD your God.

<sup>18</sup> Levit. 24. 12.

<sup>19</sup> Deut. 22. 12. Matt. 23. 5.

Verse 24. '*If ought be committed by ignorance.*'—This law is different from that concerning sins of ignorance as specified in Levit. iv.: and it is therefore probable that a different class of offences is intended. It is very commonly thought that the law there is for the less aggravated infractions of the moral law, and that now before us for those of the ceremonial law, that is, of that law which prescribed the usages of divine worship, and the different ceremonies of purification which were to be performed in the various instances which the law specifies.

30 '*Presumptuously.*'—חַזָּקָה *be-yad ramah*, 'with a high hand.' It is desirable to obtain a clear idea of what is here meant, as this will enable us the better to understand the apparent severity of the ensuing punishment of the sabbath-breaker, and of other punishments of a similar character. Upon the whole, we think that the most explanatory understanding is that stated by Michaelis, who is of opinion that while it certainly implies will-transgression, it does not apply to the wilful violation of every Mosaic commandment, but only of the ceremonial as distinguished from the criminal law. This is indeed evident from the fact that many offences, which the criminal law must regard as wilful and deliberate, have a much milder punishment than is here assigned to sins of presumption. Sinning 'with a high hand' would therefore indicate an offence against the ceremonial law, open and daring, in which the sinner has no desire to conceal that he has transgressed the law of God. Thus in the strongest manner he 'reproacheth the Lord,' and 'hath despised the word of the Lord.' 'It appears to me,' says Michaelis, 'that transgressing the law *presumptuously*, or *with a high hand*, is here to be understood of transgressions committed publicly in defiance of the law, and therefore amounting to a sort of renouncement of religion.' . . . . 'Capital punishments,' he continues, 'on account of transgressions of the ceremonial law, must have been very frequent indeed, if we are to understand the phrase, *with a high hand*, as equivalent to *wilful or deliberate* in a moral sense; and yet in the Biblical history we find but very little notice of the infliction of such punishments.' *Commentaries*, Art. 249.

32. '*They found a man that gathered sticks upon the sabbath day.*'—This remarkable incident will perhaps be the better understood when regarded in connection with the immediately preceding law, relative to sins of presumption as distinguished from sins of ignorance, and as to be punished with extirpation. It seems, indeed, that the fact is related as an example of the application of the preceding law. This is the only example in the Bible of a person punished capitally for breaking the sabbath, although the crime itself is often mentioned in the Prophets; and this therefore is the place for a few observations as to a punishment which, to us, is apt to seem severely disproportioned

to the offence, which, taken in its mere external aspect, was merely that of picking up some sticks, or straw, or stubble. Was this labour? Might not the man have thought such an act allowable without infraction of the law? Few people have read this passage without asking such questions. The act itself of gathering sticks was certainly not forbidden on the sabbath; but the kindling of household fires was expressly forbidden (Exod. xxxv. 3). Thus, then, if we acquit the man of one branch of offence, we must find him guilty of the other—guilty of sabbath-breaking. But then the question recurs, on what ground the crime itself of sabbath-breaking was made so highly penal by the Hebrew law? The answer is found in the strong probability that the man 'sinned with a high hand'—audaciously, and with open contempt of a well-known command. Let us therefore look to the declared object of the institution, to ascertain the degree of criminality which its presumptuous infraction involved. The seventh day was to be kept holy in remembrance of God's having, after the six days of creation, rested on the seventh day from all his works. The imitation of this rest was to be, to the Hebrews, a sign of the covenant between the God who made heaven and earth, and them—of his being peculiarly *their* God (see Exod. xxxi. 13, 17); and therefore the prescribed observance of this institution was equivalent to a weekly profession that the people acknowledged and revered the Creator of heaven and earth as the true and only God; and the law was thus closely connected with the fundamental principles of the Mosaic legislation, whose object was to keep the people from idolatry, and to maintain the worship of one God. Thus we see how a man, by presumptuously violating this law, did in effect deny and despise Jehovah; and by so doing exposed himself to the punishment of death. It ought further to be observed, that Jehovah being in a civil sense the king of the Israelites and the founder of their government, to disown him, by this or any other act, was at the same time a crime against the state, and was therefore liable to punishment on this ground also. We think that these considerations will exhibit the grounds on which this sabbath-breaker was punished with death; his crime (though trifling in act) being evidently of the wilful and presumptuous character to which the statements in this and the preceding note refer.

34. '*And they put him in ward, because it was not declared what should be done to him.*'—Death had been declared the punishment of a profanation of the sabbath in Exod. xxxi. 14; xxxv. 2; but the manner of its infliction had not been indicated. It is therefore thought by some that this was the question to be decided. Taken in connection with what had previously been said concerning sins of ignorance and sins of presumption, it seems, however, quite as probable that the doubtful point was, under which of the two classes of sin this man's crime should be classed, and,

consequently, whether the capital punishment had been incurred or not. On many occasions it could only be clearly known to the criminal himself and to the great 'Searcher of hearts,' to whom the question was now submitted, whether the offender sinned through ignorance or error, or with that audacious defiance of the law and contempt against God, which seems to have constituted the deep crime to be punished with death.

38. '*Fringes*.'—Concerning the form of this fringe perhaps nothing positive can be determined. Some endeavour to ascertain its character by examining the two Hebrew words by which it is expressed. These are *tzizith*, in the present text, and *gedilim*, in Deut. xxii. 12. The former of these words elsewhere (as in Ezek. viii. 3) means a lock of hair; and the latter a rope, such as that with which Delilah bound Samson (Judges xiv. 11, 12); and it is hence imagined that these fringes consisted of many threads which hung like hair, and were twisted like a rope. As to the 'riband of blue' in the next verse, to be put upon the fringe; the word should be 'thread,' not 'riband,' or else it may signify a lace, as it is rendered in Exod. xxxix. 31. It may therefore have been either a blue thread twisted with a white one through the whole fringe, or else a lace by which the fringe was fastened to the edge of the garment. There are many commentators of authority, however, who think, from the explanation in Deut. xxii., that the 'fringes' were no other than strings with tassels at the end, fastened to the four

corners of the upper garment, the proper use of these strings being to tie the corners together. Of this opinion are the modern Jews, as appears by the following description, taken chiefly from *Levi's Ceremonies of the Jews*:—'Every male of the Jewish nation is obliged to have a garment with fringes at the four corners; and every morning when they put on these garments they take the fringes in their hand, and say "Blessed art thou, O Lord our God, king of the universe, who hast sanctified us with thy commandments, and commanded us the commandment of the fringes!"' What *they* understand by the injunction of the text appears from his description of the *tzizith* or robe in question. It is made of two square pieces, with two long pieces like straps joined to them, in order that one of the said pieces may hang down before upon the breast, and the other behind; at the extremity of the four corners are fastened the strings, each of which has five knots besides the tassel, signifying the five books of the law. The rabbins, under whose instruction this profound analogy has been established, further observe that each string consisted of eight threads, which, with the number of knots and the numeral value of the letters in the word *tzizith*, make 613, which is, according to them, the exact number of the precepts in the law. From this they argue the importance of this command, since he who observes it, they say, in effect observes the whole law! The law seems to require that the fringes should be constantly worn; but as it would not consist with the costume of the countries through which the Jews are now dispersed to wear the



JEWISH TALITH, WITH ITS 'FRINGES.'

fringed garment as an external article of dress, every Jew makes use of two—a large one which is used only at prayers and on some other occasions, and is then worn externally, and a small one which is constantly worn as an under garment. The principal denomination of this article is *Tzitzith*, on account of the fringes, in which all its sanctity is supposed to consist; but the proper name of the vestment itself is *Talith*, and by this it is commonly distinguished.

There have been various conjectures as to the object of this law. The most probable is that the 'fringe' was intended as a sort of badge or livery, by which, as well as by circumcision and by the fashion of their beards, and by their peculiar diet, the Hebrews were to be distinguished from other people. Be this as it may, much superstition came in the end to be connected with the use of these fringes. The Pharisees are severely censured by our Saviour for the ostentatious hypocrisy with which they made broad the 'borders' of their garments. Our Lord himself wore the fringe, which is commonly called in the New Testament the 'hem or border'; and it was this part of his dress which the sick desired to touch, under the impression that the contact would make them whole. It was probably the peculiar sanctity ascribed to this part of the robe which directed attention to it in preference, for we may be certain that Christ himself did not point it out.

We think that we may thus obtain a new light on the subject which has escaped observation. In Luke viii. 43, a woman having an issue of blood comes *behind* him and touches the 'border' of his garment, and is healed. She *afterwards* falls down at his feet and acknowledges what she had done. Hence the 'fringe,' so to call it, was not, as the modern Jews think, in front exclusively, but behind likewise, if not wholly behind; and hence also the same fringe could scarcely have been at the bottom of the robe, as the other account supposes. We may therefore ask whether it was not in fact such an embroidered edge, of various breadth, as we now see wrought with coloured worsted or silk around the opening for the neck and down the breast of the *abba*, or woollen mantle, now in use among the Arabs (see the note on Exod. xxii. 27), and which is a very ancient article of dress, and probably in use among the Jews. This border might, on the one hand, be touched by a person behind the wearer, while, on the other, the part in front would be under his own eye, as the law seems to require. We would by no means make a stand upon this conjecture; but being founded on a real Oriental usage, it is at least entitled to as much attention as the others, which are not so. Further information on the subject of these fringes may be found in Ainsworth's *Annotations*, and Jennings's *Jewish Antiquities*.

## CHAPTER. XVI.

- 1 *The rebellion of Korah, Dathan, and Abiram.*  
 23 *Moses separateth the people from the rebels' tents.*  
 31 *The earth swalloweth up Korah, and a fire consumeth others.* 36 *The censers are reserved to holy use.* 41 *Fourteen thousand and seven hundred are slain by a plague for murmuring against Moses and Aaron.* 46 *Aaron by incense stayeth the plague.*

Now 'Korah, the son of Izhar, the son of Kobath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men :

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, 'famous in the congregation, men of renown :

3 And they gathered themselves together against Moses and against Aaron, and said unto them, 'Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them : wherefore then lift ye up yourselves above the congregation of the LORD ?

4 ¶ And when Moses heard it, he fell upon his face :

5 And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who are his, and who is holy ; and will cause him to come near unto him : even him whom he hath chosen will he cause to come near unto him.

6 This do ; Take you censers, Korah, and all his company ;

7 And put fire therein, and put incense in them before the LORD to morrow : and it shall

be that the man whom the LORD doth choose, he shall be holy : ye take too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi :

9 Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them ?

10 And he hath brought thee near to him, and all thy brethren the sons of Levi with thee : and seek ye the priesthood also ?

11 For which cause both thou and all thy company are gathered together against the LORD : and what is Aaron, that ye murmur against him ?

12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab : which said, We will not come up :

13 Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us ?

14 Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards : wilt thou 'put out the eyes of these men ? we will not come up.

15 And Moses was very wroth, and said unto the LORD, 'Respect not thou their offering : I have not taken one ass from them, neither have I hurt one of them.

16 ¶ And Moses said unto Korah, Be thou

<sup>1</sup> Chap. 27. 3. <sup>2</sup> Eccl. 45. 18. <sup>3</sup> Jude 11.

<sup>4</sup> Chap. 26. 9.

<sup>5</sup> Heb. It is much for you.

<sup>6</sup> Heb. here out.

<sup>7</sup> Gen. 4. 4.

and all thy company before the LORD, thou, and they, and Aaron, to morrow :

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers ; thou also, and Aaron, each of you his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation : and the glory of the LORD appeared unto all the congregation.

20 And the LORD spake unto Moses and unto Aaron, saying,

21 Separate yourselves from among this congregation, that I may consume them in a moment.

22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation ?

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up and went unto Dathan and Abiram ; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side : and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works ; for *I have not done them* of mine own mind.

29 If these men die <sup>a</sup>the common death of all men, or if they be visited after the visitation of all men ; *then* the LORD hath not sent me.

30 But if the LORD <sup>b</sup>make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit ; then ye shall understand that these men have provoked the LORD.

31 ¶ And it came to pass, as he had made

an end of speaking all these words, that the ground clave asunder that *was* under them :

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them : and they perished from among the congregation.

34 And all Israel that *were* round about them fled at the cry of them : for they said, Lest the earth swallow us up *also*.

35 And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder ; for they are hallowed.

38 The censers of these sinners against their own souls, let them make them broad plates *for* a covering of the altar : for they offered them before the LORD, therefore they are hallowed : and they shall be a sign unto the children of Israel.

39 And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered ; and they were made broad *plates for* a covering of the altar :

40 *To be* a memorial unto the children of Israel, that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD ; that he be not as Korah, and as his company : as the LORD said to him by the hand of Moses.

41 ¶ But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation : and, behold, the cloud covered it, and the glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

46 ¶ And Moses said unto Aaron, Take a

<sup>a</sup> Heb. as every man dieth.

<sup>b</sup> Heb. create a creature.

<sup>c</sup> Chap. 27. 3. Deut. 11. 6. Psal. 106. 17.

censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the living; and the plague was stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

Verse 1. '*Korah . . . Dathan and Abiram . . . and On.*'—On seems to have afterwards withdrawn from the conspiracy, for he is not subsequently mentioned as involved in its consequences. This sad affair seems to have originated in the jealousy with which Korah—himself of the same branch of the same tribe, and a near relative of Moses and Aaron—regarded the appointment of the family of Aaron to the hereditary priesthood, while the Levites were but their servants. That the other principal men, mentioned by name, were exclusively Reubenites, is a remarkable circumstance. We observe that the camp of Reuben was on the same side with that of the Kohathites; and this must have facilitated their intercourse. Probably Korah, who is described by the Jewish writers as a person of great wealth and influence, induced them to join him from the reflection that, according to patriarchal usage, which assigned the priestly functions to the firstborn, the hierarchy, if at all established, ought to have been taken from the tribe of Reuben rather than that of Levi. Korah may have flattered this feeling, to serve his own purposes, while, as himself a Levite, he probably thought more of his own fancied claims than of those of the tribe of Reuben. The discontent of the Reubenites may have been partly civil also, arising not only from the powers administered by Moses, but from the jealousy with which they might have seen the tribe of Judah advanced to the civil privileges of the firstborn. No one can help feeling strongly for Moses in all these difficulties; but we seem to have little sympathy for Aaron, who had himself set the example of sedition. He had risen against his brother: now, their cousin, with a strong party, rises against both.

17. '*Two hundred and fifty censers.*'—It is a question how such a number of censers were obtained. They certainly did not belong to Korah or the others in virtue of their Levitical character, it being exclusively the duty of the priest to offer incense; and the business in hand was, indeed, to try their right to officiate as priests in offering incense. Saurin remarks, that commentators produce on this occasion many passages out of profane history to prove that this kind of sacred utensil was very common in private families. In Egypt, Sicily, and Greece, they were so common that no house was without them. But it may be doubted whether interpreters have not taken *patera*, or libation-cups, for censers. Be this as it may, it is probable that the censers used on the present occasion were among the utensils which the Israelites obtained from the Egyptians. The censers were of brass, as we learn from v. 39; and were beaten into broad plates, as an additional covering for the brazen altar; thus forming a standing memorial of the judgment which befel those by whom the censers had been so presumptuously employed.

27. '*The tabernacle of Korah, Dathan, and Abiram.*'—Had Korah removed his tent near to those of Dathan and Abiram? As a Kohathite, his tent could not properly be in the camp of Reuben; and still less could the tents of Reubenites be in the camp of the Levites. The present direction seems to imply that the tents were together; yet further on, we only read of Dathan and Abiram; and it does not from this chapter appear, unless by inference, that Korah's tent was swallowed up; and that it actually was not, seems to be indicated by the fact, that whereas the

children of the Reubenite rebels perished with their parents, those of Korah did not. (See ch. xxvi. 11, and 1 Chron. vi. 22-38, where his descendants are enumerated.) We therefore suppose that Moses here merely uses the names of the leaders, to describe the rebellious party; but that Korah's tent remained in the Kohathite camp, and that he was himself afterwards destroyed with those that offered incense. As a Levite aspiring to priestly functions, that is the place where we should certainly expect to find him. It is true that he is not mentioned by name among those destroyed there; and it is equally true that the present Hebrew text of ch. xxvi. 10, describes Korah as swallowed up with the rest. But that obscure passage is differently read in the Samaritan, which expressly says that Korah was destroyed by fire, with the men that offered incense. With this the narrative of Josephus concurs; and the Psalmist, in his rapid view of the transactions in the wilderness, only mentions the Reubenites as being swallowed up (Ps. cvi. 17).

40. '*To be a memorial,*' etc.—The history of the rebellion of Korah and his party involves much which in a common history might be regarded as savouring of the marvellous; but which, in Scripture, is perfectly in the usual course of the Lord's dealings with the chosen nation. It has been attacked with all the depth and acuteness of German criticism, and has been more harmlessly assailed by the light artillery of French sceptics and *philosophes*. One of the latter, M. Eusebe Salverte, without discrediting the historical fact, accounts for the miraculous part of it by supposing that 'the opening earth,' etc., was produced by the explosion of a mine charged with combustibles, which Moses had prepared for the occasion! The absurdity (not to say the profanity) of this is obvious to any one who reflects on the circumstances of the camp, and the relative position of the tents. Not less monstrous is the notion that we are to regard this narrative as the invention of a later age, the object of which was the aggrandizement of the priestly order. This object is to be plainly seen, as those who hold this notion say, in the result, as given in the next chapter, xi. 6-10. The answer is, that the whole narrative bears the unmistakable stamp of truth: and as to the alleged motive, it is absurd to suppose that a writer intent on magnifying the priestly order, should have represented the Levites themselves as the chief authors of these criminal proceedings. This circumstance is the more important, because the descendants of Korah afterwards became one of the most distinguished Levitical families. In this position we find them as early as the time of David; and it is inconceivable how any one could have entertained the idea of inventing a crime to be charged upon the ancestors of this illustrious family.

41. '*Ye have killed the people of the LORD.*'—Josephus says that the result having been so favourable to Moses and Aaron, the people blamed them as having procured this punishment from God upon the rebels. It would certainly appear as if they thought that Moses might, as on former occasions, have averted the punishment if he had interceded with God; and that they considered him the cause of their death, by having omitted to do so; and not only that, indeed, but by actually calling for, or at least declaring, the punishment which befel those whom the

earth swallowed up. We can see that the case was one which required strong and summary measures; but the excited multitude would not see this.

46. '*Take a censer.*'—On ordinary occasions incense could only be offered on the golden altar within the holy place; but on this extraordinary occasion an extraordinary remedy was provided, and Aaron went out into the camp with the incense, and placing himself between the part where the destruction raged and that which it had not yet

reached, the plague ceased on his offering the incense and making an atonement. God might have stayed the plague without the intervention of Aaron; but, in this time of discontent, it pleased him to afford another convincing testimony that the high-priest was acting in his sacred office by his appointment, and under his direction. They must have been hardened indeed who could doubt the authority under which the high-priest acted, after so striking an evidence of the Lord's respect to his official intervention.

## CHAPTER XVII.

1 *Aaron's rod among all the rods of the tribes only flourisheth.* 10 *It is left for a monument against the rebels.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

5 And it shall come to pass, *that* the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him <sup>a</sup> rod apiece, for each prince one, according

to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods.

7 And Moses laid up the rods before the LORD in the tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 ¶ And the LORD said unto Moses, Bring <sup>a</sup> Aaron's rod again before the testimony, to be kept for a token against the *'rebels'*; and thou shalt quite take away their murmurings from me, that they die not.

11 And Moses did *so*: as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

13 Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

<sup>1</sup> Exod. 25. 22.

<sup>2</sup> Heb. a rod for one prince, a rod for one prince.

<sup>3</sup> Heb. 9. 4.

<sup>4</sup> Heb. children of rebellion.

Verse 2. '*Twelve rods.*'—Twelve, because when Levi was numbered with the tribes, Ephraim and Manasseh counted but as one—that is, as the tribe of Joseph. When Levi was omitted, the number twelve was completed by considering Ephraim and Manasseh as two tribes. Some, however, think that there were twelve rods besides Aaron's. The rods, or staves, were doubtless official ensigns of the authority with which the heads of tribes were invested. Hence the Scripture frequently uses the word 'rod' as equivalent to 'sceptre'; and indeed the more modern use of sceptres is derived from this ancient custom. These staves were of course dry, and had probably been for years in use; and that such should blossom and bear fruit again, is such a moral impossibility, that the ancient heathen used to swear by their rods or sceptres with a view to that circumstance. Thus Achilles, in Homer, when enraged against Agamemnon, says—

'But hearken. I shall swear a solemn oath.  
By this same sceptre, which shall never bud,  
Nor boughs bring forth, as once; which having left  
Its stock on the high mountains, at what time  
The woodman's axe lopt off its foliage green,  
And stript its bark, shall never grow again;—  
By this I swear,' etc. COWPER.

The king Latinus, in Virgil, confirms, by a similar oath, his covenant with Æneas. To preclude mistake or imposition in the present transaction, the name of each tribe was inscribed on the rod of its chief; and the question being to try the right to the priesthood, this method of settling the

point seems to indicate that other tribes (probably that of Reuben in particular) had thought their claims, *as tribes*, as good or better than those of Levi. In the result, the other rods remained as they were; but that of Aaron 'brought forth buds, and bloomed blossoms, and yielded almonds.' This miracle seems to have set the question at rest, as we hear of no more rebellious murmurings about the priesthood. The people, however, seem to have submitted to this evidence with a far less cheerful temper than Josephus describes. Their expressions, 'Behold, we die, we perish, we all perish!' v. 12, savour more of fear than of cheerful acquiescence. The rod of Aaron was afterwards preserved in the tabernacle and temple; and most commentators think that it continued to retain its leaves and fruit, the preservation of which indeed seems necessary to furnish a standing evidence of the miracle. Some learned writers are of opinion that the idea of the *thyrsus*, or rod encircled with vine branches, which Bacchus was represented to bear in his hand, was borrowed from some tradition concerning Aaron's rod; and others think the same with respect to the club of Hercules, which, according to the Greek tradition, sprouted again when it was put into the earth.

— '*Write thou every man's name upon his rod.*'—This is one of the allusions characteristic of Egyptian customs, and therefore affords incidental evidence for the historical authority of the book. Wilkinson remarks that the name of each person was frequently written on his stick, instances of which he had seen at Thebes.—*Ancient Egyptians*, iii. 388.



## CHAPTER XVIII.

1 *The charge of the priests and Levites.* 9 *The priests' portion.* 21 *The Levites' portion.* 25 *The heave offering to the priests out of the Levites' portion.*

AND the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee *shall minister* before the tabernacle of witness.

3 And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

5 And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel.

6 And I, behold, I have 'taken your brethren the Levites from among the children of Israel: to you *they are* given as a gift for the LORD, to do the service of the tabernacle of the congregation.

7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office *unto you as a service of gift*: and the stranger that cometh nigh shall be put to death.

8 ¶ And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the most holy things, *reserved* from the fire: every oblation of their's, every meat offering of their's, and every sin offering of their's, and every trespass offering of their's, which they shall render unto me, *shall be* most holy for thee and for thy sons.

10 In the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee.

11 And this *is* thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto 'thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.

12 All the 'best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee.

13 And whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat of it.

14 'Every thing devoted in Israel shall be thine.

15 Every thing that openeth 'the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, 'which *is* twenty gerahs.

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as the 'wave breast and as the right shoulder are thine.

19 All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee.

20 And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: 'I *am* thy part and thine inheritance among the children of Israel.

21 ¶ And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

22 Neither must the children of Israel

<sup>1</sup> Chap. 3. 45.

<sup>2</sup> Levit. 10. 14.

<sup>3</sup> Heb. fat.

<sup>4</sup> Levit. 27. 26.

<sup>5</sup> Exod. 3. 2, and 22. 29. Levit. 27. 26. Chap. 3. 13.

<sup>6</sup> Exod. 30. 13. Levit. 27. 25. Chap. 8. 47. Ezek. 45. 12.

<sup>7</sup> Exod. 29. 26.

<sup>8</sup> Deut. 10. 9, and 14. 2. Josh. 13. 14. 33. Ezek. 44. 28.

henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 But the tithes of the children of Israel, which they offer *as* an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, *even* a tenth *part* of the tithe.

27 And *this* your heave offering shall be reckoned unto you, as though *it were* the corn

of the threshingfloor, and as the fulness of the winepress.

28 Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave offering of the LORD, of all the <sup>10</sup>best thereof, *even* the hallowed part thereof out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress.

31 And ye shall eat it in every place, ye and your households: for it *is* your reward for your service in the tabernacle of the congregation.

32 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

<sup>9</sup> Heb. *to die*.

<sup>10</sup> Heb. *fat*.

Verse 19. 'Covenant of salt.'—It is generally agreed that this denotes a perpetual and incorruptible covenant, with a particular allusion to the preserving properties of salt, which has, in different countries, been very commonly held, on that account, as an emblem of incorruptibility and permanence, of fidelity and friendship. It also seems that there is a particular reference here to some use of salt in the act of contracting the covenant; and what this use was, is rather variously understood. Some think that, as with all sacrifices salt was offered, a covenant of salt means one confirmed by solemn sacrifices. Others are of opinion that it contains an allusion to the fact that covenants were generally confirmed by the parties eating together—an act to which the use of salt was a necessary appendage. We are inclined to combine both ideas, and to say, that the phrase alludes generally to such a custom as in common use, and more particularly to the specific covenant in view, in which we may safely, from general analogy, understand, that salt was offered on the altar with the Lord's portion, and that the other contracting party ate the remainder with salt. Thus both parties ate the salt of the covenant; for whatever was offered on the altar was, in a certain sense, considered as the Lord's meat. We deduce this interpretation from the fact that, in the East, it is the act of eating salt together which gives inviolability to an engagement. And this selection of salt is, in our apprehension, not exclusively or principally with a reference to its peculiar properties, but because salt, being generally mixed with all kinds of food, does practically constitute a fair representation of the whole

act of eating. Hence a man will say he has *eaten salt* with you, when he has partaken of any kind of food; and he will also say that he has *eaten* with you, when haste or any other circumstance prevents him from doing more than tasting salt. We have been the more desirous to explain this matter, because travellers have generally stated the Oriental practice in such a way as to convey the impression that the act of eating salt as a pledge or token of engagement was something different from, and more solemn than, the act of eating in a general way together. But the principle is really the same in both; or rather, salt is the part taken, colloquially or practically, for the whole. Thus understood, the act of 'eating salt' is considered to imply, even without any explanation to that effect, that the parties will be faithful to each other, and will not act to each other's prejudice. This is strictly incumbent on the person who eats the salt of another. In peculiar cases and emergencies, this 'covenant of salt' is entered into with a distinct understanding and declaration of its intention. Among the desert Arabs and other uncivilized people, a covenant thus ratified is rendered, by usage and the sentiment of honour, far more inviolable than those engagements to which they have been solemnly sworn: and to such an extent does this feeling operate, that the unintentional eating with, or what belonged to, a person against whom aggressive designs were entertained, is quite sufficient not only to secure him from offensive measures, but to ensure him protection from those who otherwise would have plundered or slain him without pity.

## CHAPTER XIX.

1 *The water of separation made of the ashes of a red heifer.* 11 *The law for the use of it in purification of the unclean.*

AND the LORD spake unto Moses and unto Aaron, saying,

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2 This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, and upon which never came yoke:

3 And ye shall give her unto Eleazar the

priest, that he may bring her 'forth without the camp, and *one* shall slay her before his face :

4 And Eleazar the priest shall take of her blood with his finger, and 'sprinkle of her blood directly before the tabernacle of the congregation seven times :

5 And *one* shall burn the heifer in his sight ; 'her skin, and her flesh, and her blood, with her dung, shall he burn :

6 And the priest shall take cedar wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation : *it is* a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even : and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that toucheth the dead body of any 'man shall be unclean seven days.

12 He shall purify himself with it on the third day, and on the seventh day he shall be clean : but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD ; and that soul shall be cut off from Israel : because

the water of separation was not sprinkled upon him, he shall be unclean ; his uncleanness *is* yet upon him.

14 This *is* the law, when a man dieth in a tent : all that come into the tent, and all that *is* in the tent, shall be unclean seven days.

15 And every open vessel, which hath no covering bound upon it, *is* unclean.

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean *person* they shall take of the 'ashes of the burnt heifer of purification for sin, and 'running water shall be put thereto in a vessel :

18 And a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave :

19 And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day : and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD : the water of separation hath not been sprinkled upon him ; he *is* unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes ; and he that toucheth the water of separation shall be unclean until even.

22 And whatsoever the unclean *person* toucheth shall be unclean ; and the soul that toucheth *it* shall be unclean until even.

<sup>1</sup> Heb. 13. 11.

<sup>2</sup> Heb. 9. 13.

<sup>3</sup> Exod. 29. 14. Levit. 4. 11, 12.  
<sup>4</sup> Heb. living waters shall be given.

<sup>5</sup> Heb. soul of man.

<sup>6</sup> Heb. dust.

Verse 2. '*Red heifer*.'—Spencer and many other writers are strongly of opinion, that the selection of this victim was dictated in opposition to the superstitions of Egypt. We have already observed that the Egyptians never sacrificed cows, which were sacred to Isis; the Israelites also generally offered males in sacrifice; but on this occasion they were directed to choose a heifer. This heifer was also to be red, which is the only occasion on which any direction is given about the colour of the victim—a subject to which the priests of Egypt gave so much attention; but red hair was abhorred by them, who believed Typhon—the Satan of their religious system—to be of that colour, and to whom, accordingly, they offered red bulls in sacrifice. Thus, whether intended or not, there is certainly an opposition to Egyptian ideas, differently exemplified. The selection of a heifer reduced one of the two greatest animal deities of Egypt to the level of other animals; and the direction as

to colour, declared a red animal, which they devoted to their evil being, a fitting sacrifice, on this peculiarly solemn occasion, to the Creator of heaven and earth. The direction that it should be without spot, is understood to signify that it was to be wholly red. The Egyptian priests were also careful that there should be no white or black hair in the red bulls which they offered to Typhon; as they also were that there should be no black or red hairs in the white bulls which they offered to Osiris. (See the note on Levit. i. 3.) There is reason to conclude that a red heifer, under this law, was sacrificed every year, and that the ashes were distributed to all the towns and cities of Israel, for the purposes which the sequel specifies. But the Rabbins are of a different opinion, which is thus stated by Maimonides:—'Nine red heifers have been sacrificed between the delivering of this precept and the desolation of the second temple. Our master, Moses, sacrificed the first; Ezra

offered up the second; and seven more were slain during the period which elapsed from the time of Ezra to the destruction of the (second) temple; the tenth, King Messiah himself shall sacrifice: by his speedy manifestation he shall cause great joy. Amen; may he come quickly! This tradition is very remarkable, when considered in connection with the very general opinion among Christians, that the red heifer was a peculiar and eminent type of Christ.

'Upon which never came yoke.'—Among most of the pagan nations of antiquity also, an animal which had been employed in any labour or for any common purpose, was not considered a proper sacrifice for the gods. This, as Dr. Adam Clarke remarks, is one of many usages in matters of sacrifice in which the identity of the heathen practice with that of the Hebrews seems to indicate the common patriarchal origin of both. We cannot too frequently repeat that, in this as in many other things, the Hebrew legislator is not to be considered as originating usages and institutions, but as modifying and improving, so as to render fit for adoption, those already in existence. Homer has several passages in allusion to the practice in question; and the following from Virgil (*Georg.* iv. 550) may be quoted:—

'From his herd he culls,  
For slaughter, four the fairest of his bulls;  
Four heifers from his female stock he took,  
All fair, and all unknown of the yoke.'—DRYDEN.

9. 'Water of separation.'—Commonly called 'water of purification,' but literally 'water of impurity,' perhaps because it was considered to contract the impurity from which it relieved those who were ceremonially unclean. In other words, this was the water which was to be used in the purification of those who had been separated from the congregation on account of legal impurities. There is reason to believe that the populace did, in subsequent times, attribute much larger powers to this water, deeming it in some sense a purification from sin itself: but we need not say that the text gives no countenance to this error, and St. Paul is careful to insist that the blood of bulls and goats, and the ashes of the heifer, were efficient only 'to the purifying of the flesh.' (Heb. ix. 13.) The religious system—if system it may be called—of classical paganism, abounded in 'lustrations,' or purifications by water, some of which had considerable resemblance in principle to that which is now under our notice. Ovid mentions a kind of lustration made with the blood of a horse, mingled with the ashes of a calf that had been offered in sacrifice: and the same poet describes a somewhat similar ceremony of purification which took place at the feast of the pastoral goddess Pales. Some of the lustrations of the ancient Greeks were performed with water in which a burning torch had been extinguished. Instances of this kind might be almost indefinitely multiplied.

11. 'He that toucheth the dead body of any man shall be unclean seven days,' etc.—The idea of the pollution occasioned by the presence of, or by contact with, a dead body, is carried very far in this chapter—a person being defiled even by touching a bone or a grave (v. 18). It is not difficult to discover reasons for these very minute and careful regulations, although it would be perhaps rather hazardous to say which or how many of these reasons actually operated. In the first place, they would tend to lessen the spread of any infectious disease of which the person may have died. There are infectious fevers, and particularly those of a putrid nature, which, owing to the effluvia from a corpse, are more dangerous to the public health after than before the death of the person, particularly in a warm climate. To prevent such danger, few things could be more effectual, than to make the person who touched a dead body,

or who even entered the tent or apartment in which it lay, subject to the inconvenience of being declared unclean, and consequently to be secluded from society for a week. It is true that, in ordinary circumstances, few persons die of disorders which render such precautions necessary; but, as Michaelis well remarks, 'that legislator is surest of attaining his object whose prohibitions are extended rather beyond what necessity absolutely requires, and who avoids making too many exceptions.' If he confined the prohibition merely to infectious disorders, the law would be inoperative, as people would then dispute the infectious character of the disease. The laws on this point would also necessarily have the effect of obliging the people to inter their dead, and that too more speedily than they might perhaps have been otherwise disposed to do. If this was one object contemplated by the law, it was probably not without the intention of establishing a practice contrary to that of the Egyptians, who sometimes kept the bodies of their forefathers embalmed in their houses for several generations; and even pawned them, and borrowed money upon them. As the Hebrews were evidently partial to Egyptian practices, they were probably inclined to this really revolting usage, which they would perhaps think to be sanctioned by the instance of the patriarch Joseph, whose embalmed corpse they actually had then in their camp. The present law rendered this practice impossible, unless a person were so mad or so infatuated as to keep in constant seclusion from society, on account of uncleanness, himself and all the inmates of the tent or house in which the dead body was preserved. Another important result was, that this law secured the interment even of those dead bodies, of strangers and others, with which no one had any particular concern. To preserve the living from continual defilement, the public, or at least the police, would be obliged to bury them. The effect of such a regulation must be most apparent after a battle within the limits of Palestine, when the Israelites must necessarily have felt obliged to inter the slain of both parties, thus preventing the calamities which sometimes arise from the slaughtered multitudes being left unburied, to taint the air. It is, and was, by no means a general custom in the East to inter those slain in battle; their carcasses were left to be devoured by birds of prey, wolves, dogs, jackals, and hyenas; sometimes so tainting the atmosphere as to occasion the deaths of more persons than were killed in battle. In the prophet Ezekiel (ch. xxxix. 14, 15) there is an account which enables us to perceive the practice which resulted from this law. It seems that, after a great battle, two sets of men were appointed, one to find out the carcasses and bones of the dead, near which they set up a mark which guided to the spot another set of men, whose business it was to inter the remains. Another effect of the same law, but also provided for by a distinct law, was, that malefactors were not gibbeted longer than during the day of execution. And the regulation in v. 18, as to the defilement contracted by touching a grave, must have operated, and in fact did operate, in obliging the Israelites to have their places of interment outside and apart from their towns. The injurious practice, in civilized Europe, of having cemeteries in towns and even in churches, would be impossible under such a law. We thus see that the Hebrew law, by the simple principle of assigning a defiling quality to a dead body, effected, without detailed legislation, many important objects, at some of which modern civilization is only beginning to arrive. This legislation, obtaining extensive results by the operation of general and comprehensive principles, is common in the laws of Moses, and is entitled to much higher admiration and respect, than that which encumbers and perplexes its subject with numerous details, specifications, and exceptions.

## CHAPTER XX.

1 *The children of Israel come to Zin, where Miriam dieth. 2 They murmur for want of water. 7 Moses, smiting the rock, bringeth forth water at Meribah. 14 Moses at Kadesh desireth passage through Edom, which is denied him. 22 At mount Hor Aaron resigneth his place to Eleazar, and dieth.*

THEN came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

2 ¶ And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

3 And the people 'chode with Moses, and spake, saying, Would God that we had died 'when our brethren died before the LORD!

4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

8 Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*.

12 ¶ And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this con-

gregation into the land which I have given them.

13 'This is the water of 'Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

14 ¶ And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath 'befallen us:

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

16 And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we *are* in Kadesh, a city in the uttermost of thy border:

17 Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's *high* way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without *doing* any thing *else*, go through on my feet.

20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

22 ¶ And the children of Israel, *even* the whole congregation, journeyed from 'Kadesh, and came unto mount Hor.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my 'word at the water of Meribah.

25 'Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto *his* people, and shall die there.

27 And Moses did as the LORD com-

1 Exod. 17. 2.

2 Chap. 11. 35.

3 Psal. 106. 32, &amp;c.

7 Heb. mouth.

4 That is, strife.

5 Heb. found us.

6 Chap. 33. 37.

8 Chap. 33. 38. Deut. 32. 50.

manded: and they went up into mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount:

and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

<sup>a</sup> Deut. 10. 6. and 32. 50.

Verse 1. '*Then came the children of Israel . . . into the desert of Zin.*'—The chronology adopted in our Bibles very properly places a period of thirty-seven years between the transactions recorded in the 15th chapter, and those on which we now enter. But in assigning all the intermediate chapters to the year 1471 B.C., that is, the middle year of that period, no other consideration could have operated than the necessity of fixing some date or other to each chapter. We are by no means to suppose that all the events of these four chapters occurred, and that all the laws were delivered, in any one year of this period. They more probably constitute a brief notice of the principal circumstances which took place, perhaps at distant intervals, in the whole period during which the Israelites were doomed to wander in the deserts, till the Egyptian-minded generation had died away in punishment for its rebellions. Most of this time was doubtless consumed in rest at different stations, from which they removed from time to time, as their Divine Guide indicated. And as they had no determinate object in view, beyond that, perhaps, of obtaining pasture for their flocks, it is of little consequence to ascertain their routes, nor have we materials to enable us to do so, unless in the list of names of some stations which is given in ch. xxxiii. (see the notes there). The fact would seem to be, that they wandered to and fro, again and again, through the length and breadth of the desert region between Egypt, Palestine, and Mount Sinai, and which region, in its present name of the Desert of Wandering (et-Tyh), continues to this day to bear evidence to their long sojourn therein. This name is applied to all the country; both to the desert plains and to the mountains which lie between them and Mount Sinai. Now the period of wandering has nearly expired, and the march of the armies of Israel once more assumes a definite purpose—the purpose of entering Canaan.

— '*In the first month.*'—That is the first month of the fortieth year; for between the last verse of the preceding chapter and the first of this there is a large chasm in the history of the Israelites, of not less than thirty-seven years, during which they wandered in the wilderness; until the whole generation of grown men who came out of Egypt died, with the exceptions stated in the note to ch. xiv. 30.

— '*Kadesh.*'—We see from ch. xiii. 26 that it was at Kadesh the people were encamped thirty-eight years before, and were preparing to enter the Promised Land, when they were sent back to wander in the wilderness for their contumacious conduct. The new generation now comes to the same place with the same object, of entering Palestine, not as before, on the south, but by crossing at this point through the territory of Edom, to enter Canaan on the east over the Jordan: but being again hindered by the refusal of the king of Edom to permit their passage through his vallies, they are again obliged to retrace their steps, in order to realize their object of entering Canaan on the east, by going round the mountains they were not able to pass through. From v. 14 we learn that Kadesh was on the border—and of course the western border, of Edom; and from v. 29 we see that it was not far from Mount Hor. Again, the name of Kadesh occurs in Josh. xv. 1-3, where the southern boundary of Judah is described as extending 'from the shore of the Salt Sea, from the bay that looketh southward; and it went out to the south side of Akabbim, and it passed along to Zin, and ascended up on the south side to Kadesh-Barnea.'

Until within these few years it had been usual to consider that the last-cited text required Kadesh to be placed about mid-way between the Mediterranean and the Dead

Sea. But subsequently it was felt that this position would not agree with the intimations in the present chapter, which indicate a site on the border of Edom and in the vicinity of Mount Hor, and hence it had become somewhat customary among map-makers and others to introduce a second Kadesh, nearer to the Dead Sea and Wady Arabah. In the first edition of this work the question was investigated with considerable attention, and we endeavoured to shew that one Kadesh would suffice for all the passages of Scripture in which the name occurs; and that this Kadesh was further down the wady Arabah, and therefore nearer to Mount Hor than any one had hitherto ventured to place it. The following portion of our former note sufficiently embodies the gist of the argument by which we were led to this conclusion:—'We conclude that there is but one Kadesh mentioned in Scripture; and that the difficulties which have seemed to require that there should be a second, or even a third, place of this name, may be easily and effectually obviated by altering the position commonly assigned to Kadesh-Barnea—that is, the Kadesh from which the spies were sent in the fifteenth chapter, and from which the desert wanderings commenced. We are at perfect liberty to make this alteration, because nothing whatever is distinctly known of such a place, and its position has been entirely fixed upon conjectural probabilities. But being once fixed, it has generally been received and reasoned upon as a truth; and it has been thought better to create another Kadesh, to meet the difficulties which this location occasioned, than to disturb old maps and old topographical doctrines. Kadesh is usually placed within or close upon the southern frontier of Palestine, about midway between the Mediterranean and the Dead Sea. This location would seem in itself improbable, without any stronger counter reasons; for we do not find that a hostile people, when not prepared for immediate action, confront themselves directly with their enemies, but encamp at some considerable distance, and send scouts and spies to reconnoitre the country; nor is it by any means likely that they would have remained so long at Kadesh, as they seem to have done at their first visit, if they had been in the very face of their enemies, as they must have been in the assigned position. We should therefore, on this ground alone, be inclined to place Kadesh more to the south or south-east than this. Besides, if this were Kadesh, how could it be described as on the border of Edom, since the Edomites did not, till some centuries later, occupy the country immediately south of Canaan, and were at this time confined to the region of Seir? Moreover, from a Kadesh so far north, they were not likely to send to the king without moving down towards the place where they hoped to obtain permission to cross Mount Seir; particularly as, by so moving, they would, at the same time, be making progress towards the point which the refusal of the Edomites would oblige them to pass, and which they actually did pass. Therefore, the stay of the host at Kadesh, waiting for the king's answer, seems to imply that Kadesh was so near as not to make it worth their while to move till they knew the result of their application to him. Further, we read in ch. xxxiii. 36, after an enumeration of distances of evidently no very great length, that in the present instance the move to Kadesh was from Ezion-gaber at the head of the Gulf of Akabah, the distance between which and the Kadesh of the map is about 120 miles; and this is the consideration which has chiefly influenced those who determined that there must have been two places of this name; and we must confess that, while thinking over the other reasons we have stated, we were inclined to consider them as leading to that conclusion, and



that the second Kadesh must have been very near Mount Hor. And this impression was confirmed when, happening to find that Eusebius describes the tomb of Miriam as being still in his time shewn at Kadesh, near Petra, the capital of Arabia Petraea, we perceived that it would be important to ascertain where this author fixed Petra, since one account places this city far more to the north than another. We found, accordingly, that he fixes Petra near Mount Hor, on which Aaron died and was buried; and, consequently, the Kadesh of this chapter—that is, the Kadesh where Miriam died—must, in the view of Eusebius, be at no very great distance from Mount Hor.

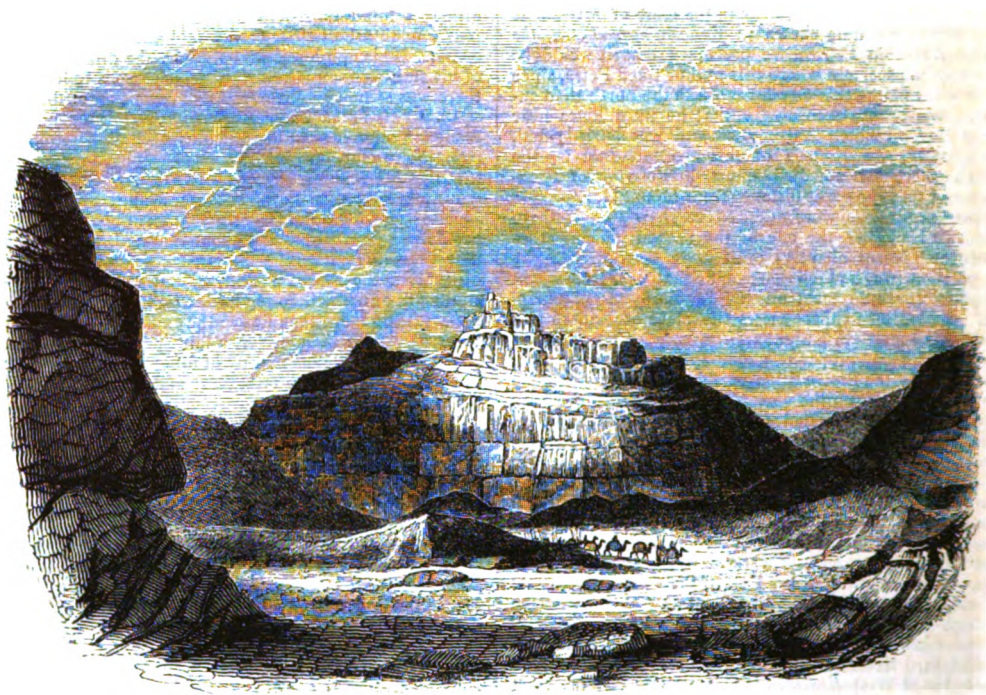
Other arguments were adduced to shew that if there were two Kadeshes, the one of the second journey (that is, of the present chapter) must have been in or near the position we had chosen; and that one Kadesh in this position would meet all the requirements of Scripture. According to these views the place of Kadesh was fixed in the map (in Knight's *Illuminated Atlas of Scripture Geography*), prepared under the writer's direction, to accompany the first edition of this work—in the same line and not far from the very place which has since been assigned to it by the actual observations of Dr. Robinson. This concurrence of different kinds of research in the same result, is curious and valuable, and the position of Kadesh can scarcely now be regarded as open to question. It is clear from Gen. xiv. 7 that there was at Kadesh a fountain (En-Mishpat), which may be supposed to have supplied the Israelites with sufficient drink at their first visit, when they experienced no scarcity of water, but which would seem to have been dried up at the time of their second visit. It was clear that the discovery of a fountain near the position to which these considerations point, and in a country where fountains are so scarce, would go far to fix the exact site of Kadesh. Robinson accordingly discovered a fountain called Ain el Weibeh, which is even at this day the most frequented watering-place in the Arabah, and he was struck with the entire adaptedness of the site to the Scriptural account of the proceedings of the Israelites on their second arrival at Kadesh. 'Over against us lay the land of Edom; we were in its uttermost border; and the great Wady-el-Ghumeir afforded a direct and easy passage through the mountains to the table-land above, which was directly before us; while further in the south Mount Hor formed a prominent and striking object, at a distance of two good days' journey for such a host' (*Biblical Researches*, ii. 538). Further on (p. 610) Dr. Robinson adds:—'There the Israelites would have Mount Hor in the S.S.E. towering directly before them.... in the N.W. rises the mountain by which they attempted to ascend to Palestine (Num. xiv. 44, 45), with the pass still called Sufah (Zephath); while further north we find also Tell Arad, marking the site of the ancient Arad. To all this comes, then, the vicinity of the southern bay of the Dead Sea, the line of cliffs or offset separating the Ghor from the Arabah, answering to the ascent of Akrabbim; and the desert of Zin with the place of the same name between Akrabbim and Kadesh, not improbably at the water of Hash in the Arabah. In this way all becomes easy and natural, and the Scriptural account is entirely accordant with the character of the country.'

12. 'Because ye believed me not,' etc.—It is evident that the offence for which Moses and Aaron, and particularly Moses, were prohibited from entering the Promised Land, lay in some part of their conduct in the transaction which the preceding verses record. Some commentators, unable to discover any offensive matter in the narrative, conceive that the offence consisted in something which the text does not intimate. Others, however, find in the passage before us ample reason for the punishment, but still differ as to the part of their conduct on which criminal unbelief should be fixed. The Psalmist says (Ps. cvi. 33), that Moses 'spoke unadvisedly with his lips,' whence some conclude that the offence lay in the certainly very unusual manner in which Moses addressed the murmuring people: 'Hear now, ye rebels; must we fetch you water out of this rock? But others conceive that the act of smiting the rock twice,

as if once were not sufficient, or indeed his smiting the rock at all, since he was only commanded to *speak* to it, argues a mind impatient of delay, provoked, and apparently doubtful whether God would answer the first sign or not. This opinion is favoured by the distinct mention of his smiting the rock 'twice,' which seems to imply that there was some significance in the repetition of the act.

13. 'This is the water of Meribah.'—It may assist the reader to some idea of the difficulties which beset one who attempts to elucidate Scripture geography, to understand that this Meribah is, by Scripture illustrators of no mean name, confounded with the rock, for a similar reason called Meribah, in Rephidim, from which a supply of water had been miraculously obtained about thirty-nine years before. The time, the place, the circumstances, are so perfectly distinct in the sacred narrative, and the reason for the similarity of name is so obvious, that it seems scarcely necessary to do more than notice the existence of so egregious an error, which is, however, a fair specimen of hundreds, with which ingenious makers of difficulties have contrived to obscure some of the most clear and distinct passages of the sacred volume.

27. 'Mount Hor.'—This name seems to have been anciently borne by the whole range of Mount Seir, and, when superseded by the latter denomination, continued to be preserved in the name of the particular summit on which Aaron died. Topographical probabilities concur with local traditions in identifying this Mount Hor with the high mountain which rises conspicuously above the surrounding rocks in the vicinity of Petra, the ancient capital of the Edomites, or Nabathæans, which is in a valley (Wady Musa) that cuts the range of Seir about half way between the Gulf of Akabah and the Dead Sea, but rather nearer to the former than to the latter, in N. lat. 30° 18', E. long. 35° 33'. This mountain, whose rugged pinnacle forms a very striking feature in one of the most interesting scenes in the world, is of very difficult and steep ascent, which is partly artificial, rude steps or niches being in some places formed in the rock. Dr. Macmichael, who visited the spot in 1818, in company with Mr. Bankes and Captains Irby and Mangles, says that it took his party one hour and a half to ascend its almost perpendicular sides. If this were really Mount Hor, as there seems little reason to doubt, the high-priest, before he lay down and died on that mountain, must have been able to mark out with his eye much of that wild region in which the Israelites had, for so many long years, wandered to and fro. From its summit, Mount Sinai might clearly be distinguished in the south; whilst the boundless desert, marked by so many wonderful transactions, in which he had borne a conspicuous part, spread its wide expanse before him on the west. The supposed tomb of Aaron is enclosed by a small modern building, crowned with a cupola, such as usually covers the remains of Moslem saints. At the time of the above visit, this spot formed the residence of an old Arab hermit, eighty years of age, the one half of which he had lived upon the mountain, from which he seldom descended, and where he chiefly subsisted through the charity of the native shepherds. He conducted the travellers into the building, and shewed them the tomb, which lay at the further end, behind two folding leaves of an iron grating. This monument, which is about three feet high, is patched together with fragments of stone and marble, and covered with a ragged pall. On the walls near the tomb are suspended beads, bits of cloth, leather and yarn, with paras and similar articles, left as votive offerings by the Arabs. The old Arab lighted a lamp of butter, and conducted the travellers to a grotto or vault underneath, which is excavated in the rock, but contains nothing remarkable. The Arabs are in the habit of offering sacrifices to Haroun (Aaron), generally of a goat. When, however, they make a vow to slaughter a victim to him, they do not go to the top of the mountain, but think it sufficient to complete their sacrifice at a spot from which the cupola of the tomb is visible in the distance; where, after killing the animal, they throw a heap of stones over the blood that flows to the ground, and then feast on the carcase. The services thus rendered to the tomb of Aaron



MOUNT HOR. AARON'S TOMB.—FROM LABORDE.

afford a striking picture of the debasing superstitions into which the Arabs have fallen. Burckhardt, who, in his Moslem character, sacrificed a goat, says, that while he did so, his guide gave utterance to such exclamations as the following:—'O, Haroun, look upon us! it is for you we slaughter this victim. O, Haroun, protect us and forgive

us! O, Haroun, be content with our good intentions, for it is but a lean goat! O, Haroun, smooth our paths: and praise be to the Lord of all creatures!' See Burckhardt's *Travels in Syria*; Macmichael's *Journey*; Irby and Mangles' *Travels*; Laborde's *Arabie Petrée*; Schubert's *Reise in das Morgenland*.

## CHAPTER XXI.

<sup>1</sup> Israel with some loss destroy the Canaanites at Hormah. <sup>4</sup> The people murmuring are plagued with fiery serpents. <sup>7</sup> They repenting are healed by a brasen serpent. <sup>10</sup> Sundry journeys of the Israelites. <sup>21</sup> Sihon is overcome, 33 and Og.

AND when 'king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of them prisoners.

<sup>2</sup> And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

<sup>3</sup> And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place 'Hormah.

<sup>4</sup> ¶ And they journeyed from mount Hor

by the way of the Red sea, to compass the land of Edom: and the soul of the people was much \*discouraged because of the way.

<sup>5</sup> And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water, and 'our soul loatheth this light bread.

<sup>6</sup> And<sup>†</sup> the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

<sup>7</sup> ¶ Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

<sup>8</sup> And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole:

<sup>1</sup> Chap. 33. 40.    <sup>2</sup> That is, utter destruction.    <sup>3</sup> Or, grieved.    <sup>4</sup> Heb. shortened.    <sup>5</sup> Chap. 11. 6.    <sup>6</sup> Wind. 16. 1, 3.    <sup>7</sup> 1 Cor. 10. 9.

and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

10 ¶ And the children of Israel set forward, and pitched in Oboth.

11 And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderness which is before Moab, toward the sunrising.

12 From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book of the wars of the LORD, <sup>10</sup>What he did in the Red sea, and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

16 And from thence they went to Beer: that is the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

17 Then Israel sang this song, <sup>11</sup>Spring up, O well; <sup>12</sup>sing ye unto it:

18 The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves. And from the wilderness they went to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth in the valley, that is in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon.

21 ¶ And Israel sent messengers unto Sihon king of the Amorites, saying,

22 <sup>13</sup>Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: but we will go along by the king's high way, until we be past thy borders.

23 <sup>14</sup>And Sihon would not suffer Israel to pass through his border: but Sihon gathered

all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.

24 And <sup>15</sup>Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

26 For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverbs say, Come unto Heshbon, let the city of Sihon be built and prepared:

28 For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon.

29 Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba.

31 Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that were there.

33 ¶ <sup>16</sup>And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

34 And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and <sup>17</sup>thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

<sup>7</sup> 2 Kings 18. 4. John 3. 14.

<sup>8</sup> Chap. 33. 43.

<sup>9</sup> Or, heaps of Abarim.

<sup>10</sup> Or, Fahab in Saphab.

<sup>11</sup> Heb. leaneth.

<sup>12</sup> Heb. Ascend.

<sup>13</sup> Or, answer.

<sup>14</sup> Heb. field.

<sup>15</sup> Or, the hill.

<sup>16</sup> Or, the wilderness.

<sup>17</sup> Deut. 2. 27. Judg. 11. 19.

<sup>18</sup> Deut. 29. 7.

<sup>19</sup> Josh. 12. 2. <sup>20</sup> Psal. 135. 10, 11.

<sup>21</sup> Amos 2. 9.

<sup>22</sup> Heb. daughters.

<sup>23</sup> 1 Kings 11. 7, 53.

<sup>24</sup> Deut. 3. 1. and 29. 7.

<sup>25</sup> Psal. 135. 10, 11.

Verse 1. 'King Arad the Canaanite.'—More properly 'the king of Arad, a Canaanite.' We understand this to mean, that when this king heard of their approach and their designs, he marched out to meet them, and took some of them captives, in consequence of which the Israelites

vowed, that if the cities of this king were delivered into their hands they would utterly destroy them. They thus devoted them to future destruction, and called the place *Hormah* (the devoted place), to remind themselves of that ban and the obligation it imposed. It would therefore

seem that the account of their destruction here given, is interpolated by a later hand to complete the history; for we find that effect was not given to this devotion till after the death of Joshua (Judges i. 16, 17), although the king of Arad had before this been defeated by that general (Josh. xii. 14). Indeed, it seems obvious that a name describing its devoted condition would scarcely have been given to the place if it had at the time been utterly destroyed. [APPENDIX, No. 8.]

4. 'They journeyed from mount Hor by the way of the Red sea.'—Down the Wady el-Arabah, towards the head of the Gulf of Akabah. This Wady el-Arabah is undoubtedly the 'way of the Red sea' of the text; and the discouragement which the Israelites felt 'because of the way' may be accounted for no less by the naturally depressing influence of the obligation of going so far about to their destination, which they had hoped to reach by a shorter and more pleasant route, than by the naturally cheerless aspect of the country which they were traversing. The Wady el-Arabah, although a natural road to the countries north and north-west of the Red Sea, is yet as sterile as the desert, although the small bushy tufts, which grow here and there in the sand, retain for some time a little of the verdure which they receive during the rainy season. It is indeed in some respects worse than the common desert, being, to an extent beyond the latitude of Mount Hor, an expanse of shifting sand, of which the surface is broken by innumerable undulations and low hills. This sand appears to have been brought from the shores of the Red Sea by the southerly winds. The few travellers who have visited this region reiterate the complaints of the Israelites as to the scarcity of water in this district. Indeed when we consider the general want of water in the Arabian deserts, and the vast quantity which the Hebrew host must have required, there is less cause to wonder at their frequent complaints on the subject, than that they were enabled, for so many years, to subsist in a collective body in regions thus consumed with drought. It is our firm conviction that they must utterly have perished long before but for the miraculous supplies which, on occasions of emergency, were granted to them.

6. 'Fiery serpents.'—It is disputed whether the epithet שֶׂרָפִים *seraphim*, or *fiery*, is given to these serpents on account of their brilliant appearance, or because of the burning agony occasioned by their bites or stings. The latter seems the most probable opinion, and appears to be sanctioned by the Septuagint which renders *ὄφεις τοὺς θανατοῦντας* 'deadly serpents'; and the Arabic version of the Pentateuch has 'serpents of burning bites.' In another place (Deut. viii. 15), the region through which the Israelites wandered is thus described, probably with a particular reference to this part: 'The great and terrible wilderness wherein were fiery serpents, and scorpions, and drought, where there was no water.' This description answers, to this day, with remarkable precision to these desert regions, and particularly to that part about the head of the Gulf of Akaba, where the Israelites now were. Scorpions abound in all the desert, and are particularly common here, and they inflict a wound scarcely less burning than the serpents of the same region. As to the serpents, both Burckhardt and Laborde bear witness to the extraordinary numbers which are found about the head of the gulf; but it is to be regretted that neither of these travellers took particular notice of the species. Burckhardt, who, at the time of making this observation, did not himself see much of the head of the gulf, and was only on the western coast, nearly opposite the spot where the Israelites appear to have been thus visited, says:—'Ayd told me that serpents are very common in these parts; that the fishermen were much afraid of them, and extinguished their fires in the evening before they went to sleep, because the light was known to attract them. As serpents then are so numerous on this side, they are probably not deficient towards the head of the gulf on its opposite shore, where it appears that the Israelites passed when they journeyed from Mount Hor, by the way of the Red

Sea, to compass the land of Edom, and when the "Lord sent fiery serpents among the people." (Travels in Syria, p. 499.) To these testimonies we may add that of Herodotus, who speaks of the immense number of serpents which are found in Arabia. It is true that he describes them as 'winged' and migratory, and his account is mixed with much hearsay fable; but thus much we may certainly gather, that the parts of Arabia near Egypt had a dreadful renown for the number and venom of their serpents. After speaking of the serpents worshipped at Thebes in Egypt (apparently the *cerastes*), he proceeds abruptly to speak of the 'winged' serpents of Arabia. He says there was a district of Arabia, nearly opposite to Butoe, which he visited for the sake of obtaining information concerning these serpents. He does not tell us that he saw any 'winged' serpents there; but he does say that he beheld the skeletons of an immense multitude of serpents in heaps of various sizes. The district where he found these was, as described by him, in a mountain defile opening upon an extensive plain which bordered upon the plain of Egypt. (*Euterpe*, 75.) Returning to the same subject in a subsequent page (*Thalia*, 108), he observes, that Arabia would not be habitable if the serpents multiplied so fast as their nature admits; but that their numbers were checked by a strange propensity among these reptiles to destroy one another. It would thus appear that no creation of serpents for this occasion was required; but that they were collected, perhaps in extraordinary numbers, and endued probably with a stronger propensity than usual to assault all persons who fell in their way, until it pleased God, through an agency which would have been wholly inoperative but through Him, to heal those who had been wounded and were dying of their wounds.

9. 'A serpent of brass.'—The power of God alone could have given efficacy to the mode of cure here described. The brazen serpent was preserved as a memorial of this miracle till the time of Hezekiah, when, in consequence of its having become an object of idolatrous reverence to the Israelites, it was destroyed. (See the note on 2 Kings xviii. 4.) It is thought by some writers, not, perhaps, without reason, that the worship of *Æsculapius*, the god of physic, under the form of a serpent, was derived from some tradition concerning the animal the sight of which made the Hebrews whole.

— 'Put it upon a pole.'—The word rendered 'pole' (דָּגֶל *degel*) is often used in the Prophets and Psalms in the sense of an ensign or banner, used for assembling the people, particularly, it would seem, from its being erected on the hills for that purpose, on the invasion of an enemy or after a defeat. It is also used to denote the ensign of a ship. Although the word is different from that employed in ch. ii. to denote the great standards (דָּגֶל *degel*), and also from that which describes the standards of the individual tribes (דָּגֶל *degel*), still it is a remarkable fact that a pole, upon which an animal figure was fixed, should be described by the same general word which in other places denotes an ensign. See the note on standards in Num. ii.

10. 'The children of Israel set forward.'—On their arrival somewhere near the head of the Ælanitic gulf, the Hebrew host must have turned to the east. They doubtless took the first practicable opening which occurred for this purpose south of the Ghweir, through which they seem to have desired in the first instance to pass. Such an opening occurs in the ridge of Mount Seir, a little to the south of Ezion-geber, where Burckhardt remarked from the opposite coast that the mountains are very much lower than more to the northward. In following this direction, they of course came into the great elevated plains which are traversed by the Syrian pilgrims in their route to Mecca, and which we have already described in the note to Gen. xxxvi. 9. After proceeding for an undetermined period in an easterly direction, the divine command came: 'Ye have compassed this mountain long enough: turn you northward.' (Deut. ii. 3.) In telling them thus to pass through or along the comparatively weak and exposed eastern frontier of the Edomites, whose



king had repelled them from his strong and inaccessible western border, the Lord assured the Israelites that the Edomites would now be afraid of them: but they were not to avail themselves of the alarm which that kindred people would feel in seeing the Hebrews on their weak frontier, nor make any attempt to revenge the insult with which they had been treated; as the Lord had given to the eldest son of Isaac, Mount Seir for a possession, in which his descendants were not to be disturbed. Therefore they were to march along peaceably, adhering, in this passage against the consent of the Edomites, to the very same terms which they had purposed to observe if that consent had been granted. (See Deut. ii. 1—8, and compare with Num. xx. 14—21.) They were to purchase their 'meat and water for money,' in the same manner as the great pilgrim caravan is at the present day supplied by the people of the same mountains, who meet the pilgrims in the Hadj route, and many of whom at this season make a profit sufficient to support them during the rest of the year. This treatment of the king of Edom is remarkably contrasted with that of Sihon, king of the Amorites, in the sequel of this chapter, in very nearly similar circumstances. But the latter monarch was not protected by any affinity to the seed of Israel. Of the stations mentioned in this chapter and in ch. xxxiii. 43, which are Zalmonah, Punon, Oboth, and Ije-Abarim on the border of Moab, we know nothing precisely, and therefore the map-makers conveniently place them at about equal distances from one another. Of Punon, however, it may be observed, that its name is nearly identical with that of *Phanon* or *Phynon*, an ancient town to which Eusebius assigns a position answering, as nearly as may be, to that of the modern Tafyle (N. lat. 30° 48', E. long. 35° 53'), which name Burckhardt says, has some resemblance to the other. The resemblance is certainly very faint. This town of Tafyle, which is surrounded by fruit trees, contains about six hundred houses, and is situated in a very pleasant and fertile neighbourhood, which might well induce the Israelites to select it for a resting-place. The inhabitants are chiefly employed in cultivation, the produce of which they dispose of advantageously to the great pilgrim caravan. If this were Punon, probably its ancient inhabitants did the same to the Israelites.

12. '*The valley of Zared*.'—Some identify this brook-valley with that of Beni-Hemad, mentioned below under v. 15. We incline to the opinion that the brook in question might with more probability be found in the river Ahsa, the largest of several streams that flow into the back-water at the southern extremity of the Dead Sea. It is not only the largest river south of the Arnon, but the first that the Israelites would meet with in coming from the south; whereas the Beni-Hemad is so very inconsiderable, that, as they must have crossed it near its source, it would be as surprising to see it mentioned at all, as to find the river Ahsa not mentioned. It therefore appears probable that the latter rather than the former is the Zared, which seems to be here mentioned as a kind of boundary stream.

13. '*Arnon*.'—This river, which is frequently mentioned in Scripture, is undoubtedly that which is at present known under the name of *Modjeb*, and which now divides the province of Belka from that of Kerek, as it formerly divided the dominions of the Moabites and Amorites. The principal source of this stream is at a short distance north-east from Katrane, a station of the Syrian Hadj, or pilgrim caravan. Katrane is in N. lat. 31° 8', and E. long. 36° 20'; from this place the direction of about half its course is N.N.W., after which it inclines W. by N. to the Dead Sea, into which it empties itself a few miles below the N.E. extremity of that great lake, after a course of about eighty miles. The river flows through a rocky bed, and is almost or quite dried up in summer, like most of the other small rivers of this region; but even then its bed bears evident marks of its copiousness and impetuosity during the rainy season, the shattered fragments of large pieces of rock, detached from the banks nearest the river, and carried away by the torrent, being deposited at a considerable height above the summer channel of the stream. Burck-

hardt, whose observations were made about twenty miles from the estuary of the river, and certainly at no great distance from the point where the Hebrew host first saw it, with that intense delight which their long sojourn in the thirsty desert must have inspired, says: 'The view which the Modjeb (here) presents is very striking: from the bottom, where the river runs through a narrow stripe of verdant level about forty yards across, the steep and barren banks arise to a great height, covered with immense blocks of stone which have rolled down from the upper strata, so that, when viewed from above, the valley looks like a deep chasm, formed by some tremendous convulsion of the earth, into which there seems no possibility of descending to the bottom; the distance from the edge of one precipice to that of the opposite one is about two miles in a straight line.' (*Travels in Syria*, p. 372.) He adds, that he was thirty-five minutes in descending to the valley of the river, and that in all his travels he never felt such suffocating heat as he experienced there, from the concentrated rays of the sun, and their reflection from the rocks. This was in July. The common road crosses the valley at this place, where there are the remains of a bridge, of which one arch only now remains. Burckhardt calls it modern, but Dr. Macmichael says it is ancient Roman; and he is probably right, as a Roman causeway, about fifteen feet broad, and which was well paved, though at present in a bad state, begins here, and runs all the way up the mountain and from thence as far as Rabbah. The bridge is not now of any use. It took Burckhardt an hour and three quarters in ascending, from the bridge, the opposite or southern declivity of the mountains cut by the valley of the Arnon.

14. '*The book of the wars of the LORD*.'—What book this was has been largely debated by Biblical critics, whose opinions are thus summed up by the Rev. T. H. Horne. 'Aben-Ezra, Hottinger, and others, are of opinion that it refers to this book of the Pentateuch, because in it are related various battles of the Israelites with the Amalekites. Hezelius, and after him Michaelis, think it was an Amoritish writing, containing triumphal songs in honour of the victories obtained by Sihon, king of the Amorites, from which Moses cited the words that immediately follow. Fonseca and others refer it to the book of Judges. Le Clerc understands it of the wars of the Israelites who fought under the direction of Jehovah, and instead of book, he translates it, with most of the Jewish doctors, *narration*: and proposes to render the verse thus:—'Wherefore, in the narration of the wars of the Lord, there is (or shall be) mention of what he did in the Red Sea, and in the brooks of Arnon.' Lastly, Dr. Lightfoot considers this book to have been some book of remembrances and directions written by Moses for Joshua's private instruction, for the prosecution of the wars after his decease. (See Exod. xvii. 14—16.) Mr. Horne thinks that this opinion is the most simple, and is, in all probability, the true one. We must confess, however, that, as the quotation in this chapter is poetical, and as it does not seem likely that Moses would have written in poetry private military instructions, we incline to the opinion that the book consisted of poetical compositions celebrating particular events, and from which so much is here introduced as seemed proper for the occasion.

15. '*The stream of the brooks*.'—This 'stream of the brooks,' near which Ar, the capital of Moab (see note to Deut. ii. 9), was built, is probably that now called Beni-Hemad, which, after a course of about eighteen miles, nearly due west, falls into the Dead Sea, about twenty-five miles south of the estuary of the Arnon, or in N. lat. 31° 21'. The country for many miles south and north of this part consists of fine elevated plains richly cultivated in many parts, and almost every where susceptible of cultivation. On entering this country the Israelites may fairly be considered to have quitted permanently the desert region to which they had so long been accustomed. The ruins of numerous towns continue to indicate that it was at a former period no less populous than fertile.

20. '*Pisgah*.'—See the note on Deut. xxxiv. 1.

26. '*Heshbon*.'—This name is still preserved in the site of a ruined town, built upon a hill, about sixteen miles north of the Arnon (N. lat. 31° 53', E. long. 36° 10'). The town must have been large, and among its ruins are found the remains of some edifices built with small stones: a few broken columns are still standing; and there are a number of deep wells cut in the rocks, and also a large reservoir of water for the summer supply of the inhabitants. This place is often mentioned in Scripture, and is celebrated in the Canticles (vii. 4) for its 'fish-pools.' Dr. Macmichael and his party went to look for these fish-pools; they found only one, which is described as extremely insignificant. This was perhaps what Burckhardt mentions as a reservoir. The Doctor saw many bones and human skulls in the cisterns among the ruins, which he describes as of small extent.

30. '*Dibon*.'—This name is still preserved in a ruined town called *Diban*, about three miles north of the Arnon, near the road mentioned, under v. 13, as that taken by Burckhardt and other travellers. This, with other towns of this district, was originally assigned to the tribe of Gad (ch. xxxii. 3, 33, 34), whence it is called, in xxxii. 34, which addition served to distinguish it from another place of the same name in the tribe of Judah (Neh. xi. 25).

We afterwards find it in the possession of Reuben (Josh. xiii. 17), and it eventually reverted to the Moabites (Jer. xlviii. 22).

— '*Medeba*.'—This name is preserved in that of '*Madaba*,' applied to a large ruined town about seven miles south from Heshbon. In Isaiah xv. 2, its name is connected with that of Mount Nebo:—Moab shall howl over Nebo and over Medeba. By which we are probably to understand that Medeba was, in the time of the prophet, the principal town of this rich district. '*Madaba*' was built upon a round hill, and is now most completely ruined. There are many remains of the walls of private houses, constructed with blocks of silex; but not a single edifice is standing. On the west side of the town may be seen the remains of a temple, built with large stones, and apparently of great antiquity. A part of its eastern wall remains; and at the entrance to one of the courts stand two Doric columns, which have the peculiarity of being thicker in the centre than at either extremity; a circumstance which Burckhardt, to whom Scripture geography owes the discovery of this site, never observed elsewhere in Syria. There is no spring or river near this town; but the large tank or reservoir of hewn stone still remains, which appears to have secured the inhabitants a supply of water.

## CHAPTER XXII.

1 *Balak's first message for Balaam is refused.* 15 *His second message obtaineth him.* 22 *An angel would have slain him, if his ass had not saved him.* 36 *Balak entertaineth him.*

AND the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.

2 ¶ And Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And Moab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel.

4 And Moab said unto the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

5 'He sent messengers therefore unto Balaam the son of Beor to Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the 'face of the earth, and they abide over against me:

6 Come now therefore, I pray thee, curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest *is* cursed.

7 And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto

Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

9 And God came unto Balaam, and said, What men *are* these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure 'I shall be able to overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 ¶ And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, 'Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

<sup>1</sup> Josh. 24. 9.

<sup>2</sup> Heb. *eye*.

<sup>3</sup> Heb. *I shall prevail in fighting against him*.

<sup>4</sup> Heb. *Be not thou letted from, &c.*



18 And Balaam answered and said unto the servants of Balak, 'If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him.

23 And 'the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

24 But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30 And the ass said unto Balaam, *Am* not

I thine ass, 'upon which thou hast ridden 'ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

31 Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and 'fell flat on his face.

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out 'to withstand thee, because *thy* way is perverse before me:

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it 'displease thee, I will get me back again.

35 And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto 'Kirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost *part* of the people.

<sup>5</sup> Chap. 24. 13.

<sup>6</sup> 2 Pet. 2. 16. Jude 11.

<sup>7</sup> Heb. who hast ridden upon me.

<sup>8</sup> Or, ever since thou wast, &c.

<sup>9</sup> Or, bowed himself.

<sup>10</sup> Heb. to be an adversary unto thee.

<sup>11</sup> Heb. be evil in thine eyes.

<sup>12</sup> Or, a city of streets.

Verse 4. 'Balaam the son of Beor.'—This person is in Joshua xiii. 22, called בִּלְאָם *hosem*, a 'soothsayer,' a term which with its derivatives is always applied in a bad sense in Scripture. Josephus calls him 'an eminent diviner' (*Antiq.* iv. 6, 2): and what is to be learned from

this appellation may be best understood from the following words of Philo, in his *Vita Moysis*, § 481. 'There was at that time a man celebrated for divination, who lived in Mesopotamia, and was an adept in all the forms of the divining art; but in no branch was he more admired than in 'augury; to many persons, and on many occasions, he

gave great and astounding proofs of his skill. For to some he foretold storms in the height of summer; and to others drought and heat in the midst of winter; to some scarcity succeeding a fruitful year, and then again abundance after scarcity; to others the overflowing and drying up of rivers, and the remedies of pestilential diseases, and a vast multitude of other things, each of which he acquired great fame for predicting.

One of the striking paradoxes which the conduct and character of this remarkable man exhibits, is the practice of arts forbidden by the law, and abhorrent to its genius, in conjunction with the knowledge and worship of Jehovah, and was even in the habit of receiving intimations of the divine will. The question naturally arises—How did he become acquainted with the true religion? When we learn that he belonged to Mesopotamia—the country beyond the Euphrates—it is difficult not to apprehend that he held to such remains of primitive truth which existed in that region in the time of Abraham, of Jacob, and of Laban; and which a man of his sagacity must have seen to be infinitely superior to the corrupt systems of a later age. And this is probably the true explanation. Hengstenberg indeed, who has entered largely into the whole subject in *Die Geschichte Bileams und seine Weisungen*, suggests that he had been led to renounce idolatry by the reports which had reached him of the miracles attending the Exode; and that having experienced the deceptive nature of the soothsaying art, he hoped, by being a worshipper of the God of the Hebrews, to acquire fresh power over nature and a clearer insight into futurity. But the sacred narrative gives no reason to suppose that Balaam had any previous knowledge of the Israelites. In Num. xxii. 11, he merely repeats Balak's message (without intimating that he had heard of the miracles wrought in their behalf); and the allusion in xxiii. 22, might be prompted by the divine affluus which he then felt. And had he been actuated in the first instance by motives of personal aggrandisement, it is hardly probable that he would have been favoured with those divine communications with which his language in xxii. 8 implies a familiarity.

5. 'The river of the land of the children of his people.'—What river? This precise explanation rather confuses than elucidates the indication. We have therefore little hesitation in accepting the reading given in a considerable number of ancient Hebrew manuscripts and versions, which, instead of *בְּנֵי אַמּוֹן* *bene-ammon*, 'children of his people,' read *בְּנֵי אַמְּוֹן* *bene-ammon*, 'children of Ammon.' The river of the children of Ammon was the Euphrates; and Pethor was a town on that river—as we learn from chap. xxiii. 7, and Deut. xxiii. 4, that Balaam came from *Aram-Naharaim*, or Mesopotamia.

6. 'Curse me this people.'—It has been an opinion very extensively prevalent in different countries and in different ages of the world, and which still exists, that there were individuals who had power, through the performance of sundry rites, or by an exertion of an occult influence with the hidden world, to devote others to inevitable destruction. It was even thought, among most ancient nations, and even at present in the barbarous and semi-barbarous nations of Asia and Africa, that there were such persons whose power brought a curse upon entire armies. This was effected sometimes by words of imprecation, and sometimes was preceded by, or connected with, certain solemn rites and sacrifices, as in this instance of Balaam. Several examples of such curses or bans occur in classical history, both on individuals and collective bodies; and in the Scripture history itself, instances of something very similar are found. The recent case, in which Hormah was devoted to entire destruction, is in principle not wholly unlike this and several parallel examples. Thus also Goliath cursed David by his gods, devoting him to utter destruction. In similar cases we frequently read of the Romans devoting a person to the infernal deities. This people had proper officers, whose business it was to perform the ceremonies which were connected with such an act, when a public measure. Some of these ceremonies are

noticed by Plutarch, who, in his life of Crassus, relates that the tribune Atticus made a fire at the gate out of which the general was to march against the Parthians, into which he threw certain ingredients to make a fume, and offered sacrifice to the most angry gods, with horrid imprecations. These imprecations, he adds, according to ancient traditions, had such an extraordinary power, that no man who was loaded with them could avoid being undone. At the present day the Indian nations, not to mention other instances, have always their magicians with them in their wars, to use incantation against the adverse party. In the late war with the British, the Burmese generals had several magicians with them, who found plenty of employment in cursing our troops; and when their zealous exertions in this duty were discovered to have been without success, a number of witches were sent for with the same purpose. Mr. Roberts, who mentions this fact, adds, that the expedient is also sometimes resorted to, of introducing a potent charm among the opposing troops, to secure their destruction.

22. 'God's anger was kindled because he went.'—Not simply because he went, for he had been told to go; but because 'the wages of unrighteousness' made him but too willing to go. He had been directed to go if the princes of Moab came to call him; but it appears that he did not wait for their calling, but arose in the morning and went with them. Besides, the Arabic version of the Pentateuch reads 'because he went with a covetous disposition'; and this reading is probable, as it coincides with the motive of conduct which the apostle (2 Pet. ii. 15) assigns to Balaam.

24. 'And the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side.'—The high roads of Syria, which pass over the mountains, consist of merely a beaten track; but those which pass through gardens and 'vineyards' are so narrow, that two asses can only just pass one another in the widest parts; whilst in many places a man cannot pass by an ass without the greatest precaution. On each side of such a road there is a bank, or 'wall,' to prevent the soil from being washed away by the heavy rains.

As to the riding upon an ass, so frequently mentioned in Scripture, the reason will be instantly perceived from this description of the roads. Horses are very unsafe in traversing this mountainous country, where the traveller must frequently ascend and descend flights of stairs, pass through the beds of torrents, and clamber up the faces of rocky hills. It is true that mules are frequently used, especially as beasts of burden, and are considered the most valuable species of animal in these mountainous districts. The asses are of a description superior to those of western climes, and some of them are fine and handsome. The cost of a really good one is from five to ten pounds, being much more than that of a common horse. Fine horses can only be used in the plains, which form but a small part of Syria. The saddles of asses, so often mentioned in Scripture (see v. 21), were doubtless of the same kind as shewn in our cut from contemporary Egyptian sources, that is, merely a mat or quilted cloth, such as are still seen in the East, although a kind of pad is also now in use.

28. 'The Lord opened the mouth of the ass.'—No better observations on this subject can be offered than are contained in the following extract from Bishop Newton's excellent *Dissertations on the Prophecies*:—'The speaking ass, from that time to this, hath been the standing jest of every infidel brother. Maimonides and others have conceived that the matter was transacted in a vision; but it appears rather more probable, from the whole tenour of the narration, that this was no visionary but a real transaction. The words of St. Peter shew that it is to be understood, as he himself understood it, literally. (2 Pet. ii. 14-16.) The ass was enabled to utter such and such sounds, probably as parrots do, without understanding them: and say what you will of the construction of the ass's mouth, of the formation of the tongue and jaws being unfit for speaking, yet an adequate cause is assigned for this wonderful effect, for it is said expressly, that "The Lord



SADDLED ASSES—ANCIENT EGYPTIAN.

opened the mouth of the ass:" and no one who believes in a God can doubt of his power of doing this, and much more. The miracle was by no means needless or superfluous; it was very proper to convince Balaam that the

mouth and tongue were under God's direction, and that the same Divine power which caused the dumb ass to speak, contrary to its nature, could make him, in like manner, utter blessings contrary to his inclination.'

## CHAPTER XXIII.

1, 13, 28 *Balak's sacrifice.* 7, 18 *Balaam's parables.*

AND Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.

2 And Balak did as Balaam had spoken; and Balak and Balaam offered on *every* altar a bullock and a ram.

3 And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place.

4 And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

7 ¶ And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, curse me Jacob, and come, defy Israel.

8 How shall I curse, whom God hath not

cursed? or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

10 Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let me die the death of the righteous, and let my last end be like his!

11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether.

12 And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of <sup>s</sup>Pisgah, and built seven altars, and offered a bullock and a ram on *every* altar.

15 And he said unto Balak, Stand here by thy burnt offering, while I meet *the LORD* yonder.

<sup>1</sup> Or, he went solitary.

<sup>2</sup> Heb. my soul, or, my life.

<sup>3</sup> Or, the hill.

16 And the LORD met Balaam, and 'put a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 ¶ And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?

20 Behold, I have received *commandment* to bless: and he hath blessed; and I cannot reverse it.

21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God *is* with him, and the shout of a king *is* among them.

22 'God brought them out of Egypt; he hath as it were the strength of an unicorn.

23 Surely *there is* no enchantment 'against

Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat *of* the prey, and drink the blood of the slain.

25 ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

27 And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

<sup>4</sup> Chap. 22, 33.

<sup>5</sup> Chap. 24, 8.

<sup>6</sup> Or, *is*.

Verse 1. '*Build me here seven altars, and prepare me here seven oxen and seven rams.*'—Without entering into the large question respecting the true character of the remarkable man who gives these directions, we must admit that, with reference to the mystical number seven, they savour strongly of the tricks of magic and incantation. Israel had but one altar for sacrifice; nor could more than one have been necessary for any real purpose which Balaam had in view, unless that of mystifying the king. It is indeed possible that he sacrificed to a different deity on each altar; but this the bearing of the context seems rather to forbid. It is certain, however, that Balaam was not the only ancient personage who, in religious services, manifested much regard for the number seven, with which some superstitions or other continue to be connected in most countries, our own not excepted; for, as observed by Sir Thomas Brown, who has largely investigated the subject in his learned dissertation on the '*Great Climacterical Year*,'—'Number, though wonderful in itself, and sufficiently magnifiable from its demonstrable affections, hath yet received adjections from the multiplying conceits of men, and stands laden with additions which its equity will not admit.' Of these additions, the number *seven*, and, after it, the numbers *nine* and *three*, have received the largest measure. Many instances of superstitions connected with these numbers, and of odd numbers in general, might be adduced from the writings of classical antiquity. The following, from Virgil (*Ecl.* viii. 73), with respect to the number *three*, is as remarkable, of its kind, as that concerning *seven* in the text:—

'Around his waxen image first I wind  
Three woollen fillets of *three* colours joined;  
Thrice bind about his *thrice* devoted head,  
Which round the sacred altar *thrice* is led.  
*Unequal numbers please the gods,* etc.—DRYDEN.

We learn from the *Oriental Illustrations*, that the number *seven* is generally attended to by the Hindoos in their offerings. The poorer sort will offer seven arka nuts, or limes, or plantains, or betel leaves, or seven mea-

sures of rice; and, if they cannot go so high, will at least take care to present an *odd* number. The same excellent work gives the most striking illustrative analogy to the present procedure of Balaam which has ever fallen under our notice. It is there stated, that when a king goes forth to battle, he makes a sacrifice to the goddess of the royal family (Veerma-kali) to ascertain the result of the approaching conflict, and to enable him to curse his enemies. For this purpose, seven altars are placed in front of the temple, near to which are seven vessels filled with water, upon each of which are mangoe leaves, and a cocoa-nut with its tuft on. Near to each altar is a hole containing fire. The victims, which may be *seven*, or *fourteen*, or *twenty-one*, and consist of buffaloes, rams, or cocks, are then brought forward, and a strong man strikes off the head of each victim at one blow, after which the carcass is thrown into the burning pit, with prayers and incantations. The priest then proceeds to the temple, and offers incense, and after some time returns, with frantic gestures, declaring what will be the result of the battle. Should this response be favourable to the inquiring prince, the priest takes a portion of the ashes from each hole, and, throwing them in the direction of the enemy, pronounces upon them the most terrible imprecations.

10. '*Who can count the dust of Jacob, and the number of the fourth part of Israel?*'—The frequent comparison of a great multitude to the dust or to the sand, is quite in conformity with modern Oriental usage. The people of the East generally, whether in towns or camps, have the most confused and indeterminate ideas of numbers, as we have already had one or two occasions to notice. Thus, a Bedouin Arab, when questioned concerning the number of people in a town he has visited, or even concerning the numbers of his own tribe, or of the cattle belonging to it, will generally look bewildered, and ask in return, '*Who can count the sands of the desert?*' and sometimes he will otherwise express the same idea (or rather want of idea) by grasping a handful of dust or sand, and throwing it into the air, to describe the incalculable numbers concerning which he is questioned.

## CHAPTER XXIV.

<sup>1</sup> *Balaam, leaving divinations, prophesieth the happiness of Israel.* <sup>10</sup> *Balak in anger dismisseth him.* <sup>15</sup> *He prophesieth of the Star of Jacob, and the destruction of some nations.*

AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him.

3 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

5 How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!

6 As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters.

7 He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

8 God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.

9 He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

10 And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I

not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what the LORD saith, that will I speak?

14 And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days.

15 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16 He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever.

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling place, and thou puttest thy nest in a rock.

22 Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas, who shall live when God doeth this!

24 And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

<sup>1</sup> Chap. 23. 3, 15.

<sup>2</sup> Heb. to the meeting of enchantments.

<sup>3</sup> Chap. 23. 7, 18.

<sup>4</sup> Heb. who had his eyes shut, but now open.

<sup>5</sup> Chap. 23. 22.

<sup>6</sup> Gen. 49. 9.

<sup>7</sup> Or, smite through the princes of Moab.

<sup>8</sup> the first of the nations that warred against Israel, Exod. 17. 8.

<sup>9</sup> Or, shall be even to destruction.

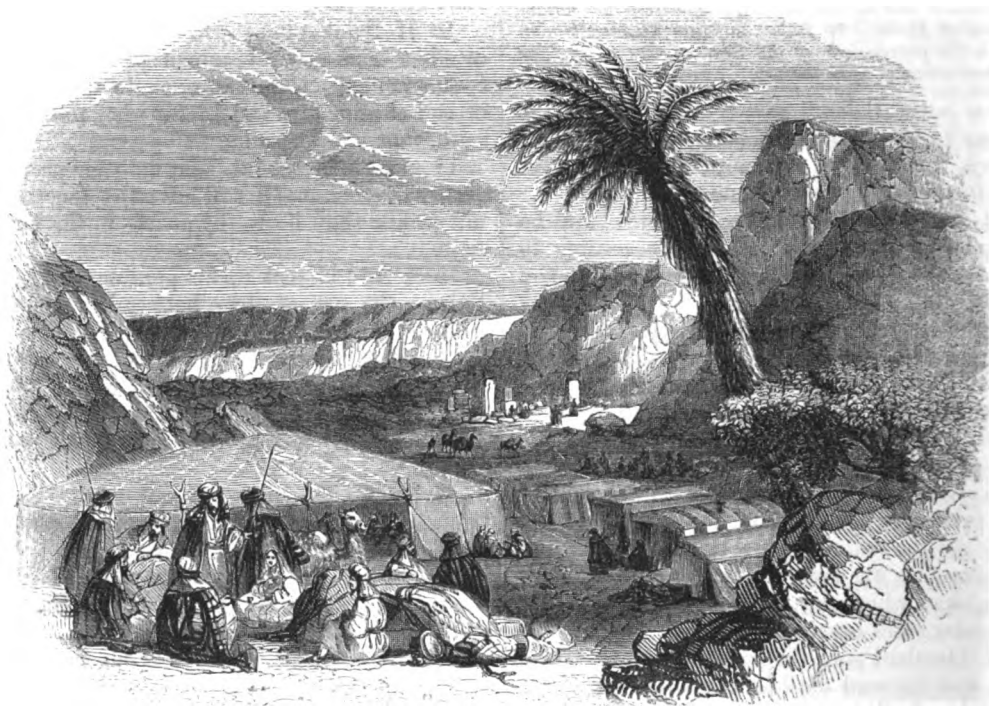
<sup>10</sup> Heb. Kain.

<sup>11</sup> Or, how long shall it be ere Asshur carry thee away captive?

Verse 5. 'How goodly are thy tents, O Jacob!' etc.—See the notes on Gen. xxv. 27, and Num. ii. 3; the former referring to the tents of the Arabians, which probably bore a general resemblance to those of the Hebrews; and the latter to the beautiful arrangement of the camp, which seems more particularly to have excited the strong and finely-expressed admiration of Balaam on this occasion.

The annexed engraving will serve as a general illustration of the subject, affording a view of a Bedouin encampment, and exhibiting the form of its tents.

6. 'Lign aloes.'—This was some kind of tree remarkable for the beauty of its foliage and the fragrance of its wood. But such terrible 'defeatures' have been committed in those once-flourishing regions, that it would be



TENTS. ARAB ENCAMPMENT IN THE WILDERNESS.

difficult to say precisely what tree it was. It belonged perhaps to the cone-bearing family, inasmuch as the word denotes also a tent, which, from the manner of 'pitching' it, resembles in measure a fir or pine-tree. This was perhaps the same as the *Agallochum* of Dioscorides, which he tells us was burnt for the sake of the odorous fumes that it produced. The word is rendered by 'tent' in the ancient version.

7. '*Higher than Agag.*'—The comparison strongly implies the national importance of the Amalekites at this period. It is thought that Agag was a name common to all the kings of the Amalekites. Another king of this name occurs in the history of Saul (1 Sam. xv. 9, 33); and in Esther iii. 1, the term 'Agagite' is used as equivalent to 'Amalekite.'

21. '*Thou puttest thy nest in a rock.*'—The Hebrew word, from which 'Kenite' is formed, signifies a nest, and seems to contain an allusion to the eagle, which delights to form its nest among the inaccessible rocks and mountains. The metaphor signifies security; which security, in the intended sense, the Kenites derived from having followed and dwelt among the Israelites—expressed by the fine figure of building their nest in a rock.

22. '*Asshur*,' that is, Assyria.—See the notes on 2 Kings xv. A prophet from Mesopotamia was likely to take particular notice of Assyria.

24. '*Chittim.*'—Writers on the geography of the Bible entertain remarkably different ideas as to the country or countries intended by this denomination. On the authority of Josephus, who is followed by Epiphanius and Jerome, it is generally supposed that the Chittim migrated from Phœnicia to Cyprus, and founded there the town of Citium, the modern Chitti. Some passages in the prophets (Ezek. xxvii. 6; Isa. xxiii. 1, 2) imply an intimate connection between Chittim and Tyre. At a later period the

name was applied to the Macedonians (1 Mac. i. 1; xviii. 1). The Vulgate makes it Italy, and Bochart supports the interpretation, extending it, however, to the neighbouring isles, especially Corsica. Others regard the name as denoting the isles of the Ionian and Ægean seas. From the best consideration we are able to give to the subject, we incline to think that the name Chittim is one of large signification (like our 'Levant') applied in a loose sense to the isles and coasts of the eastern portion of the Mediterranean, without fixing the particular point, although particular and different parts of the whole may be indicated on different occasions. The meaning of this remarkable prophecy seems very clear, and was accomplished in all its details. It appears to mean generally, that Moab, Edom, and Amalek should be smitten by the Israelites; who should, in their turn, be overcome and taken captive (with the Kenites) by the Assyrians; who should themselves, ultimately, be 'afflicted' by the Greeks and Romans; and that, in the fulness of time, they also should utterly perish.

—'*Eber.*'—The Hebrews are doubtless principally intended; but perhaps including also the kindred nations equally descended from Abraham.

This verse is a remarkable prediction that persons sailing from the coasts of Chittim should subdue Asshur and Eber—that is, the inhabitants of the west should vanquish the dwellers in the east. The writers who consider the predictions of Balaam to be prophecies *after* the event, appear not to have considered that this would bring us down to so late a period as the Grecian age, in which the whole passage could only have been inserted upon the supposition of most arbitrary dealings with history. The truth of the Biblical narrative, here, as in many other instances, evinces its own power.



## CHAPTER XXV.

<sup>1</sup> *Israel at Shittim commit whoredom and idolatry.*  
<sup>6</sup> *Phinehas killeth Zimri and Cozbi.* <sup>10</sup> *God therefore giveth him an everlasting priesthood.* <sup>16</sup> *The Midianites are to be vexed.*

AND Israel abode in 'Shittim, and the people began to commit whoredom with the daughters of Moab.

2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

3 And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, "Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

6 ¶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping *before* the door of the tabernacle of the congregation.

7 And "when Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her

belly. So the plague was stayed from the children of Israel.

9 And "those that died in the plague were twenty and four thousand.

10 ¶ And the LORD spake unto Moses, saying,

11 "Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

12 Wherefore say, 'Behold, I give unto him my covenant of peace:

13 And he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of a 'chief house among the Simeonites.

15 And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of Zur; he *was* head over a people, *and* of a chief house in Midian.

16 ¶ And the LORD spake unto Moses, saying,

17 "Vex the Midianites, and smite them:

18 For they vex you with their wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

<sup>1</sup> Chap. 33. 49.

<sup>2</sup> Deut. 4. 3. Josh. 22. 17.

<sup>3</sup> Psalm

106. 30. 1 Mac. 2. 54.

<sup>4</sup> 1 Cor. 10. 8.

<sup>5</sup> Psalm 106. 30.

<sup>6</sup> Ecclus. 45. 24. 1 Mac. 2. 54.

<sup>7</sup> Heb. *house of a father.*

<sup>8</sup> Chap. 31. 2.

Verse 3. '*Israel joined himself unto Baal-peor.*'—Those who have given their attention to the elucidation of the idolatries mentioned in Scripture, are not agreed respecting Baal-peor. We may observe that the same god was often worshipped by the same people, but almost always under different names, and with different ceremonies; and as the worship of the Baal so frequently mentioned in Scripture was most extensively diffused, it is not improbable that this was the same idol, distinguished as the national deity of the Moabites by the affix 'Peor,' derived probably from Mount Peor, within their territory (chap. xxiii. 28), being the chief seat of his worship. We all know how common a custom it was to call the same deity by different surnames, according to the different places where he was worshipped. The Olympian and Dodonæan Jupiter form an instance of this. As, however, Baal (lord) is rather the titular distinction of a chief deity (the sun generally) than a proper name, it may be doubted whether precisely the same deity is always intended by this term, particularly when a distinctive surname is given. Jerome, Origen, and many other high authorities, are of opinion that Baal-Peor was the same, or nearly the same, as the Priapus of the Romans, and was worshipped with similar

obscene rites. Such rites were not indeed by any means peculiar to any one deity, but were more or less common to many, whence the Scripture, with just severity, frequently calls the deities of the surrounding nations, not 'gods,' or even 'idols,' but 'abominations,'—'the abomination of Moab,' 'the abomination of the Ammonites,' 'the abomination of the Zidonians,' etc. This view as to Baal-peor seems rather to be sanctioned by the striking passage in Hosea ix. 10:—

'They went to Baal-peor, and separated themselves to shame;

And became abominable as the object of their love.'

Whichever view we take, there is little question that the worship of this idol was celebrated by the most immodest actions, and that the unholy connections of the Israelites with the daughters of Moab and Midian were as much crimes of idolatry as of lust. We learn from ch. xxxi. 16, that in this melancholy affair, the Israelites were designedly seduced by the people of the land, by the advice of Balaam, who having, much against his inclination, been obliged to bless those whom he desired to curse, and being probably aware of the consequences which attended their

worship of the golden calf, suggested the attempt to seduce them from their allegiance to Jehovah as the most likely way to bring down ruin upon them.

It is believed by many commentators, that Chemosh, 'the abomination of Moab,' from whom the Moabites are called, in chap. xxi. 29, 'the people of Chemosh,' and to whom Solomon erected an altar on the Mount of Olives (1 Kings xi. 7), was the same as Baal-peor. This opinion was entertained by Milton, who thus alludes to the present transaction, and defines the limits to which the worship of this idol extended:

'Chemos, th' obscene dread of Moab's sons,  
From Aroer to Nebo, and the wild  
Of southmost Abarim; in Hesebon  
And Horonaim, Sihon's realm, beyond  
The flow'ry vale of Sibma, clad with vines;  
And Eleale, to the Asphaltic pool:  
Peor his other name, when he enticed  
Israel in Sittim, on their march from Nile,  
To do him wanton rites, which cost them woe.'

*Paradise Lost*, i. 406.

4. 'Take all the heads of the people, and hang them up,' etc.—If these 'heads of the people' were the same who are described as 'Judges of Israel' in the next verse, as there

is scarcely room to doubt, they were assembled, not to be themselves hanged up, but to execute judgment on the offenders. Modern interpreters seem therefore inclined to retain a clause which is here found in the Samaritan, and which is supposed to have dropped out of the Hebrew text. It would then read: 'Take the heads of the people *with thee*, and let them slay those men who have joined themselves unto Baal-Peor, and hang them up.' This clause also completes the sense in another respect; for as the text stands, it seems to state that certain persons were to be hanged: but hanging was not a punishment in use among the Jews, although, as a punishment of infamy, they hung up or gibbeted certain criminals otherwise executed; and this previous slaying and subsequent gibbeting is expressed clearly, when the text is thus amended from the Samaritan.

9. 'Twenty and four thousand.'—St. Paul says twenty-three thousand. The account of Moses includes, most probably, the total number, as well those that were put to death and hanged up, as those that died of the plague; while the Apostle limits his notice to those only who died of the plague. The persons hanged up probably did not exceed the one thousand, which is the amount of the difference between the numbers.

## CHAPTER XXVI.

1 *The sum of all Israel is taken in the plains of Moab.*  
52 *The law of dividing among them the inheritance of the land.* 57 *The families and number of the Levites.* 63 *None were left of them which were numbered at Sinai, but Caleb and Joshua.*

AND it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,

2 Take the sum of all the congregation of the children of Israel, 'from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan near Jericho, saying,

4 *Take the sum of the people*, from twenty years old and upward; as the LORD *commanded* Moses and the children of Israel, which went forth out of the land of Egypt.

5 ¶ *Reuben*, the eldest son of Israel: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carnites.

7 These *are* the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram, *which were* 'famous in the congregation, who strove against Moses and

against Aaron in the company of Korah, when they strove against the LORD:

10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.

11 Notwithstanding the children of Korah died not.

12 ¶ The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.

15 ¶ The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

19 ¶ The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

20 And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharezites: of Zerah, the family of the Zarhites.

21 And the sons of Pharez were ; of Hezron, the family of the Hezronites : of Hamul, the family of the Hamulites.

22 These *are* the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

23 ¶ Of the sons of Issachar after their families : of Tola, the family of the Tolaïtes : of Pua, the family of the Punites :

24 Of Jashub, the family of the Jashubites : of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

26 ¶ Of the sons of Zebulun after their families : of Sered, the family of the Sardites : of Elon, the family of the Elonites : of Jahleel, the family of the Jahleelites.

27 These *are* the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

28 ¶ The sons of Joseph after their families *were* Manasseh and Ephraim.

29 Of the sons of Manasseh : of Machir, the family of the Machirites : and Machir begat Gilead : of Gilead *came* the family of the Gileadites.

30 These *are* the sons of Gilead : of Jeezer, the family of the Jeezerites : of Helek, the family of the Helekites :

31 And of Asriel, the family of the Asrielites : and of Shechem, the family of the Shechemites :

32 And of Shemida, the family of the Shemidaïtes : and of Hephher, the family of the Hephherites.

33 And Zelophehad the son of Hephher had no sons, but daughters : and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

35 ¶ These *are* the sons of Ephraim after their families : of Shuthelah, the family of the Shuthalhites : of Becher, the family of the Bachrites : of Tahan, the family of the Tahanites.

36 And these *are* the sons of Shuthelah : of Eran, the family of the Eranites.

37 These *are* the families of the sons of Ephraim according to those that were num-

bered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

38 ¶ The sons of Benjamin after their families : of Bela, the family of the Belaïtes : of Ashbel, the family of the Ashbelites : of Ahiram, the family of the Ahiramites :

39 Of Shupham, the family of the Shuphamites : of Hupham, the family of the Huphamites.

40 And the sons of Bela were Ard and Naaman : of Ard, the family of the Ardites : and of Naaman, the family of the Naamites.

41 These *are* the sons of Benjamin after their families : and they that were numbered of them *were* forty and five thousand and six hundred.

42 ¶ These *are* the sons of Dan after their families : of Shuham, the family of the Shuhamites. These *are* the families of Dan after their families.

43 All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred.

44 ¶ Of the children of Asher after their families : of Jimna, the family of the Jimnites : of Jesui, the family of the Jesuites : of Beriah, the family of the Beriites.

45 Of the sons of Beriah : of Heber, the family of the Heberites : of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 These *are* the families of the sons of Asher according to those that were numbered of them ; *who were* fifty and three thousand and four hundred.

48 ¶ Of the sons of Naphtali after their families : of Jahzeel, the family of the Jahzeelites : of Guni, the family of the Gunites :

49 Of Jezer, the family of the Jezerites : of Shillem, the family of the Shillemites.

50 These *are* the families of Naphtali according to their families : and they that were numbered of them *were* forty and five thousand and four hundred.

51 These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

52 ¶ And the Lord spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance according to the number of names.

54 "To many thou shalt give the more

<sup>6</sup> Josh. 17. 1.

<sup>7</sup> Chap. 27. 1.

<sup>8</sup> Chap. 33. 54.

<sup>9</sup> Heb. multiply his inheritance.

inheritance, and to few thou shalt <sup>10</sup>give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.

55 Notwithstanding the land shall be <sup>11</sup>divided by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.

57 ¶ <sup>12</sup>And these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife was <sup>13</sup>Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

60 And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.

61 And <sup>14</sup>Nadab and Abihu died, when they offered strange fire before the Lord.

62 And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

63 ¶ These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan *near* Jericho.

64 But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

65 For the Lord had said of them, They <sup>15</sup>shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

<sup>10</sup> Heb. *diminish his inheritance.*

<sup>11</sup> Chap. 33. 54. Josh. 11. 23, and 14. 2.

<sup>12</sup> Exod. 6. 16, 17, 18, 19.

<sup>13</sup> Exod. 2. 1, 2, and 6. 20.

<sup>14</sup> Levit. 10. 2. Chap. 3. 4. 1 Chron. 24. 2.

<sup>15</sup> Chap. 14. 28. 1 Cor. 10. 5, 6.

Verse 2. 'Take the sum of all the congregation.'—The following table furnishes a view of the results of this census as compared with that which was taken soon after the

Exode, shewing the increase or decrease which took place in each tribe during the intervening period:—

	CHAP. I.	CHAP. XXVI.	INCREASE.	DECREASE.
Reuben . . . .	46,500	43,730	—	2,770
Simeon . . . .	59,300	22,200	—	37,100
Gad . . . . .	45,650	40,500	—	5,150
Judah . . . . .	74,600	76,500	1,900	—
Issachar . . . .	54,400	64,300	9,900	—
Zebulun . . . .	57,400	60,500	3,100	—
Ephraim . . . .	40,500	32,500	—	8,000
Manasseh . . . .	32,200	52,700	20,500	—
Benjamin . . . .	35,400	45,600	10,200	—
Dan . . . . .	62,700	64,400	1,700	—
Asher . . . . .	41,500	53,400	11,900	—
Naphtali . . . .	53,400	45,400	—	8,000
	603,550	601,730	59,200	61,020
			Decrease on the whole	1,820
Levites from a month old .	22,273	23,000	727	—

That there should have been a decrease, may, at the first view, seem surprising when we recollect the great rapidity with which the Israelites had previously increased. But there is not the least difficulty in accounting for it. The difference between the plenty of Egypt and the sterility and privations of the desert may be taken into the account; but still we can see that there actually would have been a large increase if the frequent perversity and rebellion of the people had not from time to time occasioned vast numbers of them to be destroyed. Perhaps we should not be far wide of the mark in estimating at about 100,000 the loss thus occasioned to the population; and the probability of this conjecture may be seen, by considering the different circumstances which operated in causing this reduction.

1. (Num. xi. 1.) Murmuring; in consequence of which 'the fire of the Lord burnt among them and consumed them that were in the uttermost parts of the camp.' 2. (xi. 35.) 'Very great plague' for loathing manna. 3.

(xiv. 45.) Smitten by the Amalekites. 4. (xvi. 32, 35, 49.) Korah's rebellion and its consequences caused the destruction of about 15,000. 5. (xxi. 1.) Smitten by the king of Arad. 6. (xxi. 6.) Plague of fiery serpents: 'much people died.' 7. (xxv. 5, 9.) 24,000 destroyed by plague for their sin in the matter of Baal-peor, besides those previously slain with the sword.

The remarkable difference between the rate of increase and decrease in the several tribes, might give occasion for much curious investigation. The most striking points are the astonishing increase in Manasseh, and the still more astonishing decrease in Simeon. The former, from being numerically the lowest of the tribes at the former census, is at this become the sixth; and the latter, from being the third, has become the lowest of all, having lost not very much less than two-thirds of its former number. For the increase in Manasseh it is difficult to discover any other cause than the Lord's blessing upon the house of Joseph;

but as to the decrease in Simeon, it is not without reason conceived that this tribe sustained the principal loss in the matter of Baal-peor. We know that Zimri, one of the ringleaders, was a chief of this tribe, and nothing is more probable than that a large number of its members should have been induced to follow the example of so influential a person.

55. '*The land shall be divided by lot.*'—The numbers of the tribes being so different, there must necessarily be an inequality in the extent and importance of their respective territories. The country also which they were to inherit was of an unequal and diversified character. The distribution was probably therefore directed to be by lot, in order to prevent the charges of partiality or prejudice which the tribes might have been ready to make against those who, in the absence of the lot, would have had to direct the distribution. The people would not doubt that their inheritance was appointed by God, when they saw that, being thus taken, each tribe received the portion that was suited to its wants. The manner in which the lot was taken is quite a matter of conjecture. Some of the Rabbins say that the limits were defined on scrolls of parchment, which the princes of the respective tribes drew in succession (beginning with Reuben), from the urn in which they were placed. But others have it, that there were two urns, one containing the name of the tribe, and the other the definition of the limits of a province, and that a person who drew the lots took first a scroll containing the name of a tribe from one urn, and then took from the other another scroll, the district defined in which belonged to the tribe previously drawn. It will be recollected that only nine tribes and a half thus received their inheritance

by lot, Reuben, Gad, and half the tribe of Manasseh, having previously been settled on the east of the Jordan.

54. '*Among these there was not a man of them whom Moses and Aaron the priest numbered.... in the wilderness of Sinai.*'—This shews that the census was not a mere counting of heads, but a regular registration of ages, if not also of names and families, for else this fact could not well have been ascertained. It also forms one circumstance to account for the diminished population, it being ordained that all the males above twenty at the first enumeration should die before the second. This could not have happened according to the ordinary laws of mortality. It will of course be recollected that the effect of this must have been that in all the tribes (Levi excepted) there were only two men above sixty years of age at the period of the second census. In ordinary circumstances a great number must have exceeded this age, particularly as at this early period of the world the average duration of human life seems not to have been quite reduced to its present standard. It has been stated, as an objection to the account in the text, that Caleb and Joshua were not the only persons numbered in Sinai, who entered Canaan, as Eleazar and Phinehas are mentioned (Josh. xiv. 1, and xxii. 13) among those who did so. The answer is easy—The Levites were not included in the general enumeration at Sinai, but were numbered distinctly and on a different principle (from a month old, not from twenty years old). Neither had they any share in the transaction which brought the sentence of death on the mass of the people. This tribe did not, like the others, send a spy into Canaan, nor does it appear that it concurred in the general murmuring which the report of the spies occasioned.

## CHAPTER XXVII.

- 1 *The daughters of Zelophehad sue for an inheritance.*  
6 *The law of inheritances.* 12 *Moses, being told of his death, sueth for a successor.* 18 *Joshua is appointed to succeed him.*

THEN came the daughters of 'Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the tabernacle of the congregation, saying,

3 Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons.

4 Why should the name of our father be done away from among his family, because he hath no son? Give unto us therefore a possession among the brethren of our father.

5 And Moses brought their cause before the LORD.

6 ¶ And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak

right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.

12 ¶ And the LORD said unto Moses, 'Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou also shalt be gathered unto thy people, as 'Aaron thy brother was gathered.

14 For ye 'rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water be-

<sup>1</sup> Chap. 26. 33. Josh. 17. 3.

<sup>2</sup> Chap. 14. 35, and 26. 64, 65.  
<sup>3</sup> Chap. 20. 24.

<sup>4</sup> Heb. diminished.  
<sup>5</sup> Chap. 20. 24.

<sup>6</sup> Deut. 32. 49.

fore their eyes: that is the <sup>7</sup>water of Meribah in Kadesh in the wilderness of Zin.

15 ¶ And Moses spake unto the LORD, saying,

16 Let the LORD, the God of the spirits of all flesh, set a man over the congregation,

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

18 ¶ And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom *is* the spirit, and lay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

<sup>7</sup> Exod. 17. 7.

20 And thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient.

21 And he shall stand before Eleazar the priest, who shall ask *counsel* for him <sup>8</sup>after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

<sup>8</sup> Exod. 28. 30.

Verse 7. '*Thou shalt surely give them a possession of an inheritance.*'—This application of Zelophehad's daughters, and the determination founded upon it, is replete with instruction as to the Hebrew law of inheritance. It is evident that the women considered their claim as entirely new, and as rather opposed to existing usages; and, certainly, cases must often have arisen before this, in which a man died leaving no male children, and some usage must have existed with which the daughters of Zelophehad were not satisfied, and which perhaps ceased to be applicable when the Israelites had exchanged or were about to exchange the character of a pastoral for that of a settled people. In this view, it is remarkable that the application immediately follows the census and the directions concerning the distribution of the land. Further, it is observed that the daughters are careful to avoid so stating the matter as to convey the impression that they thought they had any right, as daughters, to inherit the property of their father, in preference to a male kinsman not his descendant, or that they had any claims individually; but they made it rest on the honour of their father, that his name might not be lost in Israel, and therefore that his land might become theirs, and be possessed by their posterity in his name. Their request was complied with; and the law of succession was in other respects also settled with more precision. Turning to the last chapter of this book, we find a more particular account

of the terms under which this concession was made to daughters: this was, that they should not marry out of their own tribe:—'*Let them marry to whom they think best; only to the family of the tribe of their father they shall marry. So shall not the inheritance of the children of Israel remove from tribe to tribe.*' (xxxvi. 6, 7.) It is evident that this restriction was only in the comparatively rare case of daughters becoming heiresses; in ordinary circumstances there was nothing to prevent them from marrying into other tribes, although it is probable that usage, resulting from the principle of clanship, operated much in restricting marriages to members of the same tribe (see the note on Gen. xxiv. 4). However, the daughters of Zelophehad did more than was required of them, as they all married their cousins, whom, in virtue of the newly established right, they had superseded in the inheritance. Michaelis points out a remarkable similarity between this law and that of the Athenians in the same matter. At Athens, daughters, in like manner, inherited nothing when there was a son alive; and a daughter who had no brother, and consequently was herself heiress, was bound to marry her nearest relation. This was a closer limitation than in the law of Moses, which gave heiresses freedom of choice within their own tribe, notwithstanding which there is reason to conclude that they generally did, like Zelophehad's daughters, marry their nearest relations.

#### CHAPTER XXVIII.

1 Offerings are to be observed. 3 The continual burnt offering. 9 The offering on the sabbath, 11 on the new moons, 16 at the passover, 26 in the day of the firstfruits.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for <sup>1</sup>a sweet savour unto me, shall ye observe to offer unto me in their due season.

3 ¶ And thou shalt say unto them, <sup>2</sup>This is the offering made by fire which ye shall offer

<sup>1</sup> Heb. a savour of my rest.

<sup>2</sup> Exod. 29. 38.

<sup>3</sup> Levit. 2. 1.

unto the LORD; two lambs of the first year without spot <sup>3</sup>day by day, for a continual burnt offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer <sup>4</sup>at even;

5 And a tenth *part* of an ephah of flour for a <sup>5</sup>meat offering, mingled with the fourth *part* of an <sup>6</sup>hin of beaten oil.

6 It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink offering thereof *shall be*

<sup>3</sup> Heb. in a day.

<sup>4</sup> Heb. between the two evenings.

<sup>5</sup> Exod. 29. 40.



the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD for a drink offering.

8 And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.

9 ¶ And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof:

10 *This is* the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

11 ¶ And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

12 And three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram;

13 And a several tenth deal of flour mingled with oil for a meat offering unto one lamb; for a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: *this is* the burnt offering of every month throughout the months of the year.

15 And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.

16 ¶ And in the fourteenth day of the first month *is* the passover of the LORD.

17 And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

18 In the *first day shall be* an holy convocation; ye shall do no manner of servile work *therein*:

19 But ye shall offer a sacrifice made by fire for a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:

20 And their meat offering *shall be* of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;

21 A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:

22 And one goat for a sin offering, to make an atonement for you.

23 Ye shall offer these beside the burnt offering in the morning, which *is* for a continual burnt offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.

25 And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

26 ¶ Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year;

28 And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram,

29 A several tenth deal unto one lamb, throughout the seven lambs;

30 And one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

<sup>7</sup> Exod. 12, 18. Levit. 23, 5.

<sup>8</sup> Levit. 23, 7.

Verse 11. '*In the beginnings of your months ye shall offer a burnt offering.*'—This was the feast of the new moon, concerning which we have no other direction in the law than that a larger number of sacrifices should be offered, and that, as on other solemn days, the trumpets should be blown over the sacrifices (ch. x. 10). It would seem, from Amos viii. 5, that the people abstained from traffic on these days; from 1 Sam. xx. 5, 6, that it was customary to make feasts on the occasion; and the new moons seem to be mentioned together with the sabbaths, by several of the prophets, as days of public worship. None of these particulars

are however found in the law; and the Rabbins inform us that on the new moons, except the seventh, people pursued their ordinary avocations, the women only being exempted from labour. The sacrifices, as we observe, consisted of two young bullocks, a ram, and seven lambs, with a suitable bread and drink offering. The Rabbins find something mystical in the eleven animal sacrifices, the reason for which, they say, was, because the lunar year was shorter than the solar, by so many days.

It was an ancient heathen custom, in various countries, to offer sacrifices to the new moon, and it may be conceived

that a new moon festival was introduced into the Hebrew service in order to prevent this idolatry, by assigning to the practice a legitimate object. Another reason may have been to make the time of the new moon more carefully observed, which, as Jennings remarks, 'was a matter of considerable importance, not only to prevent confusion in their chronology, since they reckoned by lunar months, but likewise because the true time of observing all their great festivals depended upon it.' The Scripture does not acquaint us by what method the ancient Jews fixed the time of the new moon—whether they understood by the 'new moon' the new moon properly so called, that is, the time when the moon was in conjunction with the sun, or the time when, in clear weather, the moon first became visible. The Rabbins themselves are not agreed on this subject; but the majority of them are of the latter opinion. There can be little question that they are in the right, when they state, that the Jews did not use astronomical calculations and cycles for fixing the commencement of their months and years, until they acquired this art from the Chaldeans during the captivity, and that they were previously guided by actual observation. Their account of the mode in which the requisite observation was taken is as follows:—They say that about the time when the moon's appearance was expected, the Sanhedrim sent men to keep watch upon the mountain tops, who gave immediate notice of its first appearance. When this was announced, a fire was kindled on Mount Olivet, and the signal was transmitted from mountain to mountain through the land. They proceed to state, that this procedure was rendered abortive by the Samaritans and other profane persons, who sometimes kindled such fires at improper seasons, for the purpose of deceiving the people and deranging the order of the sacred festivals. In later times, therefore, the Sanhedrim was obliged to send expresses throughout the country to announce the appearance of the moon. This is perfectly absurd; and seems to proceed on the supposition that the new moon was nowhere visible but at Jerusalem. The people in distant parts of the land must generally have seen the moon as soon as those at Jerusalem, or at least sooner than any express could announce its appearance. Then also the delay would have prevented the festival from being simultaneously observed in the different parts of the country. Indeed this account contradicts the further explanation, which states that, as the Hebrews had no month exceeding thirty days, if they did not perceive the new moon on the thirtieth day,

they concluded that its appearance was obstructed by clouds, and made the next day the first of the following month. There is something very similar in this to what is observed among the Moslems, whose months are also lunar, and who have to pay particular attention to the moon's appearance, as their yearly lent, or month's fast, begins with the appearance of the moon Ramazan, and gives place to festivity when the following new moon appears. We cannot explain the Moslem practice more expressively than in the words of Joseph Pitts:—'As the Christians date by the month, so the Turks date by the moon, so that this month of Ramazan, or month of fast, doth every year fall back ten or eleven days; so that this month, in the space of thirty years or thereabouts, goes round the whole year. And here the reader may be pleased to note that they are altogether ignorant of astronomy, and hold it to be a great piece of arrogance for any to dive into those things which belong to that science. And they moreover say, that no man in the world knows when the new moon is, but God alone knows. And they say, that none but Christians will presume to inquire into such hidden and abstruse matters. And therefore many will not believe there is a new moon till they see it: so that they begin their fast the next day after the moon appears, and fast till they see the next moon. Unless it so happen that the weather hinder the sight of the moon and then they complete thirty days' fast, after they have seen the Ramazan moon.' The appearance of the moon both at the beginning and end of the fast is, in towns, announced by the firing of a cannon; and during the period of the writer's own residence in the East, he recollects no instance in which the fast was protracted on account of the non-appearance of the moon, for a reward being given to the man who brings to the proper authorities the first news of its appearance, there are never wanting persons ready to swear that they have seen, at the usual season, what the mass of the people may have been unable to perceive. There is a chapter, 'On seeing the New Moon,' in the *Mischat-ul-Masabih*, in which authority for most of these practices is found. One tradition reports Mohammed to have said—'A month is twenty-nine nights, then keep not fast till you have seen the new moon; which being hid from you by clouds, then complete thirty days.' In another instance, a Bedouin came and told him that he had seen the new moon; on which Mohammed questioned him as to his faith; and finding that he was a Moslem, turned to Bilal the crier, and told him to proclaim the fast.

## CHAPTER XXIX.

1 *The offerings at the feast of trumpets, 7 at the day of afflicting their souls, 13 and on the eight days of the feast of tabernacles.*

AND in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: 'it is a day of blowing the trumpets unto you.

2 And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish:

3 And their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram,

4 And one tenth deal for one lamb, throughout the seven lambs:

5 And one kid of the goats for a sin offering, to make an atonement for you:

6 Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 ¶ And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein:

8 But ye shall offer a burnt offering unto the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish:

9 And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram,

10 A several tenth deal for one lamb, throughout the seven lambs:

<sup>1</sup> Levit. 23, 24.

<sup>2</sup> Levit. 16, 29, and 23, 27.

11 One kid of the goats *for* a sin offering ; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

12 ¶ And on the fifteenth day of the seventh month ye shall have an holy convocation ; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days :

13 And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD ; thirteen young bullocks, two rams, and fourteen lambs of the first year ; they shall be without blemish :

14 And their meat offering *shall be of* flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,

15 And a several tenth deal to each lamb of the fourteen lambs :

16 And one kid of the goats *for* a sin offering ; beside the continual burnt offering, his meat offering, and his drink offering.

17 ¶ And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot :

18 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner :

19 And one kid of the goats *for* a sin offering ; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish ;

21 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner :

22 And one goat *for* a sin offering ; beside the continual burnt offering, and his meat offering, and his drink offering.

23 ¶ And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish :

24 Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner :

25 And one kid of the goats *for* a sin offering ; beside the continual burnt offering, his meat offering, and his drink offering.

26 ¶ And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot :

27 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner :

28 And one goat *for* a sin offering ; beside the continual burnt offering, and his meat offering, and his drink offering.

29 ¶ And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish :

30 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner :

31 And one goat *for* a sin offering ; beside the continual burnt offering, his meat offering, and his drink offering.

32 ¶ And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish :

33 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner :

34 And one goat *for* a sin offering ; beside the continual burnt offering, his meat offering, and his drink offering.

35 ¶ On the eighth day ye shall have a <sup>a</sup>solemn assembly : ye shall do no servile work therein :

36 But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD : one bullock, one ram, seven lambs of the first year without blemish :

37 Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner :

38 And one goat *for* a sin offering ; beside the continual burnt offering, and his meat offering, and his drink offering.

39 These *things* ye shall <sup>do</sup> unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.

40 And Moses told the children of Israel according to all that the LORD commanded Moses.

<sup>a</sup> Levit. 23. 36.

<sup>a</sup> Or, *offer*.

39. '*These things ye shall do unto the Lord in your set feasts.*'—The laws in this and the preceding chapter contain a repetition of previous injunctions. They are here given again, probably, like the recapitulation in Deuteronomy, to remind the new generation about to enter Canaan of the obligations laid upon their fathers, and which were to continue in force under the approaching alteration in their condition of life. Of all the sacrifices enjoined in the law, the Jews, who have long abode 'many days without a

king, and without a prince, and *without a sacrifice*' (Hos. iii. 4), now offer none. Instead of sacrifices they have certain observances, with appropriate prayers and readings of Scripture; and on a day when there should be a sacrifice they read in their synagogues the passage of Scripture enjoining that sacrifice, under the impression, that, in their present depressed circumstances, the public reading of the injunction will be accepted in place of compliance with it. (See Leo of Modena's *History of the Rites, etc. of the Jews*.)

## CHAPTER XXX.

1 *Vows are not to be broken.* 3 *The exceptions of a maid's vow.* 6 *Of a wife's.* 9 *Of a widow's, or her that is divorced.*

AND Moses spake unto the heads of the tribes concerning the children of Israel, saying, This is the thing which the LORD hath commanded.

2 If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not 'break his word, he shall do according to all that proceedeth out of his mouth.

3 ¶ If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

6 ¶ And if she had at all an husband, when <sup>1</sup>she vowed, or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband disallowed her on the day that he heard *it*; then he shall make her vow which she vowed, and that which she

uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

9 ¶ But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard *them*; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*.

15 But if he shall any ways make them void after that he hath heard *them*; then he shall bear her iniquity.

16 These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

<sup>1</sup> Heb. *profane*.

<sup>2</sup> Heb. *her vows were upon her*.

Verse 2. '*If a man vow a vow.*'—This chapter relates wholly to vows; and its contents were, not improbably, delivered in answer to some questions or difficulties which had been propounded to Moses on the subject. It will be right to observe, that nothing is said either in approval or disapproval of vows in general; and it may be reasonably concluded that these laws were intended to regulate and modify practices already existing. Moses nowhere exhorts to the practice of vowing, and sometimes speaks of vows as if they might be rashly taken. Michaelis has a good general remark, which is applicable to the whole subject:—'Moses appears to have retained vows as an ancient usage among his people; only taking care that the *jus*

*tertii*, the rights of a father, or a husband, should not be affected by them; and that, where rashly made, they should not become too burdensome; and with this view ordaining an authority, for the purpose of alleviating and buying them off. This is nearly the spirit of his law. Of many vows that became common in later times, he had not even an idea, and, of course, could enjoin nothing respecting them. The most common vow, to which he often alludes, and which he presupposes as known, was the promising an offering to God—a sort of vow which we can no longer make. By other vows, either something was presented as a gift to God, who had then a visible sanctuary and priests; or else there was promised a piece of self-denial, uninjurious

to the commonwealth, and, in general, not of perpetual endurance. It was to a people who made vows of this sort that Moses gave his laws.' The Rabbins very properly observe, that no vow could be admitted as coming within the scope of these laws, if it bound the person to do a forbidden thing, or to anything contrary to the honour and known will of God. Such vows were in themselves void.

— 'According to all that proceedeth out of his mouth.'—This phrase frequently occurs in connection with vows; and it would seem from hence, that to render a vow binding it was necessary that it should be actually uttered—not merely made in the heart. Such a mental act would appear to have been regarded rather as a resolution to vow than as a vow itself. This limitation is of more importance than would at first sight appear, and was probably intended to prevent the anxiety which conscientious persons might sometimes be led to entertain on account of the difficulty which might occur of dis-

tinguishing between a bare intention and a vow actually completed.

3. 'In her youth.'—The Rabbins say that this means till she was twelve years of age. We should rather think that there was no distinct reference to age; for as we find the husband possessing a power of nullifying his wife's vows, without any restriction as to her age, it is but reasonable to conclude that the father possessed the same power till she was married. And this seems the more probable, when we consider that among the Hebrews, as at present in most nations of the East, it was a very rare circumstance for a female to remain unmarried beyond girlhood, and that she was often betrothed long before the actual marriage took place. The same authorities inform us that when a girl was betrothed, the concurrence of her father and betrothed husband was requisite to nullify her vow. We see from v. 9, that a woman seems never to have been independent in this matter, or perhaps in any other, until she either became a widow or a divorced wife.

#### CHAPTER XXXI.

1 *The Midianites are spoiled, and Balaam slain.*  
13 *Moses is wroth with the officers, for saving the women alive.* 19 *How the soldiers, with their captives and spoil, are to be purified.* 25 *The proportion whereby the prey is to be divided.* 48 *The voluntary oblation unto the treasury of the Lord.*

AND the LORD spake unto Moses, saying,

2 'Avenge the children of Israel of the Midianites: afterward shalt thou 'be gathered unto thy people.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

4 'Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.

7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.

8 And they slew the kings of Midian, beside the rest of them that were slain; *namely*, 'Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein

they dwelt, and all their goodly castles, with fire.

11 And they took all the spoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the 'battle.

15 And Moses said unto them, Have ye saved all the women alive?

16 Behold, 'these caused the children of Israel, through the 'counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

17 Now therefore 'kill every male among the little ones, and kill every woman that hath known man by lying with 'him.

18 But all the women children, that have not known a man by lying with him, keep alive for yourselves.

19 And do ye abide without the camp seven days: whosoever hath killed any person, and 'whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

20 And purify all *your* raiment, and all 'that is made of skins, and all work of goats' hair, and all things made of wood.

21 ¶ And Eleazar the priest said unto the men of war which went to the battle, This is

<sup>1</sup> Chap. 25. 17.

<sup>2</sup> Chap. 27. 13.

<sup>3</sup> Heb. A thousand of a tribe, a thousand of a tribe.

<sup>4</sup> Josh. 13. 21.

<sup>5</sup> Heb. host of war.

<sup>6</sup> Chap. 25. 2.

<sup>7</sup> 2 Pet. 2. 15.

<sup>8</sup> Judg. 21. 11.

<sup>9</sup> Heb. a male.

<sup>10</sup> Chap. 19. 11, &c.

<sup>11</sup> Heb. instrument, or, vessel of skins.

the ordinance of the law which the LORD commanded Moses ;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean : nevertheless it shall be purified with the water of separation : and all that abideth not the fire ye shall make go through the water.

24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the prey <sup>12</sup>that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation :

27 And divide the prey into two parts ; between them that took the war upon them, who went out to battle, and between all the congregation :

28 And levy a tribute unto the LORD of the men of war which went out to battle : one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep :

29 Take *it* of their half, and give *it* unto Eleazar the priest, *for* an heave offering of the LORD.

30 And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the <sup>13</sup>flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep :

37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand : of which the LORD's tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred ; of which the LORD's tribute *was* threescore and one.

40 And the persons *were* sixteen thousand ; of which the LORD's tribute *was* thirty and two persons.

41 And Moses gave the tribute, *which was* the LORD's heave offering, unto Eleazar the priest, as the LORD commanded Moses.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half *that pertained unto* the congregation was three hundred thousand and thirty thousand *and* seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons ;)

47 Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD ; as the LORD commanded Moses.

48 ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses :

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our <sup>14</sup>charge, and there lacketh not one man of us.

50 We have therefore brought an oblation for the LORD, what every man hath <sup>15</sup>gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD.

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the <sup>16</sup>offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

53 (*For* the men of war had taken spoil, every man for himself.)

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Israel before the LORD.

<sup>12</sup> Heb. *of the captivity.*

<sup>13</sup> Or, *goats.*

<sup>14</sup> Heb. *band.*

<sup>15</sup> Heb. *found.*

<sup>16</sup> Heb. *heave offering.*



Verse 2. *'The Midianites.'*—See the note on Exod. ii. 15. Whatever opinion be entertained concerning the origin of the Midianites on the Red Sea, among whom Moses found a refuge from the wrath of Pharaoh, there is no question that those who now engage our attention were the descendants of Midian, the son of Abraham by Keturah, who, together with his brethren, were sent away by the patriarch, during his lifetime, 'eastward into the east country'; that is, into the country eastward from that part of Canaan in which Abraham then was. This was at Beersheba, in the south of Canaan; and now accordingly we find the Midianites settled in, or at least occupying the region where, after this indication, we should expect to find them, namely, to the east and south-east of the Moabites, who dwelt on the eastern coast of the Dead Sea. Or rather perhaps we should say, that, as they appear to have been to a considerable extent a nomade people themselves, they pastured their flocks in the unsettled country beyond the Moabites, with whom, as a kindred though a more settled people, they appear to have been on the most friendly terms; and on whose borders were situated those 'cities and goodly castles' which they possessed. It will contribute to the better understanding of the subsequent history of this people, as connected with that of the Israelites, to keep in mind this often-forgotten fact, that the Midianites were, to a considerable extent, a nomade tribe, extending their wanderings much beyond any limits which could be assigned to them as a territorial possession. This people were induced, by the wicked advice of Balaam—and with an express and diabolical intention of depriving them of Jehovah's protection—to attempt to seduce the Hebrews to idolatry and idolatrous whoredom. To their success in this endeavour, the 24,000 lives which were lost in the matter of Baal-peor, bore awful testimony. Were the people of Israel to be thus punished, and should the primary instigators of the idolatry and rebellion escape? Such was not the Divine will; and now we find the Israelites ordered to execute the Lord's vengeance upon Midian. No one can doubt that, in this case, the Hebrews were the executioners of a judicial sentence; and it is well to remember this, that we may, from this affair, be led to draw no inference as to the conduct and results of a war in ordinary circumstances. The sequel exhibits the result. It appears, however, that only the Midianites who were in the neighbourhood of the Hebrew camp, and who were the actual criminals, were involved in the recorded destruction, great as it was; and this is one proof, among many, of the extended habitat and partially nomade character of this people. Accordingly, at no great distance of time afterwards, we find them so powerful as to render the Israelites their tributaries, and to oppress them greatly for seven years, obliging them to seek refuge in 'dens which are in the mountains, and caves, and strong holds.' (Judg. vi. 2.) From this oppression the Hebrews were delivered by Gideon, who, with a very inferior force, almost annihilated the Midianites, so that from that time they appear to have lost their distinct national existence, and became mixed with the kindred nations, the Moabites, Ammonites, Edomites, and Arabians.

3. *'Arm yourselves.'*—The readiness here exemplified by Moses in having the command of God executed, well deserves particular notice, seeing that, according to the preceding verse, he was not to die till after this was done. This consideration seems to have quickened rather than retarded his proceedings.

6. *'The holy instruments and the trumpets.'*—What these 'holy instruments' were, as distinct from the trumpets, is not very evident; and the Hebrew, as well as the Christian commentators, are much divided on the subject. Some think that the Urim and Thummim are intended, whereby the Lord might be consulted about any difficulty that might arise in the management of the war; others think it was the ark, which we in future times find, on some occasions, accompanying the army (Josh. vi. 4, 6, 7; 1 Sam. iv. 4, 5; xiv. 18; 2 Sam. xi. 1). There are serious objections to both of these opinions; and it seems more probable that we should regard the *va* prefixed to the word 'trumpets'

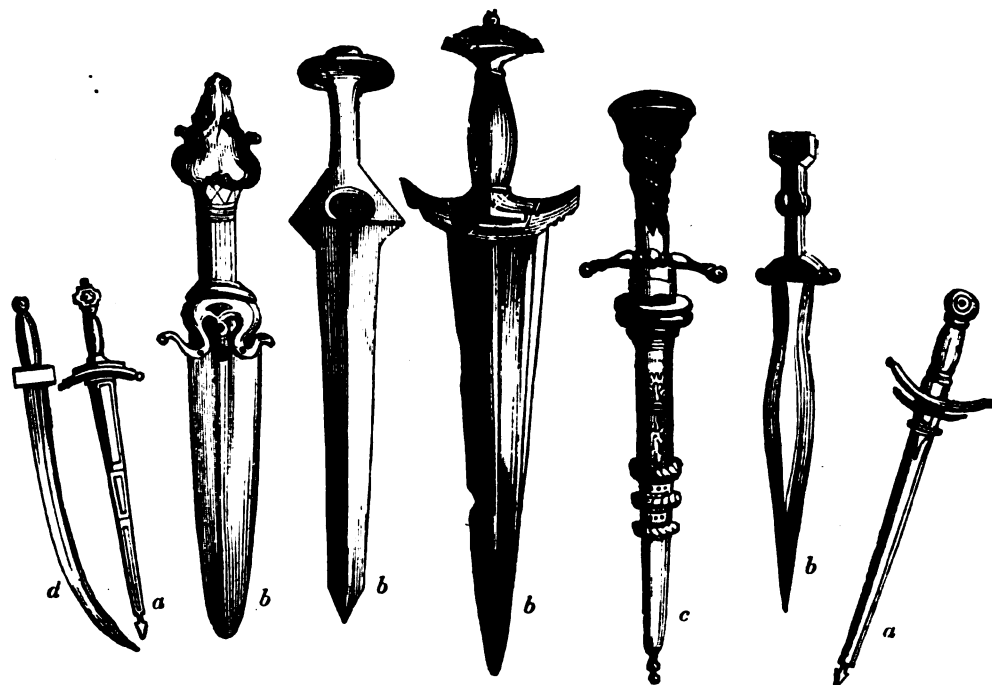
not as copulative (*and*), but as explanative (*even*), and then read, 'the holy instruments, *even* the trumpets.' It will be recollected that the silver trumpets were to accompany the army, in charge of the priests, who were to sound the war alarm with them.

8. *'Balaam also . . . . they slew with the sword.'*—It is said, in ch. xxiv. 25, that Balaam went and returned to his own country, that is, Mesopotamia. It seems more probable that he stopped among the Midianites, after having set out with an intention to return home, than that he had already come back from so considerable a distance as Mesopotamia. However, if he did go home, there was certainly sufficient inducement for him to come back after he had learned the success of the villanous advice he had given to the Midianites on his way. This is the opinion of the Hebrew writers, who say, that when he heard that the Israelites had fallen into the snare which he had laid for them, he made no doubt that they would then be easily defeated, and hastened to obtain a share in the spoil. But others only say, that, on hearing of the plague which had swept away so many thousand Hebrews, he delayed not to return and claim the due wages of his iniquity from the princes of Midian. His iniquity found other wages.

— *'Sword.'*—The history of warlike weapons forms a curious and instructive chapter in the history of man. Swords of metal could by no means be the earliest, or one of the earliest, of those weapons which in process of time men devised for the purpose of defending themselves or of offending others. Such an instrument as a sword cannot well be of anything but metal; and therefore a considerable advance in civilization, indicated by the existence of the art of working metals, must have been made before the sword was invented. Hence it is that swords and sabres have never been known to any but civilized or semi-civilized nations; nothing of the kind being ever found among savages. Yet we see this weapon in the most remote ages known in Asia. It is in fact the most early weapon mentioned in Scripture. It was with the sword that Simeon and Levi did such terrible execution at Shechem; and the patriarch Jacob mentions the sword and the bow, as the weapons with which he had defeated the Amorites (Gen. xlviii. 22). There is no doubt that the swords of the most ancient times were of brass, or rather copper. To speak of a copper sword may seem strange; but it is certain that copper was wrought long before iron, and applied to every domestic, operative, and warlike purpose for which metal was required. That this was the case in the time of Homer, we see from his poems, where we observe brass applied to almost every use. The *Iliad*, from its great antiquity, and from its frequent descriptions of arms and armour, is our most valuable guide in this class of subjects. We there find that there is no sort of weapon which is not in some instances, if not always, made of brass; and indeed where the material of a metallic weapon is mentioned at all, we usually find it to be brass. As to swords, their material is not generally mentioned; but the famous sword of Achilles himself was of brass, whence we may conclude that they were generally of that metal. Swords were also at that early time highly enriched, as we see by the description of Agamemnon's:—

'He slung his sword  
Athwart his shoulders; dazzling bright it shone  
With gold emboss'd, and silver was the sheath,  
Suspended graceful in a belt of gold.'—COWPER.

The swords of the Greeks and Romans continued in times long subsequent to be of copper. Specimens also of swords of this metal, supposed to have belonged to the Phœnicians, and their descendants the Carthaginians, have been dug up in various countries. Some found in Ireland, Cornwall, and elsewhere, in countries known to that people, have been found to coincide with others dug up at Cannæ, where the Romans sustained their great overthrow, and which seem to have belonged to their conquerors. Such weapons must be of peculiar interest in our inquiry, as they may thus, with great probability, be traced to the near neighbours of the Israelites in Canaan, whence we



ANCIENT SWORDS AND DAGGERS.—FROM MONTFAUCON.  
a, Greek; b, Roman; c, Ancient, but uncertain; d, Dacian.

may be allowed to suppose that *theirs*, after their settlement in that country, were of similar form and material. There are specimens of them in Sir William Hamilton's collection in the British Museum. In their general form they resemble the Roman swords in the centre of the group represented in the preceding woodcut; but are not generally so broad in proportion to their length, and are without the cross bar as a guard. They are straight and tapering, with two edges and a sharp point, adapted either for cutting or thrusting; and their breadth somewhat contracts towards the hilt, as in the second figure from the right hand in the above cut. These sorts of weapons vary in length, from a dagger of two spans, to a sword of two feet three inches; the last being the size of the largest of those found in Ireland, and described by Governor Pownall in the *Archæologia*, vol. iii. The general resemblance of these swords to those in most common use among the Romans is accounted for by the fact that they borrowed the shape of the blade from Spain, which country had immemorially been the seat of commercial colonies of the Phœnicians and Carthaginians, and a considerable part of which the latter people ultimately held in military possession. As copper is a soft metal, and easily blunted, it may be asked how it could be adapted to form cutting instruments? Some means must certainly have been resorted to for the purpose of hardening it. Tempering seems to have been the means most commonly used. The ancient writers themselves say this; and the observations which have been made on Greek and Roman antiquities seem to confirm this account. The Irish weapons were assayed by Mr. Alchorn, who says, 'the metal appears to me to be chiefly copper, interspersed with particles of iron, and perhaps some zinc, but without containing either gold or silver: it seems probable that the metal was cast in its present state, and afterwards reduced to its proper figure by filing. The iron might either be obtained with the copper from the ore, or added afterwards in the fusion, to give the necessary rigidity of a weapon. But I confess myself unable to determine anything with certainty.' (*Archæologia*, iii. 355.)

Governor Pownall, in the same paper, says of this metal, that it is of a temper which carries a sharp edge, and is in a great degree firm and elastic, and very heavy. It does not rust, and it takes a fine polish. He indeed thinks it superior to iron for its purpose, until the art of tempering steel was brought to a considerable degree of perfection. It is probably on account of this perfection to which the preparation of copper had been brought in consequence of the want of iron, that it continued to be preferred long after the art of working iron had been acquired.

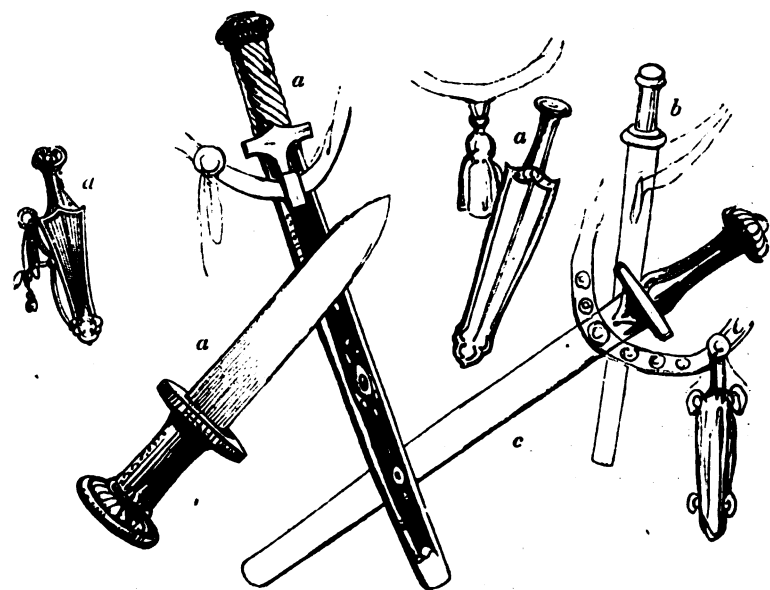
As a general remark upon ancient swords, it may be observed that the swords of civilized nations were generally straight, and those of barbarians curved. The swords used by cavalry were long; but antiquity had no such thin-bladed narrow swords as are in use in modern Europe; a guard for the fingers is also usually wanting in the most ancient swords. The Egyptians had the straight, tapering, two-edged sword and dagger, which we have described as so common in ancient times; and the handles of which were often richly inlaid. They had also curved, single-edged knives and falchions (see the cut under Exod. xiv. 7), the latter having the back often eased with brass to give it greater weight. The blades were either of bronze, or (as appears from the colours with which they are painted) of iron or steel. The hilts are often furnished with strings and tassels. It is interesting to note these forms, from the probability that the weapons of the Israelites in the wilderness were of a similar character. We learn from Scripture that the Israelites had daggers and swords, some of the latter with two edges, and were 'girded upon the thigh.' It does not appear that they wore them continually, but only as occasion required. The ancient Persians wore their swords suspended from a belt on the right side. Herodotus speaks of 'golden swords' as among the spoils taken by the Greeks from the Persians; by which he must probably be understood to mean that the Persians had the art of inlaying with gold the hilts and blades of their swords—a practice in which that people



ANCIENT EGYPTIAN DAGGERS.

still excel. The cut from the ancient sculptures of Persia will exhibit the variety and style of their swords. Some of them have a resemblance to the Phœnician copper swords which we have mentioned; and their straightness would, according to the above-quoted Roman rule, shew the civilization of that people. But the same rule would make the Egyptians, with their curved weapons, 'barbarous;' whereas, in truth, both the Persians and the Egyptians were at least as civilized as those who applied that degrading epithet to them. The early Greeks wore the sword under the left arm-pit, so that the pommel touched the nipple of their breast; it hung by a belt, and its length was nearly equal to that of the arm. The scabbard, of the same breadth as the sword, terminated in a knob like a mushroom. Dr. Meyrick describes different

sorts of Greek swords, but we cannot enter into the account further than to state that some sorts were straight for cutting and thrusting; some, intended for cutting, were curved, and had the edge on the inner curve of the blade. The hilts were sometimes of ivory and gold, and occasionally guarded by a cross-bar. The Romans, when they relinquished brass and copper for the blade, retained it for the hilt. Our cut will shew the principal varieties of the Roman swords. The resemblance of the favourite weapon to the Phœnician or Carthaginian has already been mentioned and accounted for. Several of those which the cut exhibits are only slight varieties of the same weapon; and those with the most obtuse points are thought the most ancient. The Romans wore the sword on the right thigh, probably that it might not obstruct the



ANCIENT PERSIAN SWORDS AND DAGGERS.  
From Sculptures at (a) PERSEPOLIS, (b) at SHIRAZ, (c) at TAKHT-I-BOSTAN.

free motion of the buckler; but in ancient monuments the soldiers are sometimes seen to wear them on the left side. As the Jews were at different periods connected with all the nations to whose swords we have alluded, and probably used the same kinds of weapons, these accounts form, with the cuts, the most suitable elucidations we can furnish.

13. '*Went forth to meet them without the camp.*'—This was for the purpose of shewing their regard and honour, and to congratulate them upon their victory. So the old Romans decreed a triumphal return to their conquering generals. The custom still exists in the East.

14. '*Moses was wroth,*' etc.—This is thought to imply that Moses had previously given the army particular instructions on the subject; but that, instead of following them, the soldiers had extended to the Midianites the comparatively favourable treatment allowed by the general war-law to all the nations except the devoted nations of Canaan. Of the latter, they were to 'save alive nothing that breathed' (Deut. xx. 16): but in their wars with other people they were only to slay the males bearing or able to bear arms; and not even then, until terms of peace had been offered and refused. No such offer had been made to the Midianites, and their cities were utterly destroyed; and in these two respects they had already been more unfavourably dealt with than any except the devoted nations. But Moses was angry that they had saved the women alive, considering the calamities which their enticements had brought upon Israel, and fearing, probably, from the same cause, a repetition of the crime and the punishment; he therefore directed the younger females, as less tainted with idolatry and crime, to be spared, but all the others, and also the male children, to be destroyed. If we estimate the number of the women who had seduced the Israelites to sin, by that of the men slain for that sin, and also by the proportion of the young females who were spared, we shall conclude that most of those whom Moses sentenced to perish were actually guilty in the affair of Baal-peor; and it is therefore easier to understand the grounds of their destruction than why the male children were involved in the same doom. Here also, however, we are to understand that the word 'children' comprehends all under twenty years of age, the majority of whom would therefore be old enough to be imbued with the abominable principles and practice of the Midianites. We shall also fail to form a true estimate of this mandate, without recollecting that the war principles, among all known nations, were very different from those which now prevail in civilized Europe; and that, after all, enormous as their offence against God and against Israel was, they were dealt with less severely than the devoted nations of Canaan. There are some writers who think that, in issuing this order, Moses acted on his own views of policy, as we do not read that the Lord gave him any instructions on the subject. But as it was the Divine command, in the case of the seven nations of Canaan, that they should be wholly extirpated for their infinite abominations, and as we find it imputed to the Israelites as a crime that they did not give full effect to this sentence, we cannot perhaps do better than to consider the Midianites as being placed in

the same condition; that is, under a judicial sentence, which the Almighty might have executed by plague, or famine, or fire, or flood, but which he saw proper to execute by the swords of the Israelites, and the full effect of which they had no right to compromise or modify. For further remarks, derived from the generally stern character of ancient warfare, we must refer to Deut. xx.

19. '*Purify both yourselves and your captives.*'—It is an idea, of which we discover frequent traces in Scripture, that the life of man was a thing so sacred that no man could take life from another, even in a just cause, by war, or by accident, or even touch the corpse of the slain, without contracting defilement, for which some process of purification, generally by water, was necessary. Under the operation of this respect for human life, the man-slayer was obliged to leave his own home and flee to a city of refuge: and because he was a man who had shed much blood in war, David was not allowed to build the temple. We discover the same feeling among other nations of antiquity. Thus, in Homer, Hector, fresh from battle, declines to pour out a libation to Jove:—

'I dare not pour, with unwash'd hands, to Jove  
The rich libation forth; it cannot be  
That I should supplicate, thus foul with stains  
Of gory battle, the tempestuous God.'—COWPER.

And Æneas is made to speak much to the same effect in Virgil:—

'These hands, yet horrid with the stains of war,  
Refrain their touch unhallow'd, till the day  
When the pure stream shall wash their guilt away.'  
PITT.

27. '*Divide the prey into two parts.*'—It will have been observed in this chapter, that 'the spoil' and 'the prey' are mentioned as distinct things. (See verses 11 and 12.)

The spoil שָׁלָל *shalal*, means properly the *spolia*, *eruvia*, the clothes, armour, and valuables of the enemy, together with their moveables and money. These were not divided in common, as we see in the sequel, but belonged individually to the captors. It is true that, in the present instance, the soldiers made an oblation of the spoil (verse 50); but this was voluntary, and did not take place till after the division of the *prey* had been made.

The 'prey' מַלְכוֹת *malkoch*, consisted of the live stock and the captives, and was divided into two parts, one for those who went to the battle, and the other for the whole congregation; both parts being subject to a deduction for the use of the sanctuary. The principle of distribution here adopted seems to have been only intended for the particular occasion; but as it is the only rule on the subject which the Pentateuch contains, and evidently formed the basis of subsequent practice, it may be well to give it particular attention, with a view to the illustration of the whole subject. Perhaps the value of this part only of the booty, and the mode of its distribution, will be best exhibited tabularly:

Sheep	675,000	{ The soldiers 337,500; therefrom to the Lord 675
		{ The people 337,500; therefrom to the Levites 6750
Beeves	72,000	{ The soldiers 36,000; therefrom to the Lord 72
		{ The people 36,000; therefrom to the Levites 720
Asses	61,000	{ The soldiers 30,500; therefrom to the Lord 61
		{ The people 30,500; therefrom to the Levites 610
Persons	32,000	{ The soldiers 16,000; therefrom to the Lord 32
		{ The people 16,000; therefrom to the Levites 320

This distribution is greatly to the advantage of the soldiers. They had the sole right to the 'spoil,' and, in the division of the 'prey,' each man who went to the war had about fifty times as much as those who remained at home, for the congregation's half was to be divided among 591,550 persons, and the warriors' half only among 12,000. Besides, the congregation had to give a fiftieth part of their half to the Levites, whereas the soldiers had

only to contribute a five hundredth part (ten times less) to the use of the sanctuary. It was but equitable that those who had undergone the fatigue and danger of the service should be thus liberally distinguished; and the principle, if followed out, was calculated to encourage bold enterprises, since the fewer the actual combatants were, the larger would be the proportion which each received. But, on the other hand, it was equally fair that the people

at large should be considered, since they were all in an equal degree soldiers, and all liable and ready to have been called into active service. In fact, in a body constituted like the Hebrew host, the men of full age occupied the place of the men who, in an army, stay to guard the baggage while others are engaged in actual conflict. There is, however, no other example in which half the prey was given to the congregation at large; there may have been other instances, however, though not recorded. The custom probably fell gradually into disuse with the increase of the population and the change in the condition of the people. When the subject is again brought under our notice (1 Sam. xxx.), we find the custom was, that only the actual army divided the prey, but that those who kept the baggage, or were disabled by weariness or wounds, shared equally with those who were engaged in the fight. On one occasion, in David's vagabond troop, four hundred men who went to battle murmured at having to divide the prey with two hundred who, from weariness, had remained behind at the brook Besor. But this only gave occasion for the regulation to be more firmly established. If we may trust the Rabbins, the soldiers only thus divided *half* the 'prey' among themselves, after the monarchy was established; for that the king had the 'spoil' of precious articles, or at least so much as he chose to take of it, and also half the 'prey,' as distinguished from the 'spoil.' If we understand the matter, the 'spoil' was the king's proper portion; and the half of the 'prey' was still nominally the portion of the people, but claimed by him, as head of the people, to be employed for the public service. Or, in other words, that the 'spoil' was his portion as commander-in-chief of the army, and the moiety of the 'prey' as head of the nation. We do not know on what authority the Rabbins make this statement. But it is by no means improbable, and it well accounts for the enormous wealth which David was enabled to accumulate and leave to his son Solomon. In the time of the Maccabees something like a return to the old system took place, for we read that the army which defeated Nicanor, under the conduct of Judas, did not confine the distribution to the soldiers, but 'made the maimed, orphans, widows, and the aged also, equal in spoils with themselves.'

Many very interesting illustrations of the facts we have thus condensedly stated might be derived from the writings of classical antiquity, particularly from the Iliad of Homer. A greediness for spoil in general characterizes all the kings and chiefs who figure in the Trojan war. The plenary power over the spoils which the Rabbins assign to the commander, or to the king when there was one, we see fully possessed by the Grecian commander Agamemnon, to whom the kings and chiefs acting with him brought the spoil they obtained, of which he reserved what he pleased, and gave what he pleased to the others. Achilles himself gives the best account of the process. He says:

'I have destroy'd  
Twelve cities with my fleet, and twelve, save one,  
On foot, contending in the fields of Troy.  
From all these cities precious spoils I took  
Abundant, and, to Agamemnon's hand,  
Gave all the treasure. He within his ships  
Abode the while, and, having all received  
Little distributed, and much retain'd;  
He gave, however, to the kings and chiefs  
A portion, and they kept it.'—COWPER.

Every one also knows that the interest of this famous poem hinges upon the disgust of Achilles, which was occasioned by the harsh exercise, on the part of Agamemnon, of a right to reclaim the spoil he had once awarded.

The rule concerning the equal division of the spoil, as well to those who stayed with the baggage as to those who fought, was also in use among the Romans; and it is interesting to hear Polybius applauding, as one of the master-pieces of Roman discipline, a custom which was, so many ages before, in practical operation among the Hebrews. Perhaps his account may tend to illustrate the brief indications of the Sacred text, for where the principle was the same, we may suppose that there was some analogy in the details. He is speaking particularly of the pillage of a city, and states that a certain number of cohorts, never exceeding half the force, were employed in this work. When it was accomplished, a sale was made of all that had been taken, and the money divided into equal shares, which were allotted to all alike: not only to those who were stationed under arms in the several posts, but to those that were left in the camp, also to the sick, and even to those who had been sent away from the camp on distant service. And, that no part of the plunder might be concealed, the soldiers, before they began to march, were obliged to swear that whatever they took from the enemy they would faithfully bring to the camp. Polybius then expatiates on the advantages of this arrangement, and the fatal consequences which followed in other nations from allowing every man to keep what he might take; for in their ardour for gain, the soldiers often threw off all restraint, and brought the army into the utmost danger; whilst, under the Roman system, every man remained quiet and steady at his post, being as certain of his due portion as if he were actually engaged in the pillage.

It will not fail to be observed that the right of spoil is distinctly recognised in the Mosaic law. This is explained when we recollect that the Hebrew army received no pay: and, as Michaelis observes, 'Where there are no soldiers paid by the state, but all the citizens take the field, either as volunteers or by selection, it is quite obvious that to take spoil must be permitted; for the man who hazards his life must have some means of recompense put in his power; and what his country does not give him, he must have to hope for from the enemy.... Where there is not a regular and paid army, spoil must be the reward of victory.'

50. '*Jewels of gold, chains, bracelets, rings, ear-rings, and tablets.*'—Except the 'chains,' these were the same kinds of ornaments which were worn by the Israelites themselves, as enumerated in Exod. xxxv. 22, and which are there described as being offered to the service of the tabernacle by men and women, without our being able to distinguish which of them were peculiar to either sex. They seem mostly such as might be worn by either sex among such a people as the Midianites, who, from the amount and quality of the spoil as here stated, seem to have been wealthy and studious of splendour in their attire. The word rendered tablets is *קומאז* *kumaz*, properly a globe, or globule of gold, perhaps collectively *globules*, *drops*, or rather a string of gold drops like beads, worn around the neck or arm. Such were worn by the ancient Arabians according to the testimonies of Diodorus and Strabo.

## CHAPTER XXXII.

1 *The Reubenites and Gadites sue for their inheritance on that side Jordan.* 6 *Moses reproveth them.* 16 *They offer him conditions to his content.* 33 *Moses assigneth them the land.* 39 *They conquer it.*

Now the children of Reuben and the children of Gad had a very great multitude of cattle:

and when they saw the land of Jazer, and the land of Gilead, that, behold, the place *was* a place for cattle;

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 *Even* the country which the LORD smote before the congregation of Israel, is a land for cattle, and thy servants have cattle :

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

6 ¶ And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here ?

7 And wherefore 'discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them ?

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

9 For 'when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 And the LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt,\* from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob ; because they have not 'wholly followed me :

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun : for they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed.

14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.

15 For if ye turn away from after him, he will yet again leave them in the wilderness ; and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones :

17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place : and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

19 For we will not inherit with them on yonder side Jordan, or forward ; because our inheritance is fallen to us on this side Jordan eastward.

20 ¶ And 'Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And the land be subdued before the LORD : then afterward ye shall return, and be guiltless before the LORD, and before Israel ; and this land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD : and be sure your sin will find you out.

24 Build you cities for your little ones, and folds for your sheep ; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead :

27 'But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel :

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you ; then ye shall give them the land of Gilead for a possession :

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan may be our's.

33 And 'Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king

<sup>1</sup> Heb. break.

<sup>2</sup> Chap. 13. 24.  
<sup>3</sup> Josh. 4. 12.

<sup>4</sup> Chap. 14. 28, 29.

<sup>5</sup> Deut. 3. 12.

<sup>6</sup> Heb. fulfilled after me.

<sup>7</sup> Josh. 1. 13.

Josh. 13. 8, and 22. 4.



of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

34 ¶ And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jaazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, fenced cities: and folds for sheep.

37 And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon, (their names being changed,) and Shibmah: and

\*gave other names unto the cities which they builded.

39 And the children of \*Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 And <sup>10</sup>Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

\* Heb. they called by names the names of the cities.

<sup>9</sup> Gen. 50. 23.

<sup>10</sup> Deut. 3. 14.

CHAP. XXXII.—As in this and other chapters a great number of proper names of towns, etc., occur in a collective form, it may be well to explain in this place how we purpose to proceed in such cases. It will be understood that the object of the geographical notes is to furnish the reader with such information as may be readily useful and elucidatory, without encumbering our pages with explanations and discussions on points of no material consequence. Therefore, as many places are mentioned only once or twice in all the Bible, and then in connection with no circumstances of particular interest, we conceive that the maps will furnish all requisite information concerning such places; and they will therefore not be mentioned in the notes, unless for the sake of noticing some fact which may help to determine their sites, or to rectify the common maps. This may be sometimes necessary, as nothing is positively known concerning the situation of a great number of these obscure places. When, therefore, a name occurs in the text which has not been previously noticed, and concerning which there is no explanation in the notes, it will be understood that the name rarely recurs in the Sacred books, is unconnected with any event of importance, and that there is nothing to observe concerning its site or condition. Then, the remaining names, of which some notice must be taken, will sometimes be so thickly crowded in one chapter, that, in order to effect a proper distribution of the notes, the necessary explanation will be referred to some future texts, in which the same names again occur. In all such cases, the text under which the place has obtained notice will be readily found by means of the index: and the absence of any name from that index will sufficiently shew that either nothing is known of it, or that it is not considered of sufficient consequence to require notice in a work of this description.

Verse 1. *'The land of Jazer.'*—Biblical geographers seem to have felt considerable difficulty here, as they have in general avoided saying to what district this denomination should be applied. In a note to v. 3, it is shewn that the town called Jazer was a principal city of the country between the Arnon and the Jabbok; and it is therefore to this region that our researches for the land of Jazer should be limited. This being the case, we have little hesitation in hazarding the opinion that the term denotes the whole, or nearly the whole, of this region;—that is, with the conventional exception of a small part south of the Jabbok, which is considered as belonging to Gilead, although unquestionably the Jabbok is the proper geographical boundary, southward, of that famous region. Our reasons for this conclusion are, that this district, which formed the country of Reuben, is in the singular situation of having no ancient name, if it be not the land of Jazer; whereas, considering it to be such, we have a complete series of definite names for all the trans-Jordanic region occupied by

the Israelites: that is, 'the land of Jazer' for the southern portion between the Arnon and Jabbok; 'Gilead' for the central portion, between the Jabbok and the Jarmouk or Hieromax; and 'Bashan' for the portion extending northward from the Jarmouk. We see also that the form of expression, placing the 'land of Jazer' in juxtaposition with the 'land of Gilead,' implies some coincidence between the two districts in extent and importance, while the prior mention of Jazer seems to denote that it was the nearer of the two, and it could not be nearer unless where we place it. In fact, if we have rightly defined the region, the Israelites were at this time actually encamped in it. Finally, it is, equally with Gilead, and rather more so, 'a place for cattle;' and as it was certainly included in the desired land, whether our opinion as to its identity with the land of Jazer be right or not, we may here cite the observation which Burckhardt makes with reference to its pastures. The greater part of this territory is now called the *Belka*; and after noticing the contests of the Bedouin Arabs for the right of pasturage within its limits, he goes on to say: 'The superiority of the pasturage of the Belka over that of all southern Syria is the cause of its possession being thus contested. The Bedouins have this saying, "Thou canst not find a country like the Belka"—*Methel el Belka ma tellaka*. The beef and mutton of this district are preferred to those of all others.' Buckingham bears even stronger testimony to the picturesque beauty, the fine climate, and exuberant fertility of this part of the country east of the Jordan; and seems to have no hesitation in declaring it far superior to any part of the country west of the Jordan, through which he had travelled (*Travels among the Arab Tribes*, p. 141). It is therefore no wonder that the two tribes and a half who had plenty of cattle desired to remain on that side Jordan.

— *'The land of Gilead.'*—See Gen. xxxi. 25.

3. *'Jazer.'*—We do not see with some the necessity of fixing this town on the margin of a lake, because the 'waters of Jazer' are mentioned. The expression, according to the use of the Hebrew language, need imply no more than that there was an abundant stream, or streams, in the district, or near the town of Jazer. Burckhardt, apparently aware of this, conjectures that Jazer may be fixed at a fine spring, called *Ain Hazier*, in a narrow valley to the south of Szalt. This spring turns several mills, and empties itself into the Wady Shoeb. Near it are the ruins of a considerable town, consisting of the foundations of buildings and heaps of stones (*Travels in Syria*, p. 355). Besides the analogy of name, the situation coincides tolerably well with the statement of Eusebius and Jerome, who place Jazer fifteen miles from Heshbon, and ten miles west of Philadelphia, or Rabbath Ammon. This is one of the towns that the Moabites appropriated, while it lay vacant during the captivity of Israel.

— '*Nimrah*.'—This place has in Scripture the several names of Nimrah, Nimrim, and Beth-Nimrah. Near the point where the small river Shoeb, mentioned in the preceding note, empties itself into the Jordan (in N. lat. 32° 8'), there are the ruins of a city called *Nymreia*. The analogy of name is of great weight in so limited a district, and would lead us to conjecture that this is the place denoted in the text.

— '*Elealeh*.'—About midway between the Jabbok and the Arnon, on the common road (in N. lat. 31° 57', E. long. 36° 10'), Burckhardt found a place called *el-Aal*, which he, with very good reason, supposes to have been the Elealeh of Scripture. Aal in Arabic means 'the high,' as it does in the Hebrew name; and accordingly the ruins are upon the summit of a hill, whence a very extensive view over the plain is commanded. The town was surrounded by a well-built wall, of which some parts yet remain; and among the ruins are a number of large cisterns, fragments of walls, and the foundations of houses, but nothing that claims particular notice. The place is of no Scriptural importance. It is mentioned sometimes in the Prophets, and always in connection with Heshbon, from which it was but a mile distant according to Eusebius; and this is as nearly as may be the distance (half an hour) at which Burckhardt found el-Aal. The three towns here mentioned together, Heshbon, Elealeh, and Shebam (Sibmah in v. 38), are described as famous for their vines in Isa. xvi. 9, 10, and Jer. xlviii. 32-34.

— '*Shebam*,' called also *Sibmah*, *Sibmah*, *Siphmoth*.—This place was proverbially famous for its vines, and is generally mentioned by the Prophets in such a way as to imply its proximity to Heshbon; and this is confirmed by Jerome, who says that the two places were scarcely more than five hundred paces distant from each other. We are not aware that any trace of the name now exists in that neighbourhood. Sibmah was in the territory of Reuben, and, together with the other towns in this tribe, was taken possession of by the Moabites when the two tribes and a half were carried into captivity.

— '*Nebo*.'—We see from v. 38 that this was a town, built, no doubt, near or on the mountain of that name.

— '*Beon*,' also *Baal-Meon* (v. 38), *Beth-Meon* (Jer. xlviii. 23), and *Beth-Baal-Meon* (Josh. xiii. 17), that is, the house or temple of Baal-Meon. It was probably a place where Baal was worshipped. Its site seems to be marked by the name Myoun, given to a ruined place about two miles south-east from Heshbon. This town was occupied by the Moabites in the time of Ezekiel, who (ch. xxv. 9) mentions it with Beth-jeshimon and Kiriathaim as frontier cities of Moab, and 'the glory of the country.'

21. '*Go all of you armed over Jordan*.'—Not all who were fit for war. We see from Josh. iv. 13, that the number of the two tribes and a half that passed over Jordan was 40,000; but according to the late census, the whole number fit for war in Reuben, Gad, and half Manasseh, was 110,580, so that 70,580 remained on the east of Jordan to form the new establishments and watch over their safety.

34. '*Built*.'—Not founded, for these towns have already been mentioned as belonging to the former proprietors of the country; but, rebuilt, or fortified. The latter is a very frequent sense of the word here and elsewhere rendered 'built.'

— '*Aroer*.'—Described, in Deut. ii. 36, as being 'by the brink of the river Arnon.' In this situation, on the edge of the northern precipice above the valley of the Modjeb (Arnon), Burckhardt found the ruins of a town now called

Araayr, which is precisely the same name, allowing for the difference in spelling the Hebrew and Arabic letters. In Josh. xiii. 9, and in several parallel texts, such a form of expression as the following occurs: '*Aroer, that is upon the brink of the river Arnon, and the city that is in the midst of the river*.' This occasions some perplexity; and most commentators have understood it to mean that the city of Aroer was divided into two parts, one of which stood on the high bank of the river, and the other in the valley, that is, in a spot of ground surrounded, naturally or artificially, by the river, and therefore said to be in it. This only proves that nothing has, until recently, been known of the Arnon, its deep sultry valley, and its steep inclosing hills. The passages are confessedly difficult; but on carefully examining them, we are quite of opinion that the rendering '*in the midst of the river*' is untenable. It rather seems that the second clause, as in the above-quoted sentence, refers not to Aroer, as explanatory of its site, but to other cities, and that the expression with reference to them rendered '*in the midst of the river*,' should be '*within the river*.' It will be recollected that the Arnon was a frontier river, and therefore to speak of '*Aroer, which is on the bank of the Arnon, and the other cities within (that is, on the near or interior side) the river*,' is by no means a useless or unimportant specification.

35. '*Atroth, Shophan*.'—The Septuagint drops the *Atroth*, perhaps confounding it with the Ataroth of the preceding verse. The Hebrew, however, and, after it, all the ancient Oriental versions, read the two words here as one name, '*Atroth-Shophan*,' which obviates the difficulty by which the Seventy seem to have been perplexed. This Shophan is probably the same as the Zaphon of Josh. xiii. 27, which appears to have taken its name from Zephon (Num. xxvi. 15), the son of Gad, and ancestor of the Zephonites.

36. '*Beth-haran*.'—Eusebius and Jerome state that this place was rebuilt by Herod the Great, and called Livias, in honour of Livia, the wife of Augustus. With this fact before us, we fear it is not safe to follow those who attempt to identify Beth-haran with the ruined place called el-Herath, about six miles south of the Jabbok (N. lat. 32° 18'); for D'Anville places Livias full N. lat. 31° 56', twenty-five miles south of the Jabbok, and any correction which might be suggested in this position would rather carry it more to the south than remove it farther north to approximate it to el-Herath.

37. '*Kirjathaim*.'—There was another place of the same name in the tribe of Naphtali, which was given to the Levites. Burckhardt imagines that the site of the present place may be found at the ruins of et-Teym, nearly two miles west of Madeba, where, as he was informed by his guide, there is a very large reservoir cut entirely in the rock, and still filled in the winter with rain water, there being no springs in the upper plains where it is found. As Burckhardt seems to have no other foundation for his conjecture than the analogy between the word *teym* and *thaim*, we may be allowed to doubt whether the site be not too near to Madeba to agree with the distinct statements of Eusebius and Jerome, who place Kirjathaim ten miles west from Madeba. Kirjathaim existed in the time of Abraham, and was then possessed by the gigantic Emim (Gen. xiv. 5), who were subsequently dispossessed by the Moabites (Deut. ii. 9, 10), who in their turn lost it to the Amorites; from whom it was taken by the Israelites, and assigned to Reuben. Latterly, in the declining days of the Hebrew state, the Moabites regained possession of it (Jer. xlviii. 1-23; Ezek. xxv. 9).

## CHAPTER XXXIII.

1 Two and forty journeys of the Israelites. 50 The Canaanites are to be destroyed.

THESE are the journeys of the children of Israel, which went forth out of the land of

Egypt with their armies under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these are their journeys according to their goings out.

3 And they <sup>1</sup>departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.

4 For the Egyptians buried all *their* first-born, which the LORD had smitten among them: upon their gods also the LORD executed judgments.

5 And the children of Israel removed from Rameses, and pitched in Succoth.

6 And they departed from <sup>2</sup>Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

7 And they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and <sup>3</sup>passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they removed from Marah, and <sup>4</sup>came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

11 And they removed from the Red sea, and encamped in the <sup>5</sup>wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at <sup>6</sup>Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the <sup>7</sup>wilderness of Sinai.

16 And they removed from the desert of Sinai, and pitched <sup>8</sup>at <sup>9</sup>Kibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and <sup>10</sup>encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and <sup>11</sup>encamped at Moseroth.

31 And they departed from Moseroth, and pitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the <sup>12</sup>wilderness of Zin, which *is* Kadesh.

37 And they removed from <sup>13</sup>Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And <sup>14</sup>Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.

40 And <sup>15</sup>king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from mount <sup>16</sup>Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in <sup>17</sup>Ije-abarim, in the border of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-dibla-

<sup>1</sup> Exod. 12. 27.

<sup>2</sup> Exod. 13. 20.

<sup>3</sup> Exod. 15. 22.

<sup>4</sup> Exod. 15. 27.

<sup>5</sup> Exod. 16. 1.

<sup>6</sup> Exod. 17. 1.

<sup>7</sup> Exod. 18. 1.

<sup>8</sup> Chap. 11. 34.

<sup>9</sup> That is, *the graves of lust.*

<sup>10</sup> Chap. 11. 35.

<sup>11</sup> Deut. 10. 6.

<sup>12</sup> Chap. 20. 1.

<sup>13</sup> Chap. 20. 22.

<sup>14</sup> Chap. 20. 25. Deut. 32. 50.

<sup>15</sup> Chap. 21. 1, &c.

<sup>16</sup> Chap. 21. 4.

<sup>17</sup> Or, *heaps of Abarim.*

thaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan *near* Jericho.

49 And they pitched by Jordan, from Bethjesimoth *even* unto <sup>10 19</sup>Abel-shittim in the plains of Moab.

50 ¶ And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, "When ye are passed over Jordan into the land of Canaan ;

52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places :

53 And ye shall dispossess *the inhabitants* of the land, and dwell therein : for I have given you the land to possess it.

54 And "ye shall divide the land by lot for an inheritance among your families : *and* to the more ye shall "give the more inheritance, and to the fewer ye shall "give the less inheritance : every man's *inheritance* shall be in the place where his lot falleth ; according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land from before you ; then it shall come to pass, that those which ye let remain of them *shall be* "pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

<sup>10</sup> Or, the plains of Shittim.

<sup>19</sup> Chap. 25. 1.

<sup>20</sup> Deut. 7. 2.

Josh. 11. 12.

<sup>21</sup> Chap. 26. 53.

<sup>22</sup> Heb. multiply his inheritance.

<sup>23</sup> Heb. diminish his inheritance.

<sup>24</sup> Josh. 23. 13.

Judg. 2. 3.

Verse 1. 'These are the journeys of the children of Israel.'—It is evident that the stations mentioned in this chapter and elsewhere do not indicate *all* the places at which the Israelites encamped during a period of forty years. It is more probable that, in general, only those are mentioned where some considerable stay was made, and from which, as from a centre, they, like the Arabs, sent forth their flocks and herds for pasture, until the consumption of all the herbage within a reasonable distance, rendered a removal necessary. This was probably the case, in a peculiar degree, with regard to the names in the middle portion of the itinerary, the first and last routes being actual *journeys*, with a view to arrive at a particular place ; whereas the long period after the sentence at Kadesh were literally 'wanderings,' with no determinate conclusion immediately in view. In considering the stations here enumerated, it will be convenient to divide them into four portions or journeys ; namely—1. From Egypt to Sinai ; 2. From Sinai to Kadesh ; 3. The Wandering ; 4. From Elath to Kadesh again, and thence to the 'Plains of Moab.'

1. *From Egypt to Sinai.*—This portion has been very fully illustrated in the notes to Exodus, where also the stations omitted there, but mentioned in this place, have been included in the survey. The following table will exhibit a synoptical view of the stations enumerated here and in Exodus, in the march from Egypt to the Red Sea.

Exod. xii.-xix.

Num. xxxiii.

From Ramesses, xii. 37.	From Ramesses, v. 5.
1 Succoth, xii. 37.	Succoth, v. 5.
2 Etham, xiii. 20.	Etham, v. 6.
3 Pi-hahiroth, xiv. 2.	Pihahiroth, v. 7.
4 Passage through the Red Sea, xiv. 22 ; and three days' march into the desert of Shur, xv. 22.	Passage through the Red Sea, and three days' march in the desert of Etham, v. 8.
5 Marah, xv. 23.	Marah, v. 8.
6 Elim, xv. 27.	Elim, v. 9.
7	Encampment by the Red Sea, v. 10.
8 Desert of Sin, xvi. 1.	Desert of Sin, v. 11.
9	Dophkah, v. 12.
10	Alush, v. 13.
11 Rephidim, xvii. 1.	Rephidim, v. 14.
12 Desert of Sinai, xix. 1.	Desert of Sinai, v. 15.

11. *From Sinai to Kadesh.*—This portion of the journey is disposed of in v. 16-18, where, however, some stations are omitted, which, to furnish a connected itinerary, must be supplied from other sources. This may be done thus, in continuation of the above table :

Num. x.-xiv.

Num. xxxiii.

From the Desert of Sinai, x. 12.

From the Desert of Sinai, v. 16.

13 Taberah, xi. 3 ; Deut. ix. 22.

14 Kibroth-hattaavah, xi. 34.

Kibroth-hattaavah, v. 16.

15 Hazeroth, xi. 35.

Hazeroth, v. 17.

16 Kadesh, in the desert of Paran, xii. 16 ; xiii. 26 ; Deut. i. 2-9. Hence they turn back to wander for thirty-eight years, Num. xiv. 25, etc.

The comparison of the particulars given of this route in the different texts which bear upon it, as collated with the accounts of travellers, which have been ably digested by Dr. Robinson in the *American Biblical Repository* for 1832 ; by Laborde, in his *Commentaire Géographique sur l'Exode* ; and by Raumer, in his *Beitrag zur Biblischen Geographie*, enable us to state the following results. After the Israelites had been about twelve months stationed among the Sinai mountains, they, at the Divine intimation, conveyed by the removal of the cloudy pillar from off the tabernacle, broke up their encampment, and took their departure. It would seem that they proceeded down Wady-Sheikh, having the wilderness of Paran before them, in a north-westerly direction ; but having come to a gorge in the mountains, they struck into a N.N.E. direction, across a sandy plain ; and then passed over the Jebel et-Tyh, which we have already described as intersecting the peninsula of Sinai, and came down the Wady-Zalakah to the station Taberah. This was their first regular encampment after leaving Sinai, and it took them three days to reach it. What name the place previously bore is not known ; but it received that of Taberah (*burning*), from the miraculous fire which destroyed the murderers in the outer parts of the camp. The next station, Kibroth-hattaavah, in like manner, derived its name

(*graves of lust*) from the plague inflicted on the people for their unreasonable complaints. The departure from Taberah is not mentioned, whence some have regarded these two as but different names for one station; but, in Deut. ix. 22, Moses speaks of the two places as distinct. Neither of those places have been identified; nor does it seem likely that names imposed by passing strangers would be allowed by the native wanderers of the region to supersede those which previously existed. Their next station was Hazeroth. This Burckhardt, and after him Robinson, think they find at Ain el-Hudherah. There is no foundation for this conjecture but in the resemblance of name, which must not blind us to the difficulty of fixing a station seemingly so advanced in the route to a point so little removed from Sinai. If they were three days in reaching Taberah, they were five days at least in reaching Hazeroth; but Ain el-Hudherah is not forty miles from their starting point, nor one-fourth of the whole distance from Sinai to Kadesh, which is described in Deut. i. 2 as eleven days' journey. Besides, Hazeroth is the station given in the early part of this book (in the texts referred to in the list) as next before Kadesh; and although there is a manifest lacuna between these two stations, we have no reason to suppose it so disproportionately great as to cover three-fourths of the whole journey between Sinai and Kadesh, or at all greater than the proportion of time would indicate. For these and other reasons we feel bound to reject Ain el-Hudherah as the representative of Hazeroth; for its adoption—standing as it does without any corroborating intimations, respecting other stations—tends much more to embarrass than to elucidate the difficulties of the route. Dr. Robinson, indeed, shews that its adoption would prove that the Israelites must have followed the nearest route to the eastern arm of the Red Sea, and so along the coast to Akabah; and thence probably through the Wady el-Arabah to Kadesh. Indeed, such is the nature of the country that having once arrived at this fountain, they could not well have varied their course so as to have kept aloof from the sea and continued along the high plateau of the western desert. Now this appears a very good reason for rejecting an allocation of Hazeroth involving such consequences; for it seems to us that it is the obvious intention of the sacred historian to intimate that they did *not* take the route by the sea and the Wady Arabah, but that of the western desert. In the texts referred to only two intervening stations are mentioned; but two others occur earlier; namely, 'Taberah' and the 'wilderness of Paran.' There are then four places, which we may arrange thus:—1. Taberah; 2. Kibroth-hattaavah; 3. Hazeroth; 4. Wilderness of Paran. Taberah is mentioned in ch. xi. 3. As to Paran, Dr. Hales and others put it first instead of last; and most of the maps of the journeys of the Israelites do the same. It is indeed said in ch. x. 12, that 'the children of Israel took their journeys out of the wilderness of Sinai, and the cloud rested in the wilderness of Paran.' But a little examination would have shewn that this is merely a general indication of the *direction* of the journey; as might indeed be suggested by the plural form 'journeys.' Further on (ch. x. 33), the particular account is resumed, and it is said that the host departed from the mount of the Lord three days' journey. It seems to be the place where they rested on the third day that was called 'Taberah' (*the burning*), because the fire of the Lord there destroyed the people when they murmured. The next place is called Kibroth-hattaavah (ch. xi. 34), which is the first mentioned in this chapter; the next Hazeroth (ch. xi. 35); and then, in ch. xii. 16, we read, 'the people removed from Hazeroth, and pitched in the wilderness of Paran.' The removal of the Paran station, from the first to the fourth in the list, does not therefore need any vindication. The wilderness of Paran is probably particularly mentioned in connection with Kadesh in this approach to it, for the very purpose of shewing that they did not come to it by the wilderness of Zin, which name seems to distinguish the Wady el-Arabah; and thus to indicate that they rather went along the other side of the hills which confine that valley on the west. In connection with this, there is this remarkable

passage in Deut. i. 2,—('There are eleven days' journey from Horeb, by the way of Mount Seir, unto Kadesh-barnea.') By 'the way of Mount Seir,' we should rather expect the way up the great valley to be intended, and that this text designs to point out some difference between the road which was not and that which was taken. If, however, it applies to the road which was taken, as seems upon the whole most probable, we may understand that the hills on *both* sides of the valley were, in a general sense, called the mountains of Seir; and that the expression, 'by the way of Mount Seir,' means simply that the road lay along the mountains, whether in or out of the valley, and not straight through the desert of Paran (et-Tyh). A short stay seems to have been made at Hazeroth, which was rendered memorable by the family dissensions between Moses, Aaron, and Miriam. From this place they seem to have marched on from day to day, without again forming a regular encampment. This accounts for no other stations being mentioned in the large interval between Hazeroth and Kadesh, in which there must have been several halts, if no encampment. In fact the present chapter *does* give the names of many stations after Hazeroth, and before Kadesh; but by a careful consideration of circumstances, and especially of the texts (as cited in the table), which conduct the Israelites at once from Hazeroth to Kadesh, it becomes clear that these seemingly intervening stations refer to a second route, terminating in a second visit to Kadesh. The great number of stations enumerated in what is distinctly stated to have been but eleven days' journey, would alone be sufficient evidence of this. Dr. Robinson, who in his *Biblical Researches* takes the same ground, also observes—'They broke up from Sinai on the twentieth day of the second month in the second year of their departure out of Egypt, corresponding to the early part of May; they came into the desert of Paran, whence spies were sent up the mountain into Palestine, 'in the time of the first ripe grapes;' and these returned after forty days to the camp at Kadesh. As grapes begin to ripen in Judah in the month of July, the return of the spies is to be placed in August or September. The people now murmured at the report of the spies, and received the sentence from Jehovah that their carcases should fall in the wilderness. They were ordered to turn back into the desert 'by the way of the Red Sea,' although it appears that they abode 'many days' in Kadesh. The next notice of the Israelites is that in the first month they came to the desert of Zin, and abode again in Kadesh; here Miriam dies; Moses and Aaron bring water from the rock; a passage is demanded through the land of Edom and refused; and they then journeyed from Kadesh to Mount Hor, where Aaron died in the fortieth year of the departure from Egypt, in the first day of the fifth month, corresponding to a part of August and September. Here, then, between August of the *second* year, and August of the *fortieth* year of the departure from Egypt, in the first day of the fifth month, we have an interval of thirty-eight years of wandering in the desert. With this coincides another account. From Mount Hor they proceeded to Elath on the Red Sea, and so around the land of Edom to the brook Zered on the border of Moab; and from the time of their departure from Kadesh (meaning of course their first departure), until they came to the brook Zered, there is said to have been an interval of thirty-eight years. [Deut. ii. 1-14.]

III. *The Wandering.*—This period embraces the period of thirty-eight years, from the departure of the Israelites from Kadesh till their return thither, during which they lived in the desert, removing from station to station, without any ultimate destination, as circumstances required, and as the cloudy pillar indicated. It is a difficult question, whether we are to understand the verses 18-36, as intending to describe the principal stations during the thirty-eight years' wanderings, or the stages when, towards the end of that period, a definite object was again given to the journey. This question we do not think it necessary to investigate, and do not profess to decide. There are circumstances which favour both opinions: the first seems to be favoured by the fewness of the stations—sixteen; and by our being able to

recognise a definite object in v. 33, where, at Jotbathah, we again know with certainty where they are, and can trace them and their objects with considerable accuracy during the rest of their journeys. But, then, if this opinion be received, it is necessary to suppose a large hiatus of many years' wanderings between Rithmah and Rimmon-parez (v. 19). That is to say, that Moses, when he resumes the regular account, dates from the place, Kadesh, where a definite object ceased for a time, and then, without reckoning the intermediate and uncertain wanderings, resumes the account where the definite object was resumed. This will scarcely seem too violent an hypothesis to those who are acquainted with the principles of Hebrew computation. But we have still the option of the other alternative. If we adopt this, we have then to consider whether the stations here mentioned were consecutive stages of a progressive journey, or merely the principal places of encampment during a period of devious and arbitrary wandering. Very much has been written, to very little purpose, on this subject; and where the whole is so purely conjectural, we do not think it worth while even to state the different opinions which have been entertained as to the route which these stations indicate, and the places where they are to be found. Our own impression is, that if these names are to be understood of the whole period, they do not indicate any definite route—believing that the Israelites wandered to and fro through all the region of et-Tyh, frequently perhaps, in the course of the thirty-eight years, returning to the same stations, where they knew from experience that pasture might be found for the flocks. As to the identification of the names in this part, it does not seem that any certainty can be arrived at on the subject till we come to Elath, which, we learn from Deut. ii. 8 (see the note there), was one of the immediately previous stages to Ezion-geber, and is thought to be the same as the Jotbathah of v. 33. We then know where we are. For a notice of Ezion-geber, see 1 Kings ix. 26.

IV. *From Kadesh to the plains of Moab.*—The historical circumstances of this portion of the journey have been fully considered in the notes to the immediately preceding chapters, from ch. xx., and require no further notice. As we have more than one list of the stations of this portion of the journey, the following synoptical view of the whole will be serviceable:

Num. xx. 21; Deut. i. 2-10.	Num. xxxiii.
1 From Kadesh, Num. xx. 22.	From Kadesh, v. 37.
2 Beeroth Bene - jaakan, Deut. x. 6.	
3 Mount Hor, Num. xx. 22; or Mosera, Deut. x. 6, where Aaron died.	Mount Hor, v. 37.
4 Gudgodah, Deut. x. 7.	
5 Jotbah, Deut. x. 7.	
6 Way of the Red Sea, Num. xxi. 4; by Elath and Ezion-geber, Deut. ii. 8.	
7	Zalmonah, v. 41.
8	Panon, v. 42.
9 Oboth, Num. xxi. 10.	Oboth, v. 33.
10 Ije-abarim, Num. xxi. 11.	Ije-Abarim or Iim, v. 44, 45.
11 The brook Zered, Num. xxi. 12; Deut. ii. 13, 14.	
12 The brook Arnon, Num. xxi. 13; Deut. ii. 24.	
13	Dibon - gad, v. 45, now Diban.
14	Almon-diblathaim, v. 46.
15 Beer (well) in the desert, Num. xxi. 16, 18.	
16 Mattanah, xxi. 18.	

17 Nahaliel, xxi. 19.

18 Bamoth, xxi. 19.

19 Pisgah, put for the range of Abarim, of which Pisgah was part, xxi. 20. Mountains of Abarim, near to Nebo, v. 47.

20 By the way of Bashan to the plains of Moab by Jordan near Jericho, Num. xxi. 33; xxii. 1. Plains of Abarim, near to Nebo, v. 47.

But although we have inserted this comparative list in full, as usually given, we feel bound to protest against the unnecessary multiplication of apparent differences between the lists, by regarding as stations such places as Beer, Mattanah, Nahaliel, and Bamoth, which occur in Num. xxi. 16, 18, 19, and which are placed on the north side of the Arnon. Leaving out these, the list, so far as collected from the early portion of this book, differs little from that which the present chapter contains: and that they really should not be regarded as stations, in the usual sense of the term, will appear from the following considerations. Verse 13 of that chapter describes the Israelites as encamped on the other (the south) side of the Arnon; then follows a poetical passage in which the names in question occur, and which are never anywhere else mentioned as parts of the journey. Indeed the Israelites do not seem to have then crossed the Arnon, for it is immediately before said that they were on the south side of that river, and no mention is made of their having previously crossed; on the contrary, the Samaritan text has, *after* the poetry in which these names occur, the same passage which we find in Deut. ii. 24, namely, 'Rise ye up, take your journey, and pass over the river Arnon.' These places therefore belong to the south side, if they are stations; but there is no room there for them, the Hebrews being already on the Arnon: and if we allow them to be sought north of the Arnon, where are they to be fixed? Not between the Arnon and Dibon, the distance being so small; and between Dibon and Mount Nebo, where they are usually placed, they are not wanted, for the distance does not exceed eleven miles, and two stages are given to it in the present text (vv. 46, 47). This surely is quite enough without bringing in other intermediate stations, to make, in this short distance, nearly as many stages as miles. No doubt there were such places in the neighbourhood of the Arnon; but we can find no reason to think that they were stations on the journey. The names which are found in the present list, are noticed in the places where they first occur, as indicated in the table.

52. '*Pictures.*'—The word מַשְׁכִּית *maskith*, is the same that occurs in connection with 'stone' in Levit. xxvi. 1, where see the note.

55. '*Pricks in your eyes and thorns in your sides.*'—People in the East, in consequence of their light clothing, the exposed state of their feet, and the narrowness of the paths, have great dread of thorns, which are a much sorer inconvenience than many in this country would imagine. We have read of a traveller in Africa (Mollien) abandoning the native dress, which he had assumed, much on account of the insufficient protection it afforded against 'the thorns and briars of the wilderness.' The Arabs, in traversing their native deserts, are mostly provided with a pair of pincers for the express purpose of extracting the thorns from their feet. In India (as we learn from Mr. Roberts), those who carry the palankeen, or who travel in groups, often cry aloud, *Mulla! mulla!*—a thorn, a thorn! The sufferer soon throws himself on the earth, and some one, famous for his skill, extracts the thorn. Does a person see something of a distressing nature? he says, 'That was a thorn in my eyes.' A father says of his bad son, 'He is to me as a thorn.' 'His vile expressions were like thorns in my body.' A person going to live in an unhealthy place, or where there are quarrelsome people, is said to be going to the thorny desert.



## CHAPTER XXXIV.

1 *The borders of the land.* 16 *The names of the men which shall divide the land.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof:)

3 Then 'your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward:

4 And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon:

5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

6 And as for the western border, ye shall even have the great sea for a border: this shall be your west border.

7 And this shall be your north border: from the great sea ye shall point out for you mount Hor:

8 From mount Hor ye shall point out *your border* unto the entrance of Hamath; and the goings forth of the border shall be to Zedad:

9 And the border shall go on to Ziphran, and the goings out of it shall be at Hazar-enan: this shall be your north border.

10 And ye shall point out your east border from Hazar-enan to Shepham:

11 And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the 'side of the sea of Chinnereth eastward:

12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, This is the land which ye shall

inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:

14 'For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance*; and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half tribe have received their inheritance on this side Jordan near Jericho eastward, toward the sunrising.

16 ¶ And the LORD spake unto Moses, saying,

17 These *are* the names of the men which shall divide the land unto you: 'Eleazar the priest, and Joshua the son of Nun.

18 And ye shall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* these: of the tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiptan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahibud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedabel the son of Ammihud.

29 These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

<sup>1</sup> Josh. 15. 1.

<sup>2</sup> Heb. *shoulder*.

<sup>3</sup> Chap. 32. 33. Josh. 14. 2, 3.

<sup>4</sup> Josh. 19. 51.

Verse 2. '*The land of Canaan with the coasts thereof*.'—This chapter contains materials for a map; and a well-constructed map would form the best commentary upon it. Under this impression we shall not enter into any large details, but confine ourselves to a few occasional remarks and explanations. But it may be well to premise that the real difficulties of this chapter are much increased in our version by the want of minute topographical propriety in

the translation. In such a description as this, the sense often entirely depends on which one out of several senses we may assign to a particular Hebrew preposition, the correct rendering of which, in many instances, required a larger measure of local knowledge than was possessed at the time our translation was made; and, indeed, than can well be said to be possessed at present. We shall therefore take the liberty of giving Dr. Geddes's translation of this

passage, which we consider particularly happy, and which claims the more attention from the fact that the learned translator has not, so far as we can perceive from his notes, any topographical theory calculated to exercise any influence upon his version. 3 'The south-west corner of your southern boundary shall be where the wilderness of Zin toucheth on the border of Edom; so that your southern boundary shall run eastward from the outmost point of the salt sea; 4 And winding about the south side of the heights of Akrabbim, shall pass on to Zin; thence extending to the south of Kadesh-barnea, it shall pass on to Hazar-addar, and thence to Azmon; 5 From Azmon the boundary shall wind about to the torrent of Egypt, and terminate at the great sea.' Thus much for the south border, which is more difficult to define than any of the others. From the general specification in verse 3 we learn the *breadth* of the southern boundary, namely, from the great desert valley of Zin to the Mediterranean, and this there is no difficulty in understanding; but the remaining verses, which specify where and how the boundary line is to be drawn between these two points, are not equally clear. The only two views we have met with on the subject, whether in maps or books, are these:—one of which draws the line just from the south of the Dead Sea to the supposed river of Egypt, at el-Arish, the ancient Rhinocolura—that is from N. lat.  $31^{\circ} 5'$  to  $31^{\circ} 15'$ ; while the other draws the same line from the Gulf of Akaba to the eastern or Pelusiac branch of the Nile. The text must now be necessarily obscure which admits so wide a difference in the interpretation. The former understands that the statement refers to the country actually occupied by the Jews; and the latter, that it comprehends the region southward over which, in the time of Solomon, their power for a time extended. The whole of the positions are fixed according to these views. Thus the 'ascent of Akrabbim' is fixed by one class of interpreters to the range of hills adjoining the Dead Sea on the south-west; whereas the other find it in the mountains of Akaba near the town at the head of the gulf of that name. We are strongly disposed to think that the truth lies between the two opinions. It is not likely that in this place Moses, who does not even take into account the country beyond Jordan, where the two tribes and a half were settled, should, in one direction only, speak with a view to the remote and future extent of Solomon's dominion. And still less was it likely that he, who had been so much troubled by the Egyptian tendencies of the people, and their inclination to return to Egypt, should fix their frontier in one place at the Nile. Besides, the topography of this chapter forbids this interpretation; for Kadesh-barnea is stated to be to the south of Akrabbim, and therefore, according to this theory, Kadesh-barnea must have been in the peninsula of Sinai!—an opinion which no one has ventured to advocate, though it necessarily results from advocated opinions. Thus, in perfect conformity with the sacred text—particularly of the Hebrew text itself—we avoid the difficulties of the larger, and intangible boundary on the one hand; and, on the other, add to the limit commonly assigned (and properly, so far as the actually settled country is concerned) a district, which not being wholly desert, might furnish useful pastures to the southern tribes, while at the same time it gave them on their weakest border a frontier of open country, such as most people desire to possess in similar circumstances, and the right to which, properly asserted, would enable them to exclude strangers or enemies from establishing themselves in the immediate vicinity of their cultivation and their towns. This consideration alone would, in our opinion, sanction the conclusion to which we have been led, even with weaker corroborations than we have been enabled to adduce.

6. 'The great sea.'—The Mediterranean is the only western border recognised in this verse. It is properly called 'great,' as contrasted with the smaller seas and lakes known to the Jews, namely, the Red Sea, the Dead Sea, and the Sea of Chinnereth, or of Galilee. The territory actually possessed, however, was not so simple and

distinct as here defined, since the Israelites desisted from expelling the Canaanites and Philistines, and left them in possession of some important points on the coast. David first executed the intentions of the lawgiver in this matter; but even he seems rather to have subdued than dispossessed them. We shall see the consequences of this neglect as we proceed; for, as Michaelis remarks, 'The clear possession of the sea coast is of infinite consequence to a state established in Palestine, even though it carry on no commerce; for without it the boundary can never be secure.' The consequences of this neglect fully verified the prophecy in v. 55 of the preceding chapter. It is to be observed that even David made no attempt against the Phœnicians, known in Scripture as 'the people of Sidon and Tyre,' who occupied the northernmost portion of the coast; but that, on the contrary, both he and Solomon were on the most friendly terms with the sovereign of Tyre. As the Sidonians are never mentioned in the list of the nations to be dispossessed and exterminated, it has been questioned whether it was at all the intention of Moses that they should be disturbed in their small but important domain, or whether, indeed, the ancient and more northern territory of Sidon was included within the northern limit assigned in this chapter to the Promised Land. We find, however, in Josh. xix. 28, 29, that the boundary of Asher was to reach 'unto great Zidon'; but we might understand this not to include Sidon, were it not that it is afterwards mentioned, to the reproach of that tribe, that it had not expelled the inhabitants of Sidon (Judg. i. 31). We are therefore left to infer, that from their not being expressly mentioned in the Pentateuch among the devoted nations, the Israelites may have felt it more at their option than in other instances to leave them undisturbed, and even to cultivate amicable relations with so ingenious and enterprising a people, whose commerce and manufactures may have been of considerable benefit to themselves. And although the Lord does not say in the Pentateuch (to which the Jews have always paid more particular attention than to the rest of their Scriptures), that the Sidonians were to be driven out, he does say so in Josh. xiii. 6, where, however, the 'Sidonians' may very properly mean, not the inhabitants of Sidon itself, but the Sidonian colonies in Mount Lebanon. But we must defer some further considerations on this subject to the texts with which they are more immediately connected.

7—9. 'And this shall be your north border,' etc.—We here give, as before, Dr. Geddes's reading of these verses: 'Your northern boundary shall be as followeth: From the great sea ye shall draw a line to the summit of Mount Lebanon; and from the summit of Mount Lebanon ye shall draw a line the way to Hamath, and the boundary shall extend to Zedad; thence it shall pass on to Ziphron, and terminate at Hazar-enan: such shall be your northern boundary.' The principal improvement in this version is the substitution of 'Mount Lebanon' for 'Mount Hor,' the occurrence of which name on the northern frontier, after having already found it, or another of the same name, beyond the southern, is well calculated to perplex the reader of the English Bible. The words rendered 'Mount Hor' in the common version, and 'Mount Lebanon' by Geddes, are הָרֹר הָרֹר *hor ha-hor*; *hor* means 'mountain,' and our translators so render the first *hor*, but regard the other as a proper name. Literally, however, it is 'the mountain of the mountain,' which, according to the usage of the Hebrew language, means 'the eminent mountain,' or, 'the double mountain,' as Dr. Hales understands. This palpably means Lebanon, which it would be surprising to find omitted, as in our version, in a description of the northern boundary. But Lebanon occurs by name in Josh. xiii. 5, in such a sense as to shew that 'the mountain of the mountain' can mean no other than Lebanon. No doubt the names here specified all indicate different places along the different parts of the two ranges of Lebanon, which were required to form a northern frontier. For although it is not necessary to suppose that

it extended far into them, we cannot admit that, in the extent necessary to cover the breadth of the land, the limit anywhere full short of the mountains.

10. '*East border.*'—This is so clear as to need little explanation. The northern boundary being rather higher than the source or sources of the Jordan, two towns are mentioned (Shepham and Riblah) to guide the boundary line thither. 'Ain' probably denotes the commencement of the Jordan, understanding the word not as a

proper name, but resolving it into its meaning, 'fountain' or 'source.' After this the boundary is formed by the Jordan, the Sea of Chinnereth, the Jordan again, and the Dead Sea: the small portion of eastern frontier, from thence down the ancient valley of the Jordan to below Kadesh, was mentioned in the account of the southern frontier, and is not repeated here. It is observable that the line is drawn along the *east* side of the Jordan and the seas, so as to place these waters in the portion of the western rather than the eastern tribes.

## CHAPTER XXXV.

1 *Eight and forty cities for the Levites with their suburbs, and measure thereof.* 6 *Six of them are to be cities of refuge.* 9 *The laws of murder.* 31 *No satisfaction for murder.*

AND the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying,

2 'Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites *there shall be* <sup>5</sup>six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to <sup>6</sup>them ye shall add forty and two cities.

7 So all the cities which ye shall give to the Levites *shall be* forty and eight cities: *them shall ye give* with their suburbs.

8 And the cities which ye shall give *shall be* of the possession of the children of Israel: from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which <sup>7</sup>he inheriteth.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, <sup>8</sup>When ye be come over Jordan into the land of Canaan;

11 Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person <sup>9</sup>at unawares.

12 And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give six cities shall ye have for refuge.

14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

15 These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

16 <sup>10</sup>And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.

17 And if he smite him <sup>11</sup>with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

18 Or *if* he smite him with an hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

19 The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But if he thrust him of hatred, or hurl at him by <sup>12</sup>laying of wait, that he die;

21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly <sup>13</sup>without enmity, or have cast upon him any thing without laying of wait,

<sup>1</sup> Josh. 21. 2.

<sup>2</sup> Josh. 20. 2.

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<sup>3</sup> Dent. 4. 41. Josh. 20. 2. and 21. 3.

<sup>4</sup> Heb. *by error.*

<sup>5</sup> Exod. 21. 14.

2 E

<sup>6</sup> Heb. *above them ye shall give.*

<sup>7</sup> Heb. *with a stone of the hand.*

<sup>8</sup> Heb. *they inherit.*

<sup>9</sup> Deut. 19. 11.

<sup>10</sup> Dent. 19. 2.

<sup>11</sup> Exod. 21. 13.

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23 Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm:

24 Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; <sup>11</sup>he shall not be guilty of blood:

28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high

priest the slayer shall return into the land of his possession.

29 So these *things* shall be for a statute of judgment unto you throughout your generations in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the <sup>12</sup>mouth of witnesses: but one witness shall not testify against any person to *cause him* to die.

31 ¶ Moreover ye shall take no satisfaction for the life of a murderer, which *is* <sup>13</sup>guilty of death: but he shall be surely put to death.

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye *are*: for blood it defileth the land: and <sup>14</sup>the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the Lord dwell among the children of Israel.

<sup>11</sup> Heb. *no blood shall be to him.*

<sup>12</sup> Heb. *faulty to die.*

<sup>13</sup> Deut. 17. 6, and 19. 15. Matth. 18. 16. 2 Cor. 13. 1. Heb. 10. 28.

<sup>14</sup> Heb. *there can be no expiation for the land.*

Verse 2. 'Give unto the Levites . . . cities to dwell in.'—For some particulars concerning these cities, and also concerning the six appropriated as cities of refuge, as well as for illustrations of the principle and practice of asylas for involuntary criminals, we refer to the notes on Josh. xx. and xxi., wishing, in the present chapter, to confine our attention to the remarkable particulars concerning blood-revenge which it brings under our notice.

12. 'Refuge from the avenger.'—The object of the ensuing regulations is obviously to guard against the evils and abuses of a practice which remains to this day exceedingly prevalent in the East. This was the usage which rendered it a point of honour, indispensable and remorseless, for the nearest relative of a person slain to become the 'avenger of his blood,' and to rest not until he had destroyed the slayer. Moses is evidently legislating on existing usages.

The character and function of 'the avenger' (גֹּאֵל *go'el*, v. 12), or, more fully, 'the avenger of blood' (גֹּאֵל דָּם *go'el had-dam*, v. 19, seq.), are alluded to as already well understood; and the desire is manifested throughout to save the slayer from the blind rage of the *go'el*, until the case could be properly investigated: and then, if the offending person proved to have been guilty only of manslaughter, he received protection, whereas, if a murderer, the *go'el* was allowed to execute his avenging office. We think that the practices now found among the Bedouin Arabs afford the most striking illustrations of the circumstances for which this chapter provides, and of the mischiefs it is intended to obviate. The custom of *thar*, or blood-revenge, appears to have undergone little alteration from the most ancient times, the law of the Koran having rather sanctioned than modified the usages which were existing before the time of Mohammed. This fact renders the illustration derived from this source the more appropriate. It is evident that the law before us restricts the avenger to the pursuit of the actual offender. This is not the case among the Arabs, who consider his whole family responsible for the deed,

and who regard the blood of a superior member of that family as much a satisfaction as that of the person by whom blood has been shed. There is, indeed, a rule of limitation, but one awfully wide and comprehensive; as, for instance, when a person is killed, the persons liable to vengeance are all those whose fourth lineal ascendant is at the same time the fourth lineal ascendant of the actual homicide; and so also the right to exact vengeance is enjoyed by all those whose fourth lineal ascendant is also the fourth lineal ascendant of the person slain. Besides this, the lineal descendants of all those who were entitled to revenge at the moment of the slaughter inherit this right from their parents; and the liability to vengeance descends in the same manner to the latest generations, whilst the matter remains unsettled. The only way in which it can be settled is, either by the pursued family sacrificing the criminal to the avenger, or by their agreeing to pay a heavy compensation, called 'the price of blood,' but this blood-fine the avenger may refuse to accept, rather choosing to obtain blood for blood. The family of the offender may also refuse either of the alternatives; but whatever cause prevents a settlement, there can be no peace, truce, or alliance between the families who have thus a blood-feud between them; and this is sometimes the case even with whole tribes, ever ready, as the tribes are, to espouse the quarrels of their members. A man whose relation has been killed, has scarcely any other option than to assume the office and claims of an avenger; for he is held to be disgraced for ever if he does not. So in Antar, a man of the tribe of Codháah thus addressed Gheidac, whose father had some time before been slain by Antar: 'O Gheidac! thou art a marked man; it does not become *thee* to behave so haughtily towards the horsemen, when thou hast not yet revenged the murder of thy father: how canst *thou* presume to boast over the brave and the valiant?' The avenger, if blood only will satisfy him, esteems all means lawful by which the homicide may be destroyed; only he may not be molested while he is a guest in the tent of a third person, nor even if he takes refuge in the tent of his

deadly foe. The full effect of the Mosaic regulation, discriminating between murder and manslaughter, will be also better apprehended, when it is recollected that Arabian practice does not usually make such distinction: it is life for life, blood for blood, however the life were taken and the blood were spilt. Thus even life lost in fair and open battle, if he who took that life be known, obliges the near relative of the deceased to assume his avenging office. This has one good effect, that it tends to render the frequent frays and battles between different tribes nearly bloodless; for in Arabia a man dreads nothing more than to become involved in a blood-feud.

Moses, by forbidding the goël to bargain with a real murderer, in order to let him go free for a certain consideration, or even for allowing the manslayer to quit the city of refuge, recognises the existence of such a practice, and proceeded very differently from Mohammed, who gave his sanction to this custom, which he also found already existing. In point of fact, affairs of blood are now in Arabia usually made up, in the end, by a heavy blood-fine payable to the avengers. It is not honourable for them, however, to make the first overtures at a compromise; and very often the avenger is not brought to yield to such a compromise till the third or fourth generation. The price of blood is usually offered at once by the homicide and his friends; but if the avenger will not enter into a compromise, he is obliged to allow a grace of three days and four hours, during which he may not attempt the lives of any of the persons whom, according to the rule we have mentioned, usage exposes to his vengeance. They avail themselves of this opportunity to remove to another tribe. The several tribes always grant their protection to such fugitives from other tribes; but the avenger is not precluded by this removal from taking measures to enforce his revenge when opportunity offers. Exiles of this sort are found in almost every camp, and remain until their relations are enabled in the end to effect a compromise. The extent to which the claim for blood operates may be estimated from the fact, that so many as a hundred tents are sometimes removed on account of a single slaughter—all, of course, belonging to persons whose lives were exposed to the avengers.

As to the price of blood, it varies in different tribes and at different times. Among the Aenezes it is fifty female camels, one *deloul*, or camel fit for mounting, a mare, a black slave, a coat of mail, and a gun. The mare, the slave, and the gun are never dispensed with, but the full number of camels is rarely required.

After this account of the actual practices among the Arabian people, it will be interesting to observe to what extent these practices were sanctioned by the Arabian law-giver; and this will also enable us to distinguish the difference in the means by which the same or nearly the same apparent end was sought to be attained. We quote the *Mischat-ul-Masabih*, which is more full on the subject than the Koran, and of equal authority in Mohammedan law. We condense, in our own words, where necessary. Wilful murder, adultery, and apostacy, are the only crimes for which a Moslem ought to be punished with death. Fathers are not to be punished for the crimes of their children, nor children for those of their parents, either in this world or in futurity. This clearly discountenances the hereditary blood-fends which we have noticed. And this indeed is still more expressly said in the Koran itself, where the avenger is told 'not to exceed the bounds of moderation in putting to death the murderer in too cruel a manner, or by revenging his friend's blood on any other than the person that killed him.' The law allowing compromise is: 'He who kills another intentionally, shall be given up to the family of the killed; then if they wish it they may kill him in retaliation; and if they like it they may take *Diât* (the price of blood) from him; which is one hundred camels, thirty of four years old, thirty of five years old, and forty with young; and he may make his peace with them for less if he can.' Again: 'Whoever is killed or wounded, then his family, if the former, and himself if but

the latter, has an option of one of these three things: he may either take retaliation, or forgive, or take *Diât*: but then, if he wishes any other thing besides these three:—for example, if he has forgiven, and afterwards asked for retaliation or *Diât*, then for him is the fire everlasting.' Further on mercy is thus inculcated: 'There is no man who is wounded, and pardons the giver of the wound, but God will exalt his dignity and diminish his faults.' The fine for accidental homicide is very severe, being one hundred camels, forty with young. We see the same apparent severity, differently exhibited, in the law of the text; and in both instances it was probably intended, not only to inculcate a respect for the life of man, but to lessen the inducement for the blood-avenger to pursue his victim beyond the adequate punishments thus provided. It is afterwards explained that the price of blood might be paid with other cattle than camels, or with goods, or money: but the price of camels was to form the standard amount, that is, whatever might be the value of camels at a particular time, the price of a hundred was to form the price of blood. For killing an infidel, a Moslem was on no account to be put to death; and although he must pay a blood-fine, it was to be only half the amount of the fine for slaying a Mohammedan.

We have preferred to dwell on the Arabian usages, as appearing best calculated to illustrate the state of things which the law of this chapter seems to have been intended to meet. In some other countries, more under the law than Arabia, but where the same principle operates, the practice has been settled on a footing more in coincidence with that which is established in this chapter. This shews that these people either took their improved practice from the law of Moses, or else were enabled themselves to perceive the fitness of a practice determined so many ages before by that law. Thus, in Persia, the avenger cannot act in the first instance, but must carry his complaint to the proper authorities, who examine the case; and if the guilt of murder is by sufficient witnesses fixed on the offender, he is consigned to the avenger, who has full power either to kill him, to forgive him, or to exact the price of blood. This option was wisely withheld from the Hebrew avenger by the law of the present chapter. To have attacked the popular notion of honour absolutely, would probably have rendered the new law inoperative. Something therefore was conceded to it, in allowing the goël to become the executioner, and by rendering it not unlawful for him to slay the homicide who had not fled to the places of refuge or was found beyond their limits. Yet so much good was obtained, that the goël could but very rarely kill an innocent man, and that a judicial inquiry usually preceded the exercise of his revenge. And this inquiry had the advantage that, even when it terminated in condemnation, it was calculated to prevent the murderer's family from seeking vengeance on the avenger; for most people would feel that no injustice had been done. Thus alternate murders on either side, for many generations, till the respective families were nearly or quite extirpated—as we sometimes see in Arabia and elsewhere—would no longer be likely to occur. Judging from the subsequent history, it would seem that the object of this law was completely attained; for we read of no examples of family feuds and the enmities proceeding from the avengement of blood, or of murders either openly or treacherously perpetrated under the national idea of honour; although the history of Joab furnishes two instances in which it was used as a pretext. On the subject of this note, further information will be found in Michaelis's *Commentaries*, the *Koran*, Sale's 'Preliminary Discourse,' and chaps. ii. and xvii.; *Mischat-ul-Masabih*, book xiv.; Fresmol's *Histoire des Arabes avant l'Islamisme*; Burckhardt's *Notes on the Bedouins*; Niebuhr's *Voyage en Arabie*; D'Arvieux's *Travels in Arabia*; Malcolm's *History of Persia*, etc. Numerous references might be added, from the accounts of travels in various countries, to the usages to which we have here adverted.

## CHAPTER XXXVI.

1 *The inconvenience of the inheritance of daughters 5 is remedied by marrying in their own tribes, 7 lest the inheritance should be removed from the tribe. 10 The daughters of Zelophehad marry their father's brothers' sons.*

AND the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

2 And they said, 'The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe *'whereunto they are received; so shall it be taken from the lot of our inheritance.*

4 And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 ¶ And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them *'marry to whom they think best; 'only to the family of the tribe of their father shall they marry.*

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall *'keep himself to the inheritance of the tribe of his fathers.*

8 And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 ¶ Even as the LORD commanded Moses, so did the daughters of Zelophehad:

11 'For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:

12 And they were married *'into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.*

13 These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan *near Jericho.*

<sup>1</sup> Chap. 27. 1. Josh. 17. 3.

<sup>2</sup> Heb. *unto whom they shall be.*

<sup>3</sup> Chap. 27. 1.

<sup>4</sup> Heb. *be wives.*

<sup>5</sup> Tob. 1. 9.

<sup>6</sup> Heb. *cleave to thee, &c.*

<sup>7</sup> Heb. *to some that were of the families.*

Verse 13. '*Plains of Moab.*'—The territory of Moab lay south of the Arnon, and yet these '*plains*' are obviously to the north of that river '*by Jordan near Jericho.*' This is accounted for by the fact that the Moabites had formerly possessed territories to the north of the Arnon, from which they had been driven out by the Amorites, the defeat of whom, under their king Sihon, by the Israelites, threw all the fine tract of country between the Arnon and the Jabbok into their possession, forming their first conquest of territory. The '*plains of Moab,*' although on the north side of the Arnon, then, retained the name of the occupants previous to the Amorites. As the Israelites did not go to

the Jordan while Moses lived, and Mount Nebo was the most advanced station in his lifetime, we are of course to understand the indication '*by Jordan near Jericho*' in the general sense of neighbourhood, or vicinity. Burckhardt, with a fair degree of probability, assigns the denomination to a considerable plain which occupies the greater part of the country between Mount Nebo and the Arnon, and which is enclosed between it and a small river called the Wale. This tract is now called el-Koura, a term often applied to plains in Syria. The soil at present is very sandy and unfertile. The Wale joins the Arnon at about two hours' journey from the Dead Sea.



# THE FIFTH BOOK OF MOSES,

## CALLED

# D E U T E R O N O M Y.

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THE common Hebrew title of this book is, as usual, formed from the commencing words אֵלֶּה הַדְּבָרִים *ELLEH HAD-DEVARIM*, 'these the words;' but it is also very usually known by the title of מִשְׁנֵה תּוֹרָה *MISHNEH HAT-TORAH*, 'repetition of the law.' This last title has been copied in the Septuagint, ΔΕΥΤΕΡΟΝΟΜΙΟΝ (from *deύτερος νόμος*, *second law*), whence the Vulgate *DEUTERONOMIUM*, and our own *Deuteronomy*, which bear the same signification. This title sufficiently characterises the contents of the book, which comprises a series of addresses delivered by Moses to the assembled Israelites in the second month of the fortieth year of their wandering through the desert, when he knew that he was shortly to be taken from them, and when they were preparing to enter the promised land. It is of the nature of a parting legacy to the people who had so long been the objects of his care; and the tone is perceptibly different from that of the other books of the law, being less that of a legislator and more that of a father addressing the children who had grown up under his eye. The peculiar attraction imparted to the book by this more distinct production of the speaker in his individual character, is much assisted by his addressing them in the first person, which is not the case in the other books of the law (i. 6; ii. 17; iv. 8; ix. 13; x. 3).

Copious analyses of the contents of the book have been given by Hävernicks and other writers; but it suffices here to indicate that, in the discourses of which it is composed, Moses, by reference to the experience which the Israelites have already had of the mercies, the judgments, and the miracles of God, admonishes them to obey him, and to observe the laws which he has given to them. He then in part repeats the laws previously given, and in part delivers new ones, suited to the new circumstances upon which they were about to enter. Finally, he gives a solemn sanction to his legislation, appoints Joshua to be, after his own death, their leader; and after giving reminiscences, warnings, in a most admirable and spirited address, he casts one glance into the beloved land which was shut to him, and then mysteriously departs from the scene.

The very characteristic and appropriate distinctions between this and the other books of the law have been urged as arguments against the authenticity of *Deuteronomy*. This has been ably met by the production of not a few indications, the more valuable for being indirect, which point to the Mosaic origin of the book. Such are the numerous notices concerning nations with whom the Israelites had then come in contact, but which after this period disappear from the pages of history. The appellation 'mountain of the Amorites' applied throughout the book to the mountains of southern Palestine, while even in the book of Joshua, soon after the conquest of the land, they take the name of the 'mountains of Judah.' The observation in ii. 10, that the Emim had formerly dwelt in the plain of Moab, and that they were a great people like the Anakim, which, like others, is a notice exceedingly proper to the Mosaic period, but which would have been a piece of obsolete archaeology at any later date. This is also remarkable for its accordance with Gen. xiv. 5: the same may be said of the detailed account of the Horim and their relation to the Edomites (ii. 12); of the account of the Zamzumim in ii. 20, 21, one of the earliest races of Canaan, which are not elsewhere mentioned; and the circumstantial account of the Rephaim ('giants') in iii. 11, etc. Other indications that the standing point of the author of *Deuteronomy* was in the time of Moses, are furnished by such passages as the comparison in xi. 10-12, between the countries of Canaan and Egypt, with the latter of which the author is obviously well acquainted; by detailed descriptions (viii. 7, sq.) of the fertility and products of Canaan, which would have been superfluous at a later period. Regulations are also given respecting the conquest of that country (xii. 1, sq.; xx. 1, sq.), to which the same observation is applicable.

One of the most remarkable characteristics of the book is afforded by the manner in which many laws from the preceding books are partly repeated and enforced with fresh energy, partly modified,

and partly abolished altogether, according to the contingencies of the time, or in proportion as the new aspect of affairs among the Jews rendered such measures necessary: compare, for example, Deut. xv. 17 with Exod. xxi. 7; Deut. xii. with Lev. xvii. No subsequent writer in Scripture assumes such an authority of making modifications of the law. On the contrary, all the sacred literature of the subsequent periods is in a certain degree founded upon the Pentateuch, and reflects its influence. Indeed, the law itself stringently forbids that anything should be taken from it or added to it; and this prohibition is repeated in Deuteronomy itself (iv. 2; xiii. 1). Much stress has been laid by some writers upon the discrepancies which have been alleged to exist between this and the other books of Moses. These are duly examined in the ensuing notes, from which it will appear that there is not one of them which does not admit of very satisfactory explanation.

There is no separate version of Deuteronomy or commentary upon it; but there are several treatises on the subjects of the book, most of which are named in the ensuing notes.

## CHAPTER I.

I *Moses's speech in the end of the fortieth year, briefly rehearsing the story 6 of God's promise, 13 of giving them officers, 19 of sending the spies to search the land, 34 of God's anger for their incredulity, 41 and disobedience.*



THESE be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against 'the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (There are eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea.)

3 And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 'After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei:

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 ¶ The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount:

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have 'set the land before you: go in and possess the land which the LORD sware unto your fathers, 'Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

9 ¶ And I spake unto you at that time, saying, I am not able to bear you myself alone:

10 The LORD your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude.

11 (The LORD God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you!)

12 How can I myself alone bear your cumbrance, and your burden, and your strife?

13 'Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken is good for us to do.

15 So I took the chief of your tribes, wise men, and known, and 'made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, Hear the causes between your brethren, and 'judge righteously between every man and his brother, and the stranger that is with him.

17 'Ye shall not 'respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of

<sup>1</sup> Or, Zuph.  
<sup>7</sup> Heb. gave.

<sup>2</sup> Num. 21. 24.  
<sup>8</sup> John 7. 24.

<sup>3</sup> Heb. all his neighbours.  
<sup>9</sup> Levit. 19. 15. Chap. 16. 19.

<sup>4</sup> Heb. given.

<sup>5</sup> Gen. 15. 18, and 17. 7, 8.

<sup>6</sup> Heb. Give.  
<sup>10</sup> Heb. acknowledge faces.

the face of man ; for the judgment *is* God's : and the cause that is too hard for you, bring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye should do.

19 ¶ And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us ; and we came to Kadesh-barnea.

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee : go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee ; fear not, neither be discouraged.

22 ¶ And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well : and <sup>11</sup>I took twelve men of you, one of a tribe :

24 And <sup>12</sup>they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good land which the LORD our God doth give us.

26 Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God :

27 And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up ? our brethren have <sup>13</sup>discouraged our heart, saying ; The people *is* greater and taller than we ; the cities *are* great and walled up to heaven ; and moreover we have seen the sons of the <sup>14</sup>Anakims there.

29 Then I said unto you, Dread not, neither be afraid of them.

30 The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes ;

31 And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing ye did not believe the LORD your God,

33 <sup>15</sup>Who went in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day.

34 ¶ And the LORD heard the voice of your words, and was wroth, and sware, saying,

35 <sup>16</sup>Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

36 Save Caleb the son of Jephunneh ; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath <sup>17</sup>wholly followed the LORD.

37 <sup>18</sup>Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.

38 *But* Joshua the son of Nun, which standeth before thee, he shall go in thither : encourage him : for he shall cause Israel to inherit it.

39 Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But *as for* you, turn you, and take your journey into the wilderness by the way of the Red sea.

41 Then ye answered and said unto me, <sup>19</sup>We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, Go not up, neither fight ; for I *am* not among you ; lest ye be smitten before your enemies.

43 So I spake unto you ; and ye would not hear, but rebelled against the commandment of the LORD, and <sup>20</sup>went presumptuously up into the hill.

44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, *even* unto Hormah.

45 And ye returned and wept before the LORD ; but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadesh many days, according unto the days that ye abode *there*.

<sup>11</sup> Num. 13. 3.

<sup>12</sup> Num. 13. 24.

<sup>13</sup> Heb. melted.

<sup>14</sup> Num. 13. 28.

<sup>15</sup> Exod. 13. 21.

<sup>16</sup> Num. 14. 23.

<sup>17</sup> Heb. fulfilled to go after.

<sup>18</sup> Num. 20. 12, and 27. 14.

Chap. 3. 36, and 4. 21, and 34. 4.

<sup>19</sup> Num. 14. 40.

<sup>20</sup> Heb. ye were presumptuous and went up.

Verse 1. '*The Red sea.*'—The word 'sea' (יָם *yam*) does not occur in the original, as the Italics denote, and the word סוּף *suph* does not mean *red*. Unquestionably, when the two words come together they denote what we call the Red Sea; but when one of them only occurs, it is rather too much to conclude that the Red Sea is intended. Besides the Israelites are not at present near the Red Sea, but in the plains of Moab, not far from the eastern banks of the Jordan. *Suph* is, therefore, probably the proper name of some place in this neighbourhood.

— '*Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.*'—Two of these names, Paran and Hazeroth, occur also in the list of stations in the wilderness, and the whole are therefore thought by many, very inconsiderately, to have been such stations; the other names, which do not occur, being assigned, without the least authority—Tophel to Kibroth-Hattaavah, Laban to Libnah, and Dizahab to Ezion-gaber. It is clear, however, that Paran is not here the wilderness of Paran, but, like the others, a place somewhere on the frontiers of the country in which the Israelites now were, which was 'in the plains of Moab,' near the southern extremity of the Dead Sea. Those rabbins who adopt the above opinion, exhibit its untenable character by throwing in a clause between each name, in order to convey the sense, that Moses spoke, on the other side of Jordan, of what had happened at the several places mentioned: and indeed this is the only way of overcoming the difficulty which these names occasion in this place, if we suppose them to be the same that have already been under our notice.

2. '*There are eleven days' journey,*' etc.—See the notes on Gen. xxxi. 33, and Num., in the note to ch. xxxiii. 1.

6. '*In Horeb.*'—It has been remarked as a discrepancy, that the Sinai of the other books is always called Horeb in Deuteronomy. But this is met by the note in Exod. xix. 2, where it is shewn that Horeb is the general name of the whole mountain, and Sinai is the special name of a particular part of it. This distinction is indeed scrupulously observed every where in the Pentateuch. The name Sinai is, however, not wanting in this book; for we find it in ch. xxxiii. 2.

10. '*As the stars of heaven for multitude.*'—This has been objected to, or at least ridiculed. At the most it would be but an Oriental hyperbole, similar to that comparing the number of the Hebrews to the sands of the seashore. But it is not even a hyperbole. In Gen. xv. 5, we read, 'He (the Lord) brought him (Abraham) forth abroad, and said, Look now towards heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.' From this it is clear that the visible stars are intended. Their number doubtless seemed both to Abraham and Moses, as to every one else, immensely greater than it really is: but it is now well known that the number of stars visible to the naked eye, in both hemispheres, does not exceed three thousand. The original promise to Abraham, to which Moses here alludes, had therefore been far more than fulfilled—the number of the Israelites, counting only the adult males, having been more than 600,000 at the recent census.

44. '*The Amorites which dwell in that mountain.*'—In the primary relation of this circumstance (Num. xiv. 43) the Amalekites, and not the Amorites, are mentioned. This has been pointed out as one of the discrepancies between the present and the other books of the law. But it has been overlooked that in the sequel of this very passage alluded to, 'the Canaanites which dwell in that hill,' whom we know from their geographical position to have been Amorites, are described as acting with the Amalekites, and taking, as it would seem, the principal part which is here ascribed to them. In the present text those are more precisely indicated as Amorites, who in the earlier notice are more generally mentioned as Canaanites.

— '*Chased you, as bees do.*'—Although the power of these courageous insects is too well known to render any

persons willing to expose themselves to the effects of their resentment, strong demonstrations of that power are so rare in this country as to render this comparison apparently undignified. But it is not really so. The ancient writers always speak of the bee as a very formidable adversary. Aristotle and Pliny, in particular, dwell on its courageous character, and on the great power of its sting, by which the largest animals, even horses, may be and have been destroyed. The latter writer states that, in some districts of Crete, they were so troublesome as to expel the inhabitants; and Ælian mentions, that some places in Scythia, beyond the Ister, were formerly inaccessible on account of the swarms of bees by which they were infested. Other ancient writers mention sieges, in which the assailants were repelled by the besiegers opposing their assaults with swarms of bees. The text, however, seems in a particular manner to allude to the fury of bees when disturbed in their hive. The Israelites went up into the hill of the Amorites, purposing to dispossess them; but, like bees disturbed in their hive, the Amorites rushed upon them and chased them off, pursuing them afar. This will appear the more strongly if we adopt the addition which is found in the ancient Syriac version, in the Targum of Onkelos, and in some Arabic manuscripts, which read, 'Chased you as bees that are smoked,' or irritated by smoke—allusive to the very ancient, and still subsisting, process of applying smoke to expel bees from their hives, when their rage is terrible to those who are exposed to its effects. We may cite one or two 'modern instances' to illustrate these old statements. Loyer, the French superintendent of missions on the coast of Guinea, describes an attack made by the Dutch, with a squadron of four vessels, upon a fort which the French had erected on the Gold Coast. After some vigorous firing on both sides, the besieged were obliged to discontinue the use of their cannon, having but a little powder remaining, which they thought it prudent to reserve for their small arms. In this state of affairs, the fort being still vigorously plied with shot from the ships, an accident occurred, which threatened the ruin of the besieged, but which was instrumental in delivering them from the very alarming situation in which they were placed. There was in the fort a large hive of bees, which being suddenly upset by a cannon-shot from the ships, the enraged insects assailed the garrison with such fury that the soldiers fled in all haste from the fort. The Dutch, supposing the defence abandoned, landed fifty men to take possession; but these were so warmly received by the negro allies of the French, and by the French themselves, who had by this time recovered from their panic and re-entered the fort in another place, that, out of the fifty, thirty-nine were killed, and the rest taken prisoners. This so discouraged the besiegers, that they immediately weighed anchor and abandoned the undertaking. (*Histoire Générale des Voyages*, ii. 411.) Mungo Park also relates an incident of a similar description, which occurred at a place very appropriately called Bees' Creek, where his party one day halted. Some of the people went in search of wild honey, and unfortunately disturbed a large swarm near their resting-place. 'The bees came out in immense numbers,' continues Park, 'and attacked men and beasts at the same time. Luckily most of the asses were loose, and galloped up the valley; but the horses and people were very much stung, and obliged to scamper in all directions. The fire, which had been kindled for cooking, spread, and set fire to the bamboos; and our luggage had like to have been burnt. In fact, for half an hour, the bees seemed to have completely put an end to our journey. In the evening, when the bees became less troublesome, and we could venture to collect our cattle, we found that many of them were very much stung and swelled about the head. Three asses were missing; one died in the evening, and one the next morning, and we were forced to leave one at Sibikillin—in all, six; besides which, our guide lost his horse, and many of our people were much stung about the face and hands.' (*Travels*, ii. 37, 38.)

## CHAPTER II.

1 *The story is continued, that they were not to meddle with the Edomites, 9 nor with the Moabites, 17 nor with the Ammonites, 24 but Sihon the Amorite was subdued by them.*

THEN we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me: and we compassed mount Seir many days.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain long enough: turn you northward.

4 And command thou the people, saying, Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:

5 Meddle not with them; for I will not give you of their land, 'no, not so much as a foot breadth; 'because I have given mount Seir unto Esau *for* a possession.

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God *hath been* with thee; thou hast lacked nothing.

8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

9 ¶ And the LORD said unto me, 'Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a possession; because I have given Ar unto the children of Lot *for* a possession.

10 The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims;

11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

12 'The Horims also dwelt in Seir before-time; but the children of Esau 'succeeded them, when they had destroyed them from before them, and dwelt in their 'stead; as Israel did unto the land of his possession, which the LORD gave unto them.

13 Now rise up, *said I*, and get you over 'the 'brook Zered. And we went over the brook Zered.

14 And the space in which we came from Kadesh-barnea, until we were come over the

brook Zered, *was* thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD swore unto them.

15 For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day:

19 And *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto the children of Lot *for* a possession.

20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims;

21 A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

23 And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

24 ¶ Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: 'begin to possess *it*, and contend with him in battle.

25 'This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying,

27 'Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet;

29 (As the children of Esau which dwell in

1 Heb. even to the treading of the sole of the foot.

2 Gen. 36. 8.

3 Or, Use no hostility against Moab.

4 Gen. 36. 20.

5 Heb. inherited them.

6 Or, room.

7 Num. 21. 12.

8 Or, valley.

9 Heb. begin, possess.

10 Num. 21. 21, 22.

Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.

30 But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 <sup>11</sup>Then Sihon came out against us, he and all his people, to fight at Jahaz.

33 And the LORD our God delivered him before us; and we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and utterly destroyed <sup>12</sup>the men, and the women, and the little ones, of every city, we left none to remain:

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us:

37 Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbade us.

<sup>11</sup> Num. 21. 23.

<sup>12</sup> Heb. every city of men, and women, and little ones.

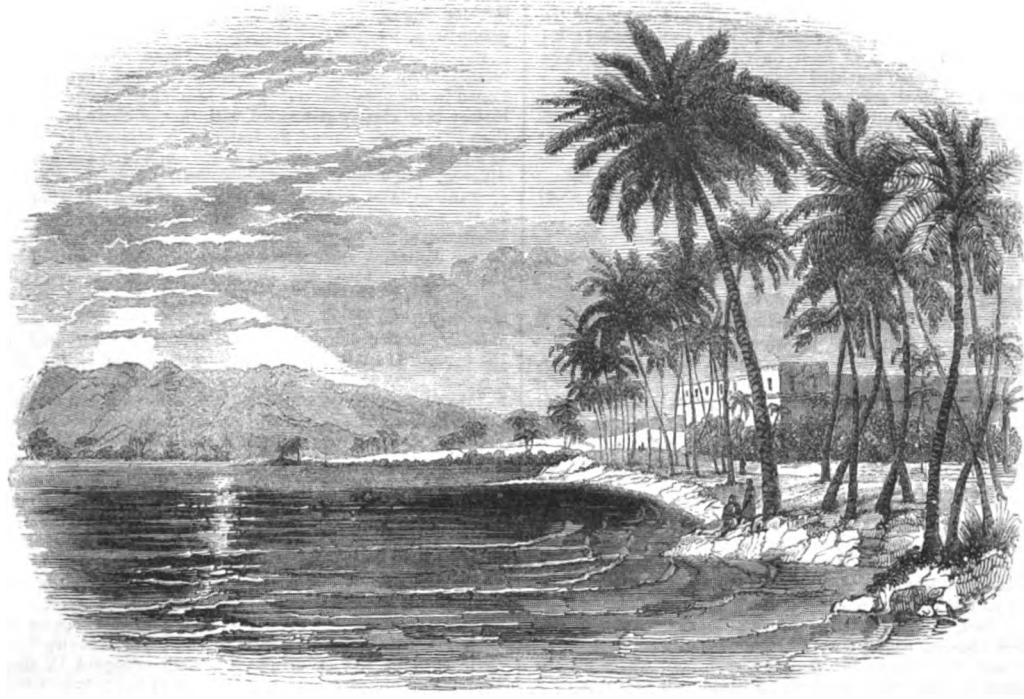
Verse 8. '*Elath*.'—This place is called by a great number of names, which are chiefly formed by alterations in the vowels, the essential consonants being generally retained. The most conspicuous of these names are Elath, Eloth, Ailah, Aila, Ailana, from which last name the denomination *Elanitic* was conveyed to the whole gulf, at the northern extremity of which it was situated. Indeed, the modern town of Akabah, by which it has been succeeded, and which stands on or near the same site, has succeeded also to the distinction of giving a name to the eastern arm of the Red Sea, which is at present called the Gulf of Akabah. Elath seems to have been in its origin a port of the Edomites on this gulf (see the note on Gen. xxxvi. 9); and as a port it long continued a place of considerable importance, being, as it were, the key to the commercial relations carried on through that arm of the Arabian Gulf. Yet, as Ezion-gaber is noticed, here and elsewhere, contemporaneously with Elath, and is still more decidedly indicated as a seaport, we venture to think that Ezion-gaber did not, as some conceive, succeed Elath as the port; but that it was the naval station, while Elath was the proper *entrepôt* and seat of commercial relations. There appears no other hypothesis which so well reconciles all statements, and solves any little difficulties which may attend the question. Into this question, or indeed into the commercial character of Elath and Ezion-gaber, we do not now intend to enter, as it will more properly come under our notice hereafter. We may here, however, mention the leading facts in its history. When David conquered Edom, he took possession of Elath, and he, as well as his son Solomon, availed themselves of this advantage to engage in maritime commerce. The Edomites, however, seem never to have lost sight of the importance of this station, and, after 150 years, they succeeded in regaining possession of it, in the reign of Joram (2 Kings viii. 20). It was, however, retaken by Azariah (ch. xiv. 22); but under his grandson Ahaz the Edomites captured it again (ch. xvi. 6), and it was not afterwards recovered by the Jews. It subsequently fell into the hands of the Ptolemies; and the change of the course of trade from Tyre to Alexandria seems to have greatly affected its commercial importance, as the trade conducted through the Arabian Gulf then naturally passed up its western arm. It then successively passed to the Romans, the Greek emperors, the Arabians, the sultans of Egypt, and the Turks, to whom (or rather to the Pasha of Egypt) it now belongs, under the name of Akabah. Burckhardt gives the following important passage from the chapter of Makrizi, the Egyptian historian, on Aila (Akabah): 'In former times it was the frontier place of the Greeks; at one mile from it is a triumphal arch of the Cæsars. In the time of the Islam

it was a fine town, inhabited by the Beni-Omeya. Ibn Ahmed Ibn Touloun (a sultan of Egypt) made the road over the Akabah, a steep mountain before Aila. There were many mosques at Aila, and many Jews lived there. It was taken by the Franks during the Crusades; but, in 566 (A.H.), Saladin transported ships upon camels from Cairo to this place, and recovered it from them. Near Aila was formerly situated a large handsome town called Aszyoun' (Ezion-gaber). In Abulfeda's time, before 1300 A.D., Elath was already deserted. He says: 'In our day it is a fortress, to which a governor is sent from Egypt. It had a small castle in the sea; but this is now abandoned, and the governor removed to the fortress on the shore.'

Here, at the head of the gulf, the Wady el-Arabah, which we have so often mentioned, issues into a plain, which is about nine or ten miles in length, from east to west, and is probably 'the way of the plain' mentioned in the text. Its breadth northward is not much less than its length; and it affords good pasturage, although strongly impregnated with salt for an hour's journey from the sea; and sands prevail from thence northward. Mounds of rubbish alone mark the site of the ancient town. The present fortress of Akabah was built in the sixteenth century by Sultan el-Ghoury of Egypt. It stands a few hundred paces from the sea, and is surrounded with large groves of date-trees. It is a square building, with strong towers, and contains many Arab huts. A market is held there, which is frequented by Hedjaz and Syrian Arabs. The fortress contains deep wells of tolerably good water: and its present use is as a place of deposit for provisions for the supply of the annual Egyptian Haj, or pilgrim caravan, on its march to and from Mecca. A governor, with a small garrison, under the Pasha of Egypt, occupy the castle, and serve at once to keep the neighbouring tribes in awe, and to minister to the wants and protection of the pilgrims. See accounts of this place by Burckhardt, Ruppell, Laborde (from whom our cut is copied), and Robinson.

9. '*The Moabites*.'—The Moabites, being descended from one of Lot's two sons, are here, in virtue of the relationship which they thus bore to the descendants of Abraham, allowed to enjoy their own actual territories in peace; but their unfriendly conduct, in refusing the Israelites a passage through their country, and afterwards in sending for Balaam to lay a curse upon them, as well as the part which they bore in seducing the Hebrews to sin in the matter of Baal-peor, was so far resented, that it was ordained that the Moabites should not, even to the tenth generation, be admitted to the congregation of the people (Deut. xxiii. 3). The territory which they cultivated lay on the eastern side of the Dead Sea, to the south, and partly to the north, of the river Arnon. This country





ELATH (ANADAB).—LABORDE.

they had acquired by conquering the ancient inhabitants, the Emim, mentioned in Gen. xiv. 5. Their brethren, the Ammonites, had also a portion of the country north of the Arnon, that is, between that river and the Jabbok. But, at some time previous to the arrival of the Hebrews, both these nations had been dispossessed of the country between the two rivers by the Amorites; and when the latter were, as mentioned in the sequel of this chapter, subdued by Moses, the Israelites occupied the district by right of conquest. It was, in the end, given to the tribes of Reuben and Gad; that is, Reuben received nearly three-fourths of the whole, while a district south of the Jabbok was assigned to Gad, the bulk of whose territory lay to the north of that river. Dr. Wells thinks, with some probability, that, in this distribution, Moses had regard to the old division of the country between the Moabites and the Ammonites, so as to assign to the Reubenites what had formerly belonged to the Moabites, and to the Gadites what had belonged to the children of Ammon. But then, how are we to account for a similar case as to the half tribe of Manasseh, whose portion encroached south of the Jarmouk, which naturally would have formed the northern boundary of Gad, in the same way that Gad encroached south of the Jabbok, which would have formed the natural boundary to Reuben in the north? We venture to conjecture that this somewhat singular distribution was in order to give to each of the tribes an exclusive right to one of the three principal streams east of the Jordan, and thus prevent any disputes which might have arisen about water.

The Moabites remained in possession of the country south of the Arnon, of which the Israelites found them in possession; and we hear nothing further about them till after the death of Joshua, when, to punish the Hebrews for their iniquities, 'the Lord strengthened Eglon king of Moab against Israel' (Judg. iii. 12); and he, with the assistance of the Ammonites and Amalekites, defeated them in battle, and held them in subjection eighteen years, after which they were delivered by Ehud, as recorded in the sequel of that chapter. We afterwards find the Moabites joined with

the Ammonites in the war occasioned by the insult offered by the latter to David's ambassadors. Both nations were totally defeated by David, and remained in subjection to the kings of Israel till the death of Ahab. Shortly after that event, we find the Moabites refusing to render the tribute of a hundred thousand rams and as many lambs, which till then they had been accustomed to pay, either yearly, or at the commencement of a new reign—which of the two we cannot exactly learn from Scripture (2 Kings iii. 4, 5).

Mesha, the king, is called a 'sheep-master' (מִקְדָּן *mikdān*, a herdsman, a rearer or owner of cattle); which seems to shew that the people were at this time given to pastoral pursuits, for which their country is well adapted. Jehoram, the son of Ahab, with his ally, Jehoshaphat king of Judah, and his tributary the king of Edom, undertook to reduce the Moabites to their former subjection. The history of the expedition, which is given at length in 2 Kings iii., is very interesting. In the end the Moabites were defeated with a terrible overthrow, and ruin to their country. This victory does not however appear to have brought them into subjection, as very shortly after we find them, with the Ammonites and others, making a very alarming irruption into Judah, probably in revenge for the part which Jehoshaphat had taken in the late war; but in this instance they were again completely defeated. At a considerably later period, in the reign of Joash, we also incidentally read of bands of Moabites invading the kingdom of Israel, but we are not told for what purpose or with what result (2 Kings xiii. 20). From the manner in which the denunciations of the prophets against Moab are expressed, and which describe them as holding possession of towns north of the Arnon, it would seem probable that they availed themselves of the opportunity which was offered by the two and half tribes being carried away captive by Pul, king of Assyria (1 Chron. v. 26), to repossess themselves of the territory which had, in very remote times, been taken from them by the Amorites, and from the latter by the Hebrews. From the prophecies it may also be concluded, that they did themselves suffer

much from the invasions of the kings of Assyria, and were ultimately, like the Jews, carried away captive by Nebuchadnezzar. It is probable that Cyrus gave them and the Ammonites permission to return to their own country; for we find them again in their own lands, exposed to those revolutions which included the people of Syria and Palestine, and subject successively to the Persians, the Syrian Greeks, the Egyptian Greeks, and the Romans. Subsequently, they seem to have come under the authority of the Asamonian princes, and afterwards to have been subject to Herod the Great. There is no later trace of them; and we may conclude that, like most of the other small nations mentioned in Scripture, which survived to so late a period, they were lost in the great Arabian nation to which they were allied. Indeed, Josephus calls them 'Arabians' when writing of events which took place about a century before Christ (*Antiq.* xiii. 13).

The land of Moab lay to the east and south-east of the Dead Sea. The surface is more diversified with hill and plain than that of the kindred nation of the Ammonites, farther east; but the hilly character is less conspicuous than in the districts north of the Arnon. Although the land now lies desolate, and the sand and salt of the desert and the Dead Sea now encroach upon its borders, there is not wanting ample evidence of its ancient fertility and abundant population. The land thus desert is eminently fertile in its natural character, and continues to afford rich returns in the few spots which are under cultivation. The frequent ruins of towns, often in close vicinity to each other, testify that the ancient populousness of the region, which is only now traversed by wandering and hostile Arab tribes, was in full correspondence with the rich character of the soil, and, conversely, the extraordinary number of the ruined towns, which cover the plains and every eminence or spot convenient for their construction, manifests the extent of that cultivation which could subsist so large a population. The form of the ancient fields may still be traced, and there are remains of ancient highways, which in some places are completely paved, and on which there are milestones of the times of Trajan, Marcus Aurelius, and Severus, with the number of the miles still legible upon them. The latter facts seem to shew that the land of Moab continued to be populous and cultivated down to times considerably subsequent to those in which the canon of Scripture was closed. (See Irby and Mangles' *Travels*, Burckhardt's *Travels in Syria*, Macmichael's *Journey*, Lord Lindsay's *Letters*, etc.)

— 'Ar.'—This was the capital of Moab, called also 'Ariel of Moab,' and Rabbah, or Rabbath-Moab, to distinguish it from the Ammonitish city of the same name. The Greeks call it Areopolis, but the ruins still retain the name of Rabba. It was situated about twenty-five miles south of the Arnon, near the stream called Beni-Hamed (see note to Num. xxi. 15). The ruins are situated upon a low hill which commands the whole plain; and those which now appear are comprehended within a circuit of little more than a mile. There are many remains of private buildings, but none entire: and the only conspicuous objects among the ruins are the remains of a temple or palace (of which one wall and several niches are still standing), the gate of another building, two Corinthian columns, and an insulated altar in the plain. Burckhardt says that the walls of the larger buildings are built like those of Beit-Kerm; that is, if we understand his reference, of large stones, five feet long by two broad. As there are no springs in this spot, the town had two birkets or reservoirs, the largest of which is cut entirely out of the rocky ground, together with several cisterns. In Isaiah (ch. xvi. 7, 11) the place is called *Kir-hareseth*, and *Kir-harsh*, meaning the city with walls of burnt brick, which is a curious circumstance, as indicating a distinction, and seeming to imply that the walls of towns were generally, as at present, of sun-dried bricks. Captains Irby and Mangles could find no traces of walls, and seem altogether disappointed as to the importance of the capital of Moab. But they estimated its ancient extent by the visible remains, without recollecting that cities which have so long lain in ruins often have so

much of their extent buried under the soil that their limits cannot be determined without digging. Jerome says that the city was overthrown by an earthquake when he was a young man.

19. 'The children of Ammon.'—These also were descended from Lot, and their history has been partly mentioned in the note concerning the Moabites. Indeed their history is so closely connected with that of their brethren, that, having just noticed the latter, it is scarcely requisite to do more than mention the points in which the former differed. They dispossessed the ancient people, the Zuzim, or Zamzummim, and occupied their country. It appears in the end that they were in turn dispossessed, like the Moabites, of the district between the Arnon and the Jabbok by the Amorites, from whom it was taken and retained by the Hebrews. From the circumstantial manner in which Moses relates this history, here and in Num. xxi. 21-26, concerning the Moabites' portion, which was the most considerable in that district, it would appear that they had, in the time of Moses himself, urged some claim to the lost lands, so as to render it necessary for the sacred historian to inform posterity in a particular manner by what right the Hebrews held the lands in question. We do not indeed find the Moabites urging such a claim, unless by this implication; but three hundred years later (*Judg.* xi. 13-26), we find the Ammonites laying claim to all the country between the Arnon and the Jabbok, which shews that part of that country had belonged to them, although in the original narrative the Moabites only are mentioned. How they came to claim the whole of this domain, thus interfering with the superior pretensions of the Moabites, the history does not relate. Jephthah met this demand by a recapitulation of the history of the region in question, contending that it having been taken by the Hebrews from their enemies the Amorites, who then occupied it, they were by no means bound to restore it to the previous possessors. Indeed, when we recollect the unhandsome manner in which the children of Lot treated the Israelites, it does not appear on what grounds they could have expected that the latter would reconquer their lost territory, and bestow it on them. The Ammonites, however, being dissatisfied with the reply of Jephthah, a battle ensued, in which that general was completely victorious. In after-times they acted with the Moabites in nearly all their measures against Israel, and are on all occasions marked for the peculiar savageness of their disposition. They sometimes, also, acted on their own account. Saul's first military exploit consisted in defeating the Ammonites before Jabesh-Gilead, which was besieged by them, and to which they offered no other terms of capitulation than that each of the inhabitants should have his right eye put out (*1 Sam.* xi.). They were also severely punished and brought under subjection by David, whom they had greatly provoked by their scandalous treatment of his ambassadors (*2 Sam.* x.). Being more distant than the Moabites, they probably shook off the yoke on the separation of Israel into two kingdoms. We have seen in the preceding note that they joined the Moabites in the invasion of Judah, and partook in the defeat. They do not, however, seem to have been permanently subdued; but, many years after, the Ammonites gave gifts to king Uzzah (*2 Chron.* xxvi. 8), and his son Jotham overcame them in battle, and laid upon them a tribute of a hundred talents of silver, and ten thousand measures of wheat, and as many of barley (*2 Chron.* xxvii. 5). But they are only said to have paid this the second and third years. The remainder of their history is almost identical with that of the Moabites, and may, with the alteration of name, be read in the note to v. 9. They lost no opportunity of manifesting their peculiar hatred of the Jews, and, when the two and half tribes were carried away captive, took possession of the towns of Gad, apparently in their own ancient territory, for which they were reproached by Jeremiah (ch. xlix. 1-6). After their own presumed return from captivity, they, like the Jews, rebuilt and fortified their towns. Antiochus the Great took their capital Rabbath, or Philadelphia (see note to Jer. xlix. 2), demolished the walls, and put a garrison into it. But

upon the whole, they thrive so well during their subjection to the great monarchies, that the books of Maccabees speak of their 'mighty power and much people;' and it was only after several battles with them that Judas Maccabeus succeeded in punishing their implacable hatred and injurious treatment of the Hebrew nation (1 Macc. v.). Justin Martyr says there were many Ammonites remaining in his time (the second century); but Origen, in the following century, states that they were only known under the general name of Arabians.

The country which the Ammonites occupied lay to the east of Reuben and Gad, beyond the hills which bounded on the east the territories of the trans-Jordanic tribes. Whether they went there after the Amorites had expelled them from between the Arnon and Jabbok, or this eastern territory had before belonged to them, we do not know. Dr. Wells is of the latter opinion, and thinks that, as it is said in Num. xxi. 24, that 'the border of the children of Ammon was strong,' the hills formed the barrier which prevented the Amorites from disturbing them in their eastern territory. It is more likely that the Amorites did not want the country in question, as the hills form a much less formidable obstacle than Dr. Wells imagined.

23. '*The Avims*,' etc.—It is here stated that the Avim were the old Canaanitish inhabitants of the district extending from Hazeroth to Azzah (Gaza). Of this territory the Avim were dispossessed by the Caphtorim who came out of Caphtor, who then dwelt there in their stead. As it is elsewhere said that the Philistines came from Caphtor, and as we find them in possession of the country from which the Avim were expelled, it is obvious that they were the people by whom the Avim were superseded. Now Caphtor is more generally admitted by those who have studied the subject to have been a name for Lower Egypt, and the indication therefore is, that the Philistines came from that country and settled in the region to which they eventually gave their name. This conclusion is further corroborated by Gen. x. 14, which, rightly understood, not only connects Caphtor with Egypt, but assigns to the Philistines the derivation which is here given to the people who drove out the Avim. Since therefore it may be assumed that the Philistines came from Egypt, and since it is also manifest that they were not native Egyptians, it remains to state a few of the considerations which go to prove that they were no other than a party of the Hyksos, or shepherd-kings, who had held an intrusive dominion in Egypt, and were eventually driven out by the native princes. Of this dynasty and its fate we have written fully under Gen. xlv. 34, and may therefore limit our present attention to the points which seem to connect it with the Philistines.

The testimony we have here seems to shew clearly that the Philistines came from Egypt, and we have from Manetho the co-relative evidence that at least the first party of the expelled Hyksos withdrew into Palestine, which migration even he distinguishes from the long subsequent one of the Jews, which had the same destination. From all we know of the ancient history of Egypt it is indeed clear that any people quitting Lower Egypt to settle in Palestine must have been either native Egyptians or the remnant of the Hyksos. But we have historical testimony that they were the latter, and with this all the probabilities of the case coincide.

There is no record that the Egyptians did at any time seek a refuge in the land of Canaan. When oppressed in Lower Egypt, their retreat at all times was into Upper Egypt, and there is positive record that this was their resort on the invasion of the Shepherds. Besides, although the Philistines look like a people who had been in Egypt, and who had been under the operation of its civilising influences, and although they remained in the close neighbourhood of Egypt, nothing ever transpires in their subsequent history to convey the slightest intimation that the Egyptians ever recognised them as brethren. If they had been Egyptians, they might have returned to their own country after the Shepherds were expelled, or, at least, we may with tolerable certainty infer that they would have

hastened to claim kindred with, if not to put themselves under the protection of, the powerful parent state. But so far are we from hearing anything of this, that in fact the Egyptians and Philistines are never mentioned together in all Scripture, except to intimate that the Egyptians acted against them, including them, with the Jews, among the enemies in that part of Syria against whom they sometimes warred. They were less connected with Egypt than even the Jews, to whom that country had been the house of bondage; there is never the slightest intimation of any alliance between these near neighbours; the Philistines never assisted the Egyptians in their wars; they were never helped by Egypt in any of their difficulties, nor did they resort to that country in any of their troubles. It is clear that the Philistines had no claim to the Egyptian name, though they bear the marks of a people who had been in Egypt. It would on these grounds alone appear to us strongly probable that they were a remnant of the intrusive shepherds; and this probability strengthens into a conviction, when to this negative evidence is added that of a positive character which has been already adduced, and the further considerations which press upon our attention.

In the history of the expulsion of the shepherds, as already (under Gen. xlv. 34) cited from Manetho, we are told that the native Egyptian princes ultimately rose against the intrusive tyrants, and after a tedious warfare drove them out of the rest of Egypt, and shut them up in Avaris, and at length concluded a treaty with them, and they were suffered to depart unmolested from Egypt, with all their households, amounting to 240,000 souls, and their cattle. Accordingly, they crossed the desert, and went and settled in Palestine. Manetho's account, however obscure in the sequel, is clear and consistent to this point. Now among the early inhabitants of Palestine, before the Jews, there was no nation that can for an instant be supposed to have come from Egypt, or whose identification with the Shepherds can be even suspected, save the Philistines, whose situation, in the part of the country nearest to Egypt, would alone direct attention to them in the first instance, apart from other considerations.

A curious intimation is given by Herodotus which affords another and very remarkable corroboration of the view which has been advanced. This inquisitive traveller was allowed by the Egyptian priests, who held the keys of knowledge, to take some transient and obscure glimpses into the history of those ancient times: he lets out the fact, that about the time the pyramids were erected, a shepherd called *Philitis* fed his flocks in that country, and that his name was given to those renowned erections. How remarkably does this, in its incidental way, corroborate our former conclusion, that the Shepherds were in Egypt about the time of Abraham's visit to that country; as well as our present argument, that these Shepherds were the *Philistines*; and how much is not this last position confirmed when we learn that the word *Philitis* means a *shepherd*, and *Philistines* are *shepherds*; while the word Palestine or Palisthan—which first their own district in Canaan, and afterwards the whole country took from them—means 'Shepherd-Land.' As the Philistines appear, before the Biblical student, more as warriors than as shepherds, it may be well to remind the reader that these two characters are, in the East, perfectly compatible; and that, in fact, whatever they became in later ages, they were noted for their cattle in the days of the patriarchs, and during the sojourn of the House of Israel in Egypt. This will appear from the disputes between the herdsmen of Isaac and Abimelech, as well as from the circumstance that while the Israelites dwelt in the land of Goshen, a party of Ephraimites undertook a truly Bedouin excursion across the desert to drive off the flocks of the Philistines of Gath (1 Chron. vii. 21). In fact, all that we know of the Philistines is in entire agreement with this explanation, and nothing that we know of them is opposed to it. A people who had ruled in Lower Egypt for 260 years might be expected to exhibit in their habits and institutions some characteristics similar to those which were found among the ancient na-

tives of that country; and this proves to be the case. The whole appearance of the Philistine people is replete with indications of that mixture of pastoral and Egyptian habits which we should expect the Shepherds from Egypt to exhibit; and in the same degree in which such of their usages as we can ascertain are in agreement with those of the Egyptians, in that degree do they differ from those of the native Canaanites, with whom they are never seen to have any feeling or interest in common, even on those occasions when all the inhabitants of the land might be expected to unite as one man in resistance to the invading Israelites, and when, in fact, powerful confederacies were formed for that purpose by the native princes. The Philistines were the most inveterate enemies which the Hebrews in Canaan ever had; and yet in their wars we find them proceeding as a distinct people, with separate interests of their own, acting by themselves and for themselves, assisted by none, and never assisting others.

29. *'As the children of Esau which dwell in Seir, and as the Moabites which dwell in Ar, did unto me,' etc.*—This distinctly states that the Edomites of Seir, and the Moabites of Ar, did grant a passage, and sold food and water to the Israelites in their journey. This seems to contradict Num. xx. 21; Judg. xi. 17, which states that both the Edomites and Moabites refused these things. The probability is, therefore, not as Horsley supposes, that these nations were divided into different parts, and that those who refused and those who complied were not the same, but that, although they refused at first, they made a virtue of necessity, and complied when they saw that it was useless to oppose. With respect to the Edomites, in particular, nothing seems more probable than this change of resolution, when the Israelites were seen marching up along the eastern border of the mountains, after they had been repelled in the west.

## CHAPTER III.

1 *The story of the conquest of Og king of Bashan.*  
11 *The bigness of his bed.* 12 *The distribution of those lands to the two tribes and half.* 23 *Moses' prayer to enter into the land.* 27 *He is permitted to see it.*

THEN we turned, and went up the way to Bashan: and 'Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto 'Sihon king of the Amorites, which dwelt at Heshbon.

3 So the LORD our God delivered into our hands 'Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

5 All these cities were fenced with high walls, gates, and bars; beside unwall'd towns a great many.

6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river of Arnon unto mount Hermon;

9 (*Which Hermon the Sidonians call Sirion; and the Amorites call it Shenir;*)

10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 ¶ And this land, which we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and 'the cities thereof, gave I unto the Reubenites and to the Gadites.

13 And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-'havoth-jair, unto this day.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, which is the border of the children of Ammon;

17 The plain also, and Jordan, and the coast thereof, from Chinnereth even unto the sea of the plain, even the salt sea, 'under Ashdod-pisgah eastward.

18 ¶ And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: 'ye shall pass over armed before your brethren the children of Israel, all that are 'meet for the war.

19 But your wives, and your little ones, and your cattle, (*for I know that ye have much cattle,*) shall abide in your cities which I have given you;

20 Until the LORD have given rest unto your brethren, as well as unto you, and until

<sup>1</sup> Num. 21. 33, &c. Chap. 29. 7.

<sup>2</sup> Num. 21. 24.

<sup>3</sup> Num. 21. 33.

<sup>4</sup> Num. 32. 33.

<sup>5</sup> Josh. 13. 8, &c.

<sup>6</sup> Num. 32. 41.

<sup>7</sup> Or, under the springs of Pisgah, or, the hill.

<sup>8</sup> Num. 32. 20.

<sup>9</sup> Heb. sons of power.

they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye 'return every man unto his possession, which I have given you.

21 ¶ And 'I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for the LORD your God he shall fight for you.

23 ¶ And I besought the LORD at that time, saying,

24 O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

9 Josh. 22. 4.

10 Num. 27. 18.

11 Num. 20. 12. Chap. 1. 37.

12 Or, *the hill*.

25 I pray thee, let me go over, and see the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.

26 But the LORD 'was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

27 Get thee up into the top of 'Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the valley over against Beth-peor.

Verse 8. '*From the river of Arnon unto Mount Hermon.*'—Mount Hermon is obviously here mentioned as the northern boundary of the country conquered by the Israelites on the east of the Jordan, and which, therefore, must have belonged to Anti-Libanus, as is, indeed, implied or expressed in most of the other passages in which it is named. In the next verse it is said to have been called by the Sidonians Sirion, and by the Amorites Shenir, both of which words signify 'a coat of mail.' In the next chapter (iv. 48) it is called Mount Zion, meaning 'an elevation,' 'a high mountain,' which it was well entitled to be designated by way of excellence, being (if correctly identified with Jebel esh-Sheikh) by far the highest of all the mountains in or near Palestine. In the latter books of the Old Testament, however (as in 1 Chron. v. 23; Sol. Song iv. 8), Shenir is distinguished from Hermon properly so called. Since modern travellers have made us acquainted with the country beyond the Jordan, no doubt has been entertained that the Mount Hermon of those texts is no other than the present Jebel esh-Sheikh, or the Sheikh's mountain, or, which is equivalent, Old Man's Mountain, a name it is said to have obtained from its fancied resemblance (being topped with snow, which sometimes lies in lengthened streaks upon its sloping ridges) to the hoary head and beard of a venerable sheikh (Elliot's *Travels*, 317). This Jebel esh-Sheikh is a south-eastern, and in that direction culminating, branch of Anti-Libanus. It is probably the highest of all the Lebanon mountains, and is thought to rival Mont Blanc, though, as Elliot observes, the high ground on which it stands detracts considerably from its apparent altitude, and makes it a less imposing object than that king of European mountains as viewed from the Italian valley of Aosta. Its top is covered with snow throughout the summer, and must therefore rise above the point of perpetual congelation, which in this quarter is about 11,000 feet. It might perhaps be safe to add another 1000 feet for the height above that point, making in all 12,000 feet; but we must wait the result of more accurate observations than have yet been made. Some statements make it so low as 10,000 feet. Dr. Robinson only differs from the preceding by the statement that the snow is perpetual only in the ravines, so that the top presents the appearance of radiant stripes around and below the summit (*Bib. Researches*, iii. 344).

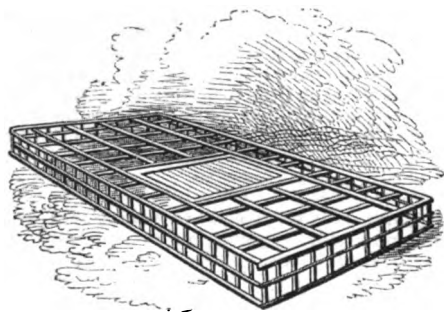
11. '*Only Og king of Bashan remained of the remnant of giants.*'—Instead of being translated 'giants,' the original should perhaps be retained as a proper name, 'Rephaim.' Og was certainly a giant, but not the last of

the giants, only the last of the gigantic race called the Rephaim. This verse has been quoted by sceptics as a proof that Moses was not the author of this book, and that it was written in times considerably posterior. The objection is, that Moses would scarcely have noticed the dimensions of Og's bedstead, obviously in evidence of his extraordinary size, since the Israelites, who had seen and fought with him, would have needed no evidence, or even information, on the subject. To this it is well answered by Bishop Patrick, that Moses did not write for the information of his own generation only, but of future generations also. The statement as to its being at Rabbath Ammon is also mentioned as an objection, first, because it was not likely to have found its way there so soon after Og's death; and next, because, if so, it was not likely to have been known that it was at Rabbath till that city was taken by David. To this it is answered, that Og himself, fearing the event, may have intrusted his bedstead and other valuable effects to the Ammonites, as he might have known that the children of Lot were safe from the attacks of the Hebrews; or else that Moses himself sold it with other plunder to the Ammonites, who are not mentioned as at this time unfriendly to the Israelites. The verse is, however, generally given up as an interpolation, and we rather concur in that opinion, but would retain the first clause. The whole seems to have the air of a marginal remark, which had crept into the text. Og being mentioned as the last of the race of the gigantic Rephaim, it was natural for some person, after Rabbath had been taken by David, to affix the remark, in proof of his extraordinary size, that his iron bedstead, then at Rabbath, was no less than nine cubits long, and four cubits broad. In mentioning this and other passages, which, even more obviously, seem to have been interpolated, it is important that no wrong inference should be drawn, as affecting the truth and accuracy of the sacred text. On this subject we may quote the following important observation of Bishop Marsh:—'So far, however, is the insertion of such notes from impeaching the antiquity and genuineness of the original narrative, that, on the contrary, it rather confirms them. For, if this were a compilation long subsequent to the events it records, such additions would not have been plainly distinguishable, as they now are, from the main substance of the original: since the entire history would have been composed with the same ideas and views as these additions were; and such explanatory insertions would not have been made, if length of time had not rendered them necessary.'

— '*A bedstead.*'—It has been questioned whether this

עֲרֵשׁ *eres* was a bedstead at all, as rendered in our version. Michaelis and others render it by 'coffin,' but the word nowhere occurs with such a context as to shew that a coffin must be one of its senses, and it generally does occur in the sense of a couch or bed. Some of the Rabbins hold an opinion antithetical to this, namely, that this *eres* was the cradle in which Og was nursed when a child, his full-grown stature not being less than 120 feet. Some writers, orientalizing too readily without knowing the East, have concluded that there are and were no 'bedsteads' in the East; and that, therefore, the word employed in the present instance *must* needs mean one of those *divans* or sofas which are placed along the sides of Oriental sitting-rooms. But, in the first place, there *are* bedsteads in the East, and probably were of old; and, in the next, a *divan* has relation only to the size of a room and not to the size of its occupant. To say, therefore, that Og's *divan* was thirteen feet long would have no meaning whatever as an indication of his stature. It would be very much like inferring the size of a householder from the size of his house. But men seldom have their beds or bedsteads in any great disproportion to their person, rarely very much longer, and never shorter. Few things, therefore, could be selected—apart from dress or armour—as of better indications of stature; and, consequently, we adhere to the more current interpretation.

Bedsteads such as that shewn in the engraving were used in ancient Egypt, and are still common in the same country, as well as in Arabia, and other countries that afford the palm. It is made entirely from the mid-rib of the palm-frond; and from the nature of its construction, Og's bedstead seems to have been something of the kind. With boards and beams a bedstead might have been made as capable as one of iron of sustaining the vast weight of the king of Bashan; but if it had been usual to make bedsteads of wooden bars in this manner, one made with bars of iron would be more suitable to bear a heavy burden; for although sufficiently strong for ordinary purposes, this sort of bedstead is liable to be loosened and distorted by a great weight.



PALM-BRANCH BEDSTEAD.

We, who have iron bedsteads ourselves, and find them in many respects preferable to those of wood, do not so much wonder at an iron bedstead as did the early commentators. The desire to prevent the breeding of bugs and other vermin would, in the warm climates of the East, naturally induce a preference of metal for bedsteads; even in ordinary circumstances, we find such bedsteads mentioned in ancient writings. In Esther i. 6, we see beds or couches of gold and silver in use at the Persian court: this indeed would seem to have been a privilege of Persian royalty. Alexander found the coffin of the great Cyrus deposited on a golden bedstead; and a bedstead of the same metal we know to have been a regal distinction among the Parthians, who, in after-times, ruled Persia. Herodotus and Diodorus Siculus mention the beds of silver and gold which they saw in temples. Thucydides says, that when the Thebans took Plateæ, they caused beds to be made of the brass and iron which

they found there, and made them an offering to Juno; and lastly, not to multiply examples, Livy, and also St. Augustine, speak of the beds of gold and brass which the Romans brought from Asia, after their wars in that part of the world. We have introduced, as an alternative, another cut, representing another kind of bedstead, or couch, of wood, which is used chiefly in gardens, upon house tops, and in other open places. The thrones in some Oriental nations are on the same principle as this, and of similar shape.



OPEN-AIR BEDSTEAD.

'Rabbath . . . Ammon.'—See Jer. xlix. 2.

'—nine cubits . . . after the cubit of a man.'—The cubit of a man means the popular measure, being the length of the arm from the top of the middle finger to the elbow, or about eighteen inches. Og's bedstead was therefore thirteen feet six inches long, and six feet broad; or, if we take with some the larger measurement of the cubit, fifteen feet and a half long, by six feet ten inches broad. Therefore, taking Maimonides' reckoning, that a bed is usually a third part longer than a man, Og would be six cubits high, that is, either nine feet high, or at most ten feet and a half. The allowance of six cubits, or thereabout, is very probable; for the height of Goliath was six cubits and a span, and he also was of the race of the old giants of Palestine. We thus see that the Sacred books, in their highest statements concerning gigantic statures, speak with a moderation of which there is no example in the most ancient books of any nation, and particularly of no Oriental nation. The report which the spies brought back to Kadesh-barnea concerning the giants of Canaan, instructs us well as to the sort of account we should have had from the Jews if they had been left to themselves, as the profane historians and poets were. The Rabbins, in their accounts of this very Og, more completely illustrate this. We have seen above, that they declare the iron *eres* to have been his cradle when an infant; and they inform us that, in the battle in which he was defeated, he clutched up a mountain six miles in breadth, intending to throw it on the camp of the Israelites and crush them all to pieces. But his own head being caught in a cavity which the ants had made in this mountain, an opportunity was offered to Moses to slay him by a wound in his ancle. But even so high as his ancle, Moses, though himself more than twenty feet high and armed with a battle-axe of the same length, could not reach without leaping another twenty feet high. This account is of course different from that which makes Og's stature *only* one hundred and twenty feet. We venture to think that we point out an important line of evidence for the truth and authority of the Sacred books, when we suggest, that thus, by comparing the simplicity of the Scripture narrative with the Talmudical stories and comments, it will be quite apparent that the ancient Jews, un-



influenced and unrestrained by Divine power, could never have left to the world such a book as the Bible. The Talmud and traditions bear the impress of the Jewish mind in all its Oriental tendencies to exaggeration and marvel; whereas the Bible gives us the impress of the mind of God, either as directly declared, or as transmitted through minds constrained to simplicity and truth.

13. '*The land of giants*,' or, '*the land of the Rephaim*.'—It is, however, remarkable that the Arabians still retain a tradition that Bashan was formerly inhabited by giants, but whom, of course, they make far taller than this chapter makes Og. It will be recollected that the Arabians have considerable second-hand acquaintance with the Jewish history and traditions.

14. '*Jair the son of Manassah*,' etc.—This mention of Jair a Gileadite, the founder of certain villages called the '*villages (Havoth) of Jair*,' has been indicated as an anachronism, seeing that a Jair of Gilead, one of the judges of Israel, is mentioned in Judg. x. 3, as the founder of '*the villages of Jair*.' But notwithstanding these circumstances of resemblance, there is no evidence to shew that they are other than different persons of the same name; nor would it be difficult to prove from other sources that a person of this name did exist in the time of Moses. It is observable also that the Jair of this text calls his villages Bashan Havoth Jair, whereas the other calls his simply Havoth Jair. The alleged identity has partly been founded on the word Havoth being in most

translations given as a proper name, where it should be rendered by '*villages*.' It is not at all singular that two persons of the same name should respectively call their settlements '*the villages of Jair*;' but it would be very singular that they should both give to their possessions the same proper name, which is the aspect under which the matter is presented to the reader unacquainted with the original. [APPENDIX, No. 9.]

— '*Unto this day*.'—The concluding clause, '*unto this day*,' is obviously an interpolation, made long after the Jews originally settled in Palestine. Moses had said that Jair called his district after '*his own name*,' to which some person at a long subsequent period, finding the district still retained this name, thought proper to record the fact by adding, '*unto this day*.' This also accounts for the same words appearing with similar impropriety elsewhere.

15, 16. '*Gilead*.'—This seems to be here the name of a town, or something more determinate than the great tract of mountainous country which went under that name. Horsley suspects, with good reason, that it is the same which we elsewhere read of as Ramoth Gilead.

26. '*The LORD was wroth with me for your sakes*,' etc.—It has been alleged that the cause of the punishment of Moses, by exclusion from the Promised Land, is differently stated here and in Num. xxvii. 14. But to this it is perhaps sufficient to reply that both the guilt and punishment of Moses are described in both places as originating with the people.

## CHAPTER IV.

1 *An exhortation to obedience.* 41 *Moses appointeth the three cities of refuge on that side Jordan.*

Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

2 'Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen what the LORD did because of '*Baal-peor*': for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them*; for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.

7 For what nation *is there so great*, who *hath* God *so nigh* unto them, as the LORD our God *is* in all *things that we call upon him for*?

8 And what nation *is there so great*, that hath statutes and judgments *so* righteous as all this law, which I set before you this day?

9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;

10 *Specially* the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.

11 And ye came near and stood under the '*mountain*'; and the mountain burned with fire unto the '*midst of heaven*', with darkness, clouds, and thick darkness.

12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; '*only ye heard* a voice.

13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of stone.

14 And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 ¶ Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on

1 Chap. 12, 32. Josh. 1. 7. Prov. 30. 6. Revel. 22. 18.

2 Num. 25. 4, &c.

3 Exod. 19. 18.

4 Heb. *heart*.

5 Heb. *save a voice*.

the day *that* the LORD spake unto you in Horeb out of the midst of the fire :

16 Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female,

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth :

19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath 'divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye* are this day.

21 Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee *for* an inheritance :

22 But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23 Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeness of any *thing*, which the LORD thy God hath forbidden thee.

24 For 'the LORD thy God *is* a consuming fire, *even* a jealous God.

25 ¶ When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger :

26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29 But if from thence thou shalt seek the

LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul.

30 When thou art in tribulation, and all these things 'are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice ;

31 (For the LORD thy God *is* a merciful God ;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

32 ¶ For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it ?

33 Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live ?

34 Or hath God assayed to go and take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes ?

35 Unto thee it was shewed, that thou mightest know that the LORD he *is* God; *there is* none else beside him.

36 Out of heaven he made thee to hear his voice, that he might instruct thee : and upon earth he shewed thee his great fire ; and thou heardest his words out of the midst of the fire.

37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt ;

38 To drive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and consider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath : *there is* none else.

40 Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

41 ¶ Then Moses severed three cities on this side Jordan toward the sunrising ;

42 That the slayer might flee thither, which

should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

43 *Namely*, 'Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

44 ¶ And this *is* the law which Moses set before the children of Israel:

45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

46 On this side Jordan, in the valley over

9 Josh. 20. 8.

10 Num. 21. 24. Chap. 1. 4.

against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel <sup>10</sup>smote, after they were come forth out of Egypt:

47 And they possessed his land, and the land <sup>11</sup>of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the sunrising;

48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon,

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the <sup>12</sup>springs of Pishgah.

11 Num. 21. 33. Chap. 3. 3.

12 Chap. 3. 17.

Verses 15-19. '*Take ye therefore good heed unto yourselves*,' etc.—We shall not well understand this remarkable passage, unless we recollect that its drift is not only to preclude the representations of false gods, but also the forming fancied representations of the true God. The danger of such representations is manifest, inasmuch as the material figurations of the power and attributes of God would in time be, and actually were, at least by the mass of the people, considered as distinct deities, and as such worshipped. Hence, in forming such representations, there was the twofold danger of assigning separate deity to the separate symbols, and of paying to the symbol itself that honour which was due to God only. Thus men might, and did, fall into idolatry, without, perhaps, in the first instance, intending anything else than to honour the true God. This was one, but not the only, way in which idolatry arose; and against this, in particular, it seems to have been the object of the text to guard the Israelites; but there is also a manifest view to the other idolatries, less excusable, and less accountable in their origin than this. It will be useful to bear in mind that, as is well expressed by Dr. Hales, 'The idolatry of the heathen in general, and of the Egyptians and Canaanites in particular, consisted not only in worshipping *false gods*, such as the sun, moon, stars, winds, elements, etc. (Deut. iv. 19), which they supposed to be animated, and actuated by some intelligences residing in them, and exerting their beneficial or noxious powers to the advantage or detriment of mankind, but also in forming certain symbolical and figurative representations of *THE TRUE GOD*, under the forms of beasts, birds, and fishes, expressive of their peculiar excellencies or powers; as the horns or strength of the *bull*, the milk or nourishment of the *cow*, the swiftness or sharp-sightedness of the *eagle* or *hawk*, the wisdom or cunning of the *serpent*, etc., until at length the symbols were forgotten or perverted by the vulgar into the most grovelling and senseless materialism on the one hand, or bestial idolatry on the other.' (*Analysis of Chronology*, ii. 231.) We do not intend to enter into so large a subject as the origin and progress of idolatry, although parts of it will occasionally, as here, come under our notice in illustrating particular texts. We shall only observe here, that the ancient systems, which at the first view offer only a confused mob of gods and goddesses, many of them described as murderers, adulterers and adulteresses, thieves and drunkards, will be found, when analysed, to consist of corrupted symbols, as above mentioned, of the heavenly bodies and the elements personified, and of eminent persons, who, after death, were deified on account of their services or exploits. Generally these classes of gods are mixed together in an undistinguishable medley, and often the different characteristics are united in the same god in a manner the most confusing; but there were some nations who confined themselves to one of the classes we have enumerated; as, for instance,

the Persians, who long retained the primitive form of idolatry, adoring only the host of heaven, particularly the sun, and at the last admitted fire only as its symbol and representative. Images they hated as strongly as it was possible for the Jews to do.

Among the various nations of antiquity, there was none which exhibited the different forms of idolatry together more strikingly than the Egyptians; and it is thought, not without the best reason, that the whole of the present exhortations were directed against any imitation of the idolatries of that country. Bishop Patrick, who seems inclined to doubt that the Egyptians entertained, at this early period, the forms of superstition to which the text alludes, as conjectured by the learned Spencer, Sir John Marsham, and others, yet allows that such a reference would be unquestionable were it established that the Egyptians 'were so sottish in the time of Moses as they were in the time of Herodotus.' We have already expressed our conviction that the Egyptian superstitions, as described by profane authors, were, in their general features, if not in every minute detail, as old as this time. How else do we account for the worship of the golden calf, which was so peculiarly Egyptian? and how else would Moses have thought of forbidding such brutish idolatries as he here interdicts, unless he, and those whom he addressed, had witnessed their exhibition? This could have only been witnessed in Egypt, for nowhere else were they collectively exhibited, and only there had they an opportunity of becoming aware of their existence: for it is to be remembered that these interdictions, now repeated on the plains of Moab, were first delivered in Sinai, soon after the Exode and before the Israelites had much opportunity of becoming acquainted with the practices of other nations. In the notes to Exod. viii. 26, and xxxii. 4, we have already entered into some particulars concerning the animal worship of Egypt. We need not therefore resume in detail that conspicuous part of the subject, but shall limit our attention in the ensuing notes to the general character of the Egyptian superstition, exhibiting its singularly compound character, and the principles on which it was or professed to be founded. This it is of the more importance to understand, because we shall not, without it, adequately comprehend the force of the addition of the Hebrew mind to the 'dark idolatries' of Egypt. If we see a man bowing himself down in reverence before such monstrosities as the monuments of Egypt exhibit, we shall not fail to feel deep pity at the degraded condition of his mind. But as the man has certainly some reasons for his conduct, with which he endeavours to satisfy his own mind, we must know what are the reasons with which his mind is satisfied, if we would accurately fathom the depths of its degradation.

— '*Ye saw no manner of similitude on the day that the LORD spake unto you.*'—This evidently directs our attention to the symbolical representations of the true God.

Had the Egyptians such representations? In other words, separated from the rabble of personified heavenly bodies and deified heroes, had they any notion of THE ONE GOD, the pre-eminent, the self-existent, the Creator of heaven and earth, as known to Noah, the common ancestor of mankind? It is possible that they had. We almost fail to discover this in the accounts which the Greek and Roman writers give of the Egyptian mythology; for, knowing that their own system was derived from that of Egypt, they explained the Egyptian system with their own superadded imaginations, so that it is sometimes difficult, through the Greek accounts, to discover what it is that the Egyptians really believed. The Greeks therefore thought that the Egyptians were of the same opinion with themselves in excluding an intelligent Creator from having any part in the formation of the universe, and believing that there was nothing prior to the visible world—matter, not spirit, being the first principle of all things. Eusebius, who gave great attention to these matters, and to whom we owe much of our information concerning ancient cosmogonies and theogonies, concurred in this conclusion. But the materials preserved by him enabled our own eminent Cudworth to do a little more justice to the Egyptians. From these documents he proves that this people believed the creation of the world to have been presided over by an intelligent being whom they named Cneph. This also is further proved by the conclusion of Jamblicus, who was the contemporary of Eusebius, and who states that the Egyptians did not generally believe the doctrine we have cited, but acknowledged a soul superior to nature, and an Intelligence, superior to the soul, by whom the world was created. Here, then, we have their traditional knowledge of the true God; and now we shall see how they worshipped this supreme Creator under certain figures and symbols, such as the text interdicts, and we shall thus perceive the drift of the interdiction. The god Cneph was adored under the figure of a man, holding a girdle and a sceptre, and crowned with magnificent plumes. From his mouth proceeded an egg, whence issued another god, whom they called Phtha, and the Greeks Vulcan. The explanation of this symbol will give us an insight into the nature and design of the symbolical figures with which the religious system of the Egyptians was crowded. The plumes which overshadowed his head were explained to denote the hidden and invisible nature of his being, his power of communicating life, his universal sovereignty, and the spirituality of his operations. The egg proceeding from his mouth signified the world which he created. The same god was also figured under the similitude of a serpent, with the head of a hawk, who by opening his eyes fills the world with light, and by closing them covers it with darkness. It is no wonder if this Supreme being, the 'Good God,' as they called him, was, as seems to have been the case, overlooked in, or confounded with, the multitudinous rabble of deified heroes, and personified stars and elements and attributes of Nature. Another reason why he was overlooked was, that his worship was by no means general in Egypt. It was confined to the Thebais, where the religious system seems to have been more pure and simple than in the other parts of Egypt. Plutarch mentions it to the praise of the inhabitants of this district, that they were 'exempt from the common superstitions, since they acknowledged no mortal god, admitting for the first principle only the god Cneph, who had no beginning, and was not subject to death.'

16. *The likeness of male or female.*—It would be very desirable to give in this place a clear account of the leading principles of the Egyptian superstition. The subject has never been clearly explained; and it is not likely that it ever will. It is surrounded with so many difficulties, that it is not perhaps possible to obtain a distinct idea of what the several gods were, and what place they occupied in the general system. We are therefore content to leave the matter unexplained—the more particularly as our limits do not afford the space for detailed investigation which so perplexed a subject would require. We may, however, state a few considerations which may assist the inquiry, and help to the better understanding of the very

numerous passages in which the ancient idolatries are mentioned. We do not say particularly 'the Egyptian idolatries;' because, however different from one another at the first glance, they are all so much alike in their general principles, that what may be said of the superstitions of Egypt will be found to have a very distinct bearing on the whole subject.

We are disposed fully to agree with those who think that the earliest form of idolatry was the worship of the stars, and particularly of the sun and moon. There is historical proof of this; and if there were none, we might easily conclude that men could scarcely at once make abruptly the great transition from even a faded knowledge of a Spiritual Being, to the grosser forms of idolatry in which we ultimately find them immersed. We see that this worship of the heavenly bodies is mentioned particularly in v. 19, and strongly interdicted. We shall not here expatiate on this idolatry (to which the name of Zabianism, or Zabiism, has been given), as this primitive corruption will demand particular observation in the note to Job xxxi. 26.

The elements and powers of Nature seem to have been next added to the 'host of heaven:' and they were in the first instance worshipped in their palpable or visible manifestations, without symbol, image, or temple. But in process of time a new corruption arose: men began to dedicate to each particular deity some living creature, and to perform their worship to the deity before it. We may wonder by what possible process of mind, animal existences could connect themselves with any worship, even with that of the stars. But we have already mentioned that some animals were thought to exhibit qualities which aptly symbolised those attributed to a particular deity; or it was also perhaps apprehended that the gods had made these living creatures more or less partakers of their divinity and perfections, that they might be instrumental in conveying a knowledge of them to men. Thus the hawk was thought, from its powers of vision, an apt emblem of the chief god, 'the all-overseeing sun,' and therefore the hawk was his symbol and representative, not less in the religion of Persia than in that of Egypt, though not exactly in the same manner of symbolization. Then again, the cat was set apart to symbolize the moon, for which many reasons are assigned, but the chief of them seems to have been the remarkable contraction or dilation of the pupil of its eye, which was thought to illustrate the decrease and increase of the moon, and the animal was perhaps hence considered to enjoy more than an ordinary participation in the lunar deity's influence. Hence the hawk and the cat were eminently sacred in Egypt, and it was death to kill them; this being an indignity cast upon the divinities whose representatives they were. We are very much inclined to think that where this corruption originated, the art of statuary was unknown, and that the animal was designed as a sort of living statue of the god. The difference in this respect between the Egyptian and other Pagan systems seems to have been, that, even after the art of statuary was cultivated, the former retained the living animal symbol, and also used its figure in sculpture, either in its natural form, or by giving its head to a human figure; whereas other nations then came to represent the deities almost exclusively in the human figure, and threw the animal symbol into a subordinate place: that is, the animal form was not (except in a few rare instances) retained as a primary representation, but as a subordinate symbol of, or an attendant upon, the divinity to whom it was consecrated. What was gained by this alteration is not very clear; and Plutarch accordingly asks the wits of Greece and Rome, who were fond of scoffing at the animal and vegetable deities of Egypt, whether the smallest organized body was not as adequate a symbol of divinity as any statue, however exquisite in its execution? He might also have mentioned that their own superstitions retained some rather strong indications of the Egyptian principle; for while the latter consecrated to each divinity some animal, or bird, or vegetable, their own systems consecrated to each deity an animal, a bird, and a plant. Thus the ram, as in Egypt, symbolized Jupiter Ammon, and the same deity had also

the eagle, and the beech-tree; Mars had the horse, the vulture, and the ash-tree; Minerva had the dragon, the owl, and the olive:—and so of the rest. This seems to shew that the principle of animal representation was not, in its origin, peculiar to the Egyptians; indeed it certainly was not so at any time, only in no other country was the principle exhibited so broadly and on a scale so extensive. The extent to which this animal worship was there carried may be illustrated by the fact, that several districts and towns are named after the animals whose worship prevailed in them. Thus the nomes or districts of Oxyrhynchus, Lycopolis, and Cynopolis were respectively called after the fish oxyrhynchus, the wolf, and the dog; and, in the same manner, the cities of Bubastis, Mendes, Crocodiopolis, Leontopolis, were severally named after cats, goats, crocodiles, and lions. Many other instances might be cited of this practice of naming towns and districts after the animals principally worshipped in them.

The next stage of descent in the low deep of idolatry, was to pay divine honours to men, who after their deaths were raised to the rank of gods, and worshipped as such. It was not concealed that they had been men, and their history as men—as kings, heroes, inventors—was related, and the manner of their death recorded; and in some instances, at least in Egypt, it was professed that their embalmed bodies were retained in sepulchres. But still they were not the less gods: and that the simple aspect of such a doctrine might not be too palpably revolting, it was alleged that their spirits had passed into, and become the animating principle of, some heavenly body. Then, if we can understand this by no means lucid subject, the anterior mythological history of the heavenly body became part of the early history of the deified mortal: and this accounts for the strange discrepancies which meet us on every hand, when one part of the history of the same being exhibits him as the artificer, not to say creator, of the world; and another exhibits him as human, and subject to oppression and to death. We may thus understand what is meant when, in the history of nations, they tell us, for instance, that their first king was the sun; by which they mean that their first king was deified, and became the animating intelligence of that great luminary. The fact of such a process of deification is well known, and has existed in almost all nations; and heaven might thus, in a twofold sense, be said to have been peopled with deified mortals. Who were these mortals? Mr. Faber, in his most elaborate work on *Pagan Idolatry*, seems to follow Banier in concluding that they were, in the first instance, the first fathers of mankind, to whom others—kings, heroes, legislators, inventors—were afterwards added. Faber resolves the earliest and most exalted into Adam and his immediate family, as re-appearing in Noah and his family: he would therefore say, that Osiris, as a mortal, was Noah; whereas Banier, who has a less finished system to support, is satisfied with thinking that Osiris was Mizraim, the grandson of Noah, by whom Egypt was first settled. Be this as it may, it seems to us probable that these deified mortals had, as such, other animal symbols assigned to them, separately from those which belonged to them in their sidereal character; and we would thus explain the fact, that most of the Egyptian gods had two symbolical characters—for instance, we might understand that the hawk was the symbol of Osiris as the sun, and that the bull symbolized him as a deified mortal. We thus see that the worship of dead men was intimately connected with the worship of the host of heaven and the powers of Nature. Or, to sum up the whole, Nature itself, or the world, was looked upon, comprehensively, as a divinity: but to what extent they recognised a Being above nature, it is difficult to discover. We have shewn above that the Egyptians, in their Cneph, appear to have had some faint idea of such a Being. It is true that

Mr. Faber refuses to entertain the idea that the TRUE God was the One Being into whom he admits that all the Gentile gods may ultimately be resolved; but then, in the Egyptian system, for instance, he traces the one God no higher than Osiris, and if we entertained this opinion, we should be bound to admit his conclusion. But it seems very palpable that, in the Egyptian system, Osiris was not the eldest of the gods, either as a sidereal deity or as a deified mortal; nor are we aware that even the Egyptians professed that he was such; and Cneph—'he who had no beginning,' was anterior even to the sun. Yet, after all, we do not contend that Cneph was the true God, but only that he was an *idea* of the true God turned into an idol.

We do not, however, object to the notion that most, if not all the gods—certainly all the most popular gods—of Egypt may be resolved into Osiris. Macrobius long ago contended that all male deities might be resolved into the sun (in Egypt, Osiris), and all the female into the moon (in Egypt, Isis), the latter being also resolvable into the former. Mr. Faber adopts this opinion with some modification, allowing that all deities terminating in a male and female, and, a step farther, in one hermaphrodite being, the same who becomes the male after the female has been born from his substance, as Eve from Adam. We allow that the host of gods may thus be disposed of, being resolved into one, whether male or hermaphrodite; but we believe this termination not to be *ultimate*, but *intermediate* only, dissenting in this both from Macrobius and Faber; otherwise, how are we to understand the celestial as distinguished from the mortal origin of Osiris? It is, that as Phtha, who is confessedly the same as Osiris, he issued from the egg which proceeded from the mouth of Cneph. Cneph, therefore, not Osiris, is the being to whom we are ultimately referred, although we may be intermediately referred to Osiris.

It will be understood that Osiris (male) and Isis (female) were the only deities whose worship was universal in Egypt. The worship of the others was confined to particular towns and districts. In fact, although Osiris and Isis, in a particular sense, were the sun and moon, these most glorious of luminaries being considered most appropriate to them; yet, in a general sense, they were pantheistic also, that is, they included all nature, the different characters which, as personified in other deities, were ultimately referred to them. The egg from which Osiris proceeded was the universe, but that universe itself had proceeded from Cneph. Some of the male figures are, however, more immediately than others referred to Osiris, as the sun, and others to Isis, as the moon; being probably no other than symbols and personifications of different characteristics of these glorious bodies. It is very possible that the different names and personifications which occur are those under which the luminaries and powers of nature were worshipped *before* the spirits of deified men were assigned to them as guiding intelligences, and under which they continued to be worshipped afterwards. It thus appears that the Egyptian idolatry combined the worship of the host of heaven, of the powers and qualities of nature, of animal symbols, and of deified mortals, comprehending nearly all the forms of idolatry into which the mind of man has ever been deluded, and which are so solemnly interdicted in the text before us.

20. 'The iron furnace.'—These words are probably to be understood not of a furnace made of iron, but of a furnace for smelting iron, than which nothing can be more tremendous.

48. 'Sion.'—This word, although apparently the same, is in the original very different from that which distinguishes the Mount Sion, or rather Zion, of Jerusalem. This name, as applied to Hermon, is Sirion in ch. iii. 9, and the *r* seems to have dropped out here.

## CHAPTER V.

<sup>1</sup> *The covenant in Horeb.*    <sup>6</sup> *The ten commandments.*  
<sup>22</sup> *At the people's request Moses receiveth the law from God.*

AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

<sup>2</sup> "The LORD our God made a covenant with us in Horeb.

<sup>3</sup> The LORD made not this covenant with our fathers, but with us, *even us*, who *are* all of us here alive this day.

<sup>4</sup> The LORD talked with you face to face in the mount out of the midst of the fire,

<sup>5</sup> (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

<sup>6</sup> ¶ "I *am* the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

<sup>7</sup> Thou shalt have none other gods before me.

<sup>8</sup> Thou shalt not make thee *any* graven image, or any likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth:

<sup>9</sup> Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,

<sup>10</sup> "And shewing mercy unto thousands of them that love me and keep my commandments.

<sup>11</sup> Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

<sup>12</sup> Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.

<sup>13</sup> Six days thou shalt labour, and do all thy work:

<sup>14</sup> But the seventh day is the 'sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.

<sup>15</sup> And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy

God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

<sup>16</sup> ¶ Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

<sup>17</sup> "Thou shalt not kill.

<sup>18</sup> "Neither shalt thou commit adultery.

<sup>19</sup> "Neither shalt thou steal.

<sup>20</sup> Neither shalt thou bear false witness against thy neighbour.

<sup>21</sup> "Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any *thing* that is thy neighbour's.

<sup>22</sup> ¶ These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

<sup>23</sup> And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders;

<sup>24</sup> And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and "we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he "liveth.

<sup>25</sup> Now therefore why should we die? for this great fire will consume us: if we "hear the voice of the LORD our God any more, then we shall die.

<sup>26</sup> For who is *there of* all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?

<sup>27</sup> Go thou near, and hear all that the LORD our God shall say: and "speak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it*, and do *it*.

<sup>28</sup> And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

<sup>29</sup> O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be

<sup>1</sup> Heb. keep to do them.  
<sup>6</sup> Jer. 32. 18.

<sup>2</sup> Exod. 19. 5.

<sup>3</sup> Exod. 20. 2, &c.  
<sup>7</sup> Gen. 2. 2. Heb. 4. 4.    <sup>8</sup> Matth. 5. 21.

<sup>12</sup> Exod. 19. 19.

<sup>13</sup> Chap. 4. 33.

Levit. 26. 1. Psal. 81. 10.

<sup>9</sup> Luke 18. 20.

<sup>14</sup> Heb. add to hear.

<sup>4</sup> Heb. servants.

<sup>10</sup> Rom. 13. 9.

<sup>15</sup> Exod. 20. 19.

<sup>5</sup> Exod. 24. 7.

<sup>11</sup> Rom. 7. 7.



well with them, and with their children for ever!

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.

33 Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be well with you*, and *that ye may prolong your days in the land which ye shall possess.*

Verses 8, 9.—‘*Thou shalt not make thee any graven image, or any likeness of any thing . . . Thou shalt not bow down thyself unto them, nor serve them.*’—Are these and other similar prohibitions, coupled, as they always are, with ‘*thou shalt not bow down to them,*’ to be understood as wholly interdicting every kind of sculpture and painting, or only as forbidding images and paintings to be made for idolatrous purposes, or for any purpose connected with religion? This is a question of some difficulty, and the former is the decision at which most commentators, both Jewish and Christian, have arrived. There seem, however, to be very good grounds for disputing this conclusion. Michaelis strongly advocates the second opinion, and contends that we have no right to separate the interdiction from the context, which context shews that representations of Deity, or idolatrous figures, only were intended. We might, with as much reason, in his opinion, separate the first portion of Deut. iv. 19, from its conclusion, and then declare it to mean that a man should not raise his eyes to heaven, to contemplate the sun, moon, and stars. He then directs attention to instances which shew that Moses did not himself understand this prohibition as it has been commonly understood—such as the cherubim, which, under divine direction, he caused to be made for the most holy place; the figures of cherubim, with fancy work, embroidered upon the ‘vail,’ and upon the hangings of the tabernacle; the ornaments of fruits and flowers on the golden candlestick; to which may perhaps be added the brazen serpent. He also shews, we think satisfactorily, that the Jews themselves did not so understand the prohibitions in question. We need but refer to the account of the works in Solomon’s temple to be convinced of this. Besides the cherubim in the holy of holies, the walls were profusely ornamented with figures of cherubim, and of flowers, palm-trees, and pomegranates. The brazen sea also was supported on twelve oxen, its rim was ornamented with flower-work, and the ledges with figures of ‘lions, oxen, and cherubim’ (1 Kings vii.). If such figures were allowable even in the works of the temple, we have no ground to conclude that they were thought to be prohibited for regal or domestic ornament. Indeed, we know that the steps of Solomon’s throne were guarded by twelve lions of gold (1 Kings x. 19, 20). We also observe that similar ornaments of cherubim and palm-trees appeared among the ornaments of the temple which Ezekiel saw in his famous prophetic vision. Even in the times of the second temple, when a general disposition arose to overstrain the enactments of the law, such a prohibition was not dreamt of. Michaelis instances the golden vines, with pendent clusters, which, according to Josephus, ornamented the roof and gate of the second temple. He also instances the animal figures on the base of the golden candlestick, as represented in the arch of Titus; but on this we are not disposed to lay much stress, as Josephus seems to say that the Romans tampered with its base, when it came into their possession. A strong illustration also, which might be derived from the Jewish coins of this period, as well as from their using coins bearing ‘the image and superscription’ of Cæsar, has escaped the notice of the learned commentator. We see that the shekels and parts of shekels, from the time of the return from captivity, do not contain any *animal figures*;

but they do contain almond and palm trees, ears and sheaves of corn, and vine leaves, and bunches of grapes—not to mention representations of artificial objects. What the Jews have thought on this matter since their dispersion, it is of little consequence to inquire; but our opinion upon the whole is, that until the captivity they did not believe that their law prohibited ornamental animal figures; and that after the captivity, they did incline to think that representations of animate creatures were prohibited, but not those of inanimate objects. Josephus, who lived in the last days of the Hebrew polity, distinctly intimates this as the opinion of his own time. All the stories which we read at this period, of the aversion of the Jews to images and paintings, will, when examined, be found to refer to idolatrous figures. Thus their marked aversion to the Roman ensigns, was probably not so much owing to their being adorned with images, as to the fact that these images were idolatrous. We have indeed admitted that at this period they were disinclined to tolerate *animal* figures, and may have objected to the standards on that account. But as we see that they did tolerate the image of Cæsar on the coins in common use among themselves, it may be supposed that, while they admitted representations of inanimate objects, without distinction, inasmuch as such were not usually deified, they did, with regard to the latter, distinguish those that were deified from those that were not, admitting the latter and rejecting the former. It is clear that, even at this superstitious time, there were exceptions; but it is difficult to determine what they were. And it is still more clear that, to whatever extent animal figures were thought to be forbidden, inanimate representations certainly were not supposed to be included in the prohibition.

It was undoubtedly from the practice among the Jews of his time, that Mohammed derived his prohibition of painting and sculpture. He no doubt thought that he was following the law of Moses, when he was only following the construction which the Jews of that late day put upon it. His law therefore may be cited, not as illustrating the law of Moses, but as illustrating the practice of the Jews of Arabia in his time. We cite the authentic and received traditions, which are more full on this subject than the Koran. Mohammed professed that Gabriel told him that angels would not enter any house in which there were pictures; after which he would not allow a single thing to be in his house with a picture on it, but would break it. The substance of all the traditions on the subject is, that, at the day of resurrection, God will require the painter to put a soul into every picture he has drawn, and as he cannot do that, God, for every such picture, shall appoint a tormentor to burn him with hell-fire. It appears, however, that this restriction was only applied to figures of animate objects; ‘trees and things without souls’ were expressly permitted to be drawn. Mohammed’s most trusted wife, Aayeshah, and one of his personal friends, Abu-Hurairah, concur in relating, with some simplicity, that the former put up a fine door-curtain, on which were ‘images.’ He ordered the heads of the figures to be cut off, and as they then *looked like trees*, he made no further objection to them; but, on the contrary, the same curtain being then used to cover a mattress, he did not hesitate to sit and recline upon it. An anecdote is also related of a painter, who went to Ibn

Abbas ('the prince of commentators'), and said, 'O Ibn Abbas! verily I have no livelihood but from the workmanship of my hands; verily I make pictures; what am I to do?' Ibn Abbas replied, 'I will relate to you nothing but what I heard from the Prophet, who said, "Whoever makes a picture, verily God is his punisher, until he blows a soul into it; and this is not possible."' Then the man was alarmed, and turned pale; when Ibn Abbas added, 'Alas upon thee! if thou wilt not leave off drawing, draw trees and the likenesses of those things that have no souls.' In existing usage, the orthodox Moslems follow the practice here enjoined, confining themselves to representations of trees, plants, fruits, and other inanimate objects, which they employ profusely in ornamenting their apartments; though some of the more rigid people think it necessary to abstain even from these. But the sectaries of Ali—the Persians and others—allow themselves full latitude in this matter, and are particularly addicted to portrait painting and representations of the human figure in various circumstances of repose and action. Even they, however, think with horror of attempts to represent God, or indeed to paint the figures of their saints and holy persons. The Moslems, as well as the Oriental Christians, concur in regarding sculpture as far more objectionable than painting.

14. '*That thy manservant and thy maidservant may rest as well as thou.*'—This is alleged to be at variance with the motive assigned for the observance of the sabbath in Exod. xx. 11, where it is declared to be a memorial of the creation. To this Mr. Horne well answers, that the enforcement of the same precept, by two different motives, does not constitute two discordant motives. It seems, however, doubtful to us whether any motive at all is here assigned for the sabbatic observance. The primary motive, after so many

years' attention of the day, must already have been familiarly known to all; but some misunderstanding or irregularity in their observance might have required Moses to remind them that their servants also were to participate in the sabbatic rest. The 'that' or 'so that,' expressing consequence, may refer to what immediately precedes; namely, that the cattle were to rest to enable the servants to rest, which they could not otherwise do.

15. '*Remember thou wast a servant in the land of Egypt.*'—In this and other passages of Deuteronomy, the Israelites are admonished to keep the law, by reminding them of their sad condition in Egypt, and of the favour shewn to them in bringing them out—a motive which implies that the consciousness of this condition and this favour was still entirely fresh and lively. In Deut. v. 15, after it had been said that the rest of the sabbath shall be granted to the servant, it is added: 'And remember that thou wast a servant in the land of Egypt, and that the Lord brought thee out thence.' In the same verse is the duty of keeping the sabbath holy, founded on the deliverance from Egypt. In ch. xxiv. 18, after the order not to pervert the right judgment of the stranger or the fatherless, or take the widow's garment in pledge, it is said, 'But thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee out thence: therefore I command thee to do this thing.' Similar references are found, indeed, in the earlier books. That they are especially numerous in Deuteronomy, is explained from the preponderance of the admonitory element in the book; from the fact that it, more than the remaining books (which present the law in its bare objectivity), appeals to the heart of the Israelites, in order to bring the law nearer to it, which was one principal design of the book.

## CHAPTER VI.

1 *The end of the law is obedience.* 3 *An exhortation thereto.*

Now these *are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye 'go to possess it:

2 That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

3 ¶ Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, O Israel: The LORD our God is one LORD:

5 And 'thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6 And 'these words, which I command thee this day, shall be in thine heart:

7 And thou shalt 'teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou

walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 And thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,

11 And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; 'when thou shalt have eaten and be full;

12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of 'bondage.

13 Thou shalt 'fear the LORD thy God, and serve him, and shalt swear by his name.

14 Ye shall not go after other gods, of the gods of the people which *are* round about you;

15 (For the LORD thy God is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

<sup>1</sup> Heb. pass over.

<sup>2</sup> Chap. 10. 12. Matth. 22. 37. Mark 12. 30. Luke 10. 27.

<sup>3</sup> Chap. 11. 18.

<sup>4</sup> Heb. what, or, sharpen.

<sup>5</sup> Chap. 8. 10, &c.

<sup>6</sup> Heb. bondmen, or, servants.

<sup>7</sup> Chap. 10. 12, 20, and 13. 4.

16 \*Ye shall not tempt the LORD your God, \*as ye tempted him in Massah.

17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou shalt do *that which is right* and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD swore unto thy fathers,

19 To cast out all thine enemies from before thee, as the LORD hath spoken.

20 ¶ And when thy son asketh thee \*in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, We

were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD shewed signs and wonders, great and \*sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as *it is* at this day.

25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

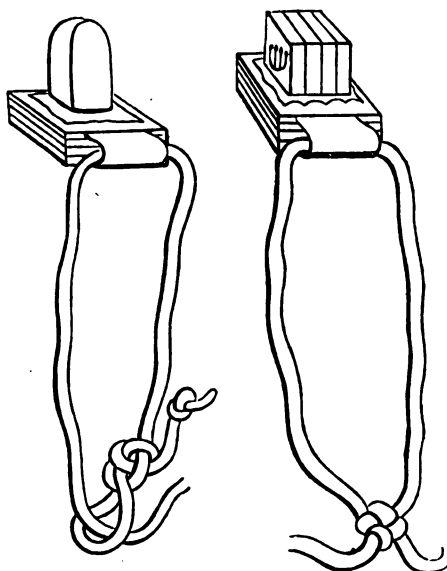
\* Math. 4. 7.

\* Exod. 17. 2.

<sup>10</sup> Heb. to-morrow.

<sup>11</sup> Heb. evil.

Verse 8. '*For a sign upon thine hand, and they shall be as frontlets between thine eyes.*'—A very ingenious interpretation of this is, that it refers to a man tying something upon his hand as a token to prevent him from forgetting what he desires to remember. But this does not seem to agree very well with the other clauses. It seems to us that there is throughout a reference to existing usages, as well with regard to the sign on the hand, as to the frontlets between the eyes, and the writing on the door-posts. The last item we shall consider in the following note. We apprehend that the Hebrews at this time were in the habit of wearing certain ornaments on the forehead and the arm, to which Moses referred; but whether he so referred with the intention of saying, 'as these are, so let the law be to you;' or, 'let the law be to you in the place of these,' is a matter of doubt. It is very likely that the Hebrews were in the habit of wearing amulets and other superstitious appendages, which are still much used in the East, and which consist sometimes of jewels and other ornaments, and at other times of certain lines and sentences, with *abracadabra* and other superstitious figures, written on scrolls or embroidered on linen. If the Jews had such, it may easily be conceived that Moses intended, by the present injunction, to supersede them. We rather incline to this opinion. The Jews in general have understood this law as permanently binding; and the manner in which it has been observed is this. They call these things *tephelim*, and they are the same which are called *phylacteries* in the New Testament. They consisted, and still consist, of long and narrow slips of parchment, rolled up, on which are written the texts, Exod. xiii. 1-10, xiii. 11-16; Deut. vi. 4-9, xi. 13-21, all inclusive. When intended for the arm, these four texts are written on a single slip of parchment; but when for the head, in four separate slips. The parchment is most carefully prepared for the occasion, and the ink also is made on purpose. These scrolls are inserted in a certain small square box of carefully prepared and stiff calf-skin, attached at the open end to a thick border, which gives it considerable resemblance to a hat. This box has impressed on one side, in a raised character, the letter *Sh*, and on the other the same letter, with the singularity of having four prongs instead of three: but these letters are omitted in the box intended for the arm. When the scrolls are inserted in the box, a flap connected with the brim is drawn over the open end and sewed firmly down, leaving, however, a loop, through which is run the thong by which the box is fastened to the forehead or the arm. Every particular,

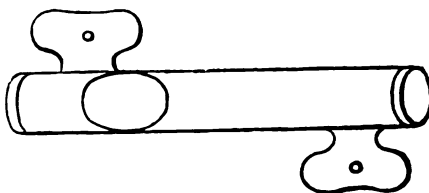


PHYLACTERIES.

even the most minute, in the preparation and use of the tephelim, is regulated by careful and strict rules, which it would be tiresome to enumerate—how they are to be tied to the arm and forehead, how they are to be kept when not actually worn, and every other the most minute circumstance is a matter of equally precise regulation. Leo of Modena says, that the men ought in strictness to wear their tephelim for the head continually; but adds, 'notwithstanding, at present, partly to avoid the scoffs of the nations among whom they live, and also because they account these holy things, and such as ought to be used with great discretion, and not upon every trivial occasion, they put them on only at the time of prayer.' This also, it seems, they do only at morning prayer; and although some of the more devout put them on also at the afternoon prayer, they are not bound to do so. Our Saviour severely animadverted

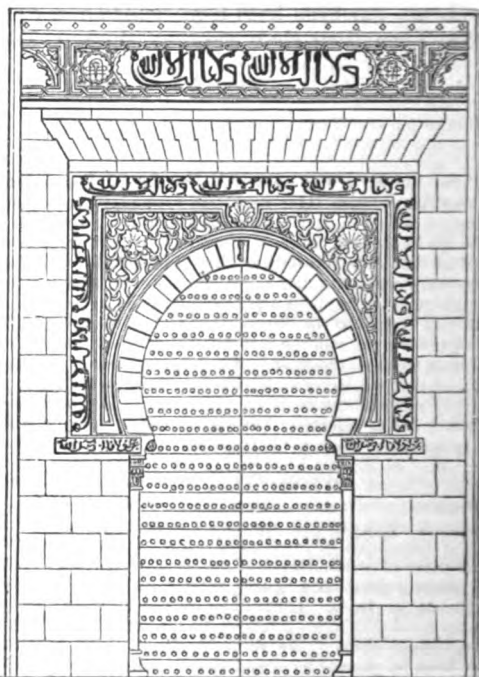
on the abuse of the phylacteries by the Pharisees, whose ostentatious hypocrisy led them to wear them of larger size than usual; and it may illustrate his complaint, that the law of God had been made of no effect by their traditions, to mention the rabbinical maxim that 'the single precept of the tephilim is equivalent to all the commandments!'

9. 'Write them upon the posts of thy house, and on thy gates.'—This seems to imply that the custom of giving to houses inscriptions was quite common among the people with whom the Israelites had dwelt. According to the monuments, the name of the owner of a house among the Egyptians was not unfrequently written upon the lintels of the doors. 'Besides the owner's name,' says Wilkinson, 'they sometimes wrote a lucky sentence over the entrance of the house for a favourable omen; and the lintels and impost of the doors in the royal mansions were often covered with hieroglyphics, containing the ovals and titles of the monarch.' It is at this day customary in Mohammedan Asia for extracts from the Koran, and moral sentences, to be wrought in stucco over doors and gates, and as ornamental scrolls to the interior of apartments. The elegant characters of the Arabian and Persian alphabets, and the good taste with which they are applied in running scrolls, the characters being usually white, raised on a blue ground, and intermixed with gilding, have a very pleasing effect, particularly in interior ornament. This custom must have been very ancient, for Moses here very evidently alludes to it. We understand the injunction not as rendering it imperative upon the Hebrews to write upon their doors, but as enjoining them, if they did write at all, to write sentences of the law. He suggests this as a means of inculcating the law upon their children; whence it seems that he took it for granted that the children would be taught to read. 'Among us,' says Michaelis, 'where, by the aid of printing, books are so abundantly multiplied, and may be put into the hands of every child, such measures would be quite superfluous; but if we would enter into the ideas of Moses, we must place ourselves in an age when the book of the law could only come into the hands of a few opulent people.' The later Jews have exercised their usual ingenuity in misunderstanding this injunction. They conceive the observance to be imperative, and they act on it as follows. Their *mezuzoth*, or door-schedules, are slips of parchment, on which are written the passages Deut. vi. 4-9, and xi. 13-20: these slips are rolled up, and on the outside is written the Hebrew word 'שׁדדאי' *shaddai*, or, 'the Almighty,' one of the names appropriated to God. This roll they put into a reed or hollow cylinder of lead, in which a hole is cut for the word *shaddai* to appear; and the tube is then fastened to the door-post by a nail at each end. As the injunction is in the plural form, they conceive that a *mezuzah* should be placed on every door of a house. It is commonly fixed to the right-hand door-post; and those Israelites who wish to be considered particularly devout, usually touch or even kiss it as they pass. The Talmud



MEZUZAH. DOOR-SCHEDULE.

ascribes great merit to having the *mezuzah* fixed on the door-post, and describes it as a preservation from sin. This is not unlike the custom of the Greeks and Romans, who not only hung their amulets around the necks, especially of children, but were attached to the jambs of doors in such a manner that when the doors were opened the amulets were caused to ring the bells attached to them: they were in some cases placed at the entry of shops and even of forges.



ARABIAN DOOR, INSCRIBED WITH PASSAGES FROM THE KORAN.

## CHAPTER VII.

<sup>1</sup> All communion with the nations is forbidden, <sup>4</sup> for fear of idolatry, <sup>6</sup> for the holiness of the people, <sup>9</sup> for the nature of God in his mercy and justice, <sup>17</sup> for the assuredness of victory which God will give over them.

WHEN the 'LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites,

seven nations greater and mightier than thou;

2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; 'thou shalt make no covenant with them, nor shew mercy unto them:

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from

<sup>1</sup> Chap. 31. 8.

<sup>2</sup> Exod. 23. 32, and 34. 12.

following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall destroy their altars, and break down their <sup>6</sup>images, and cut down their groves, and burn their graven images with fire.

6 ¶ For thou art an holy people unto the LORD thy God: the <sup>7</sup>LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

9 ¶ Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 ¶ Wherefore it shall come to pass, <sup>13</sup>if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers:

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee.

14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from

thee all sickness, and will put none of the <sup>16</sup>evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee.

16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* <sup>17</sup>a snare unto thee.

17 If thou shalt say in thine heart, These nations are more than I; how can I dispossess them?

18 Thou shalt not be afraid of them: but shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

20 <sup>21</sup>Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God is among you, a mighty God and terrible.

22 And the LORD thy God will <sup>23</sup>put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the LORD thy God shall deliver them <sup>24</sup>unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

25 ¶ The graven images of their gods <sup>26</sup>shall ye burn with fire: thou <sup>27</sup>shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; <sup>28</sup>for it is a cursed thing.

<sup>6</sup> Heb. statues, or, pillars.

<sup>7</sup> Exod. 23. 26. &c.

<sup>11</sup> Heb. pluck off.

<sup>4</sup> Chap. 14. 2, and 26. 19.

<sup>8</sup> Exod. 9. 14, and 15. 26.

<sup>12</sup> Chap. 19. 3.

<sup>5</sup> Exod. 19. 5. 1 Pet. 2. 9.

<sup>9</sup> Exod. 23. 33.

<sup>14</sup> Job. 7. 1, 21.

<sup>10</sup> Exod. 23. 29. Job. 24. 19.

<sup>2</sup> Mac. 12. 40.

<sup>15</sup> Chap. 13. 17.

Verse 1. '*Hittites*,' etc.—Compare this list with that in Gen. xv. 19, and see the note there. The nations named in the promise to Abraham were *ten*; here there are only *seven*, and in the seven there is one that does not occur in the previous list, so that this list wants four names which we find in Genesis. The new name is that of the Hivites, and the four wanting names are those of the Kenites, Kenizzites, Kadmonites, and the Rephaim. We have seen that the latter tribe seems to have become extinct, Og being mentioned as the last of the Rephaim. In the lapse of about four hundred years, the same lot may have befallen the others, not here enumerated; or some of them may very probably have become mixed up with, and lost in some of the nations that are named. It seems probable, however, that these omitted nations were situated east of the Jordan, and had been already conquered, whence, of course, they would not be mentioned as yet to be conquered; and besides, from their geographical position east of the Jordan, they would not be named among the nations of Canaan proper, or west of the Jordan, of which Moses now seems particularly to speak. In Genesis, the lands of the people there mentioned are promised; here the names of the people who now occupied the land are mentioned. There is no discrepancy. Of the omitted nations, it is only necessary to notice the Kenites. These were by no means extinct, as they are mentioned before and after the time of Moses: his father-in-law is called a Kenite in Judg. i. 16; and as he is also called a Midianite, it would seem that the Kenites were a branch of the Cushite Midianites, who, in the time of Abraham, were in Canaan, but afterwards migrated southward from thence. This is sufficient to account for their being unmentioned. Jethro's clan seems to have returned to Canaan in the train of the Israelites, and to have settled in the lot of Judah (see the above-cited text, also the note on Num. xxiv. 21). In time, however, we find them living among the Amalekites, from whom Saul, out of remembrance of the ancient connection, warned them to depart, when he contemplated the destruction of their then protectors (1 Sam. xv. 6). They had probably left the Israelites on account of their being involved in the oppressions with which the Hebrews were, in the time of the Judges, punished for their frequent idolatries. It would seem, from 1 Sam. xxvii. 10, that the Kenites after this re-attached themselves to Judah, for we see that David, when with Achish the Philistine king, an enemy of Israel, thought to recommend himself by pretending that he had made an assault 'against the south of Judah . . . and against the south of the Kenites;' when he had really attacked the Amalekites, the enemies of Judah, with whom the Kenites had lately been connected. Had the Kenites not rejoined the Israelites, it could have been no satisfaction to Achish to learn that they had been molested. This is the last we know of them. They were most probably carried into captivity by the Assyrians, as Balaam foretold (Num. xxiv. 22).

All these small nations are called generally '*Canaanites*,' as being descended from Canaan, the son of Ham; while, at the same time, one branch of the family retained the same denomination as a patronymic, as in the present list. Thus all the seven were '*Canaanites*,' in a general sense, and one of them in a particular sense. With reference to the restricted sense, since the Canaanites are mentioned as being settled on the sea-coast (Num. xiii. 29), and since the name is in Scripture used to denote merchants generally, and is particularly applied to the merchants of Tyre (compare Isa. xxiii. 8, and Ezek. xvii. 4), it is possible that the distinction was assumed by the branch of Canaan's family descended from his *eldest* son, Sidon, the father of the enterprising commercial people called Phœnicians in profane history. This is confirmed by the fact that Canaan was the domestic name of this people, as appears by Phœnician medals, on which the word '*Canaan*' (כנען) is found. Nothing can be more natural than that the eldest branch of Canaan's family should have assumed the prerogative of being called by his name. It will really obviate many difficulties to suppose that the name

'*Canaanite*,' in the restricted sense, means the descendant of Sidon in general, and to understand that the term Sidonians does not in Scripture denote all Sidon's descendants, but only those occupying the city and district of Sidon. So far as distinct from the Sidonians, we may regard them as occupying the coast between theirs and that of the Philistines. They had also some inland territory, reaching, it would seem, from the coast in question nearly to the Jordan (Deut. xi. 30).

The Hittites, considered separately, were descended from Heth, the second son of Canaan, and seem to have resided in the southern part of the Promised Land, about Hebron, and were 'the people of the land, even the children of Heth,' with whom Abraham treated about a sepulchre for Sarah (Gen. xxiii.). Esau married two wives of this nation; and from their situation they seem in general to have been well known to the patriarchs.

'*Girgashites*.'—The whole of the seven nations are mentioned only in three lists; in ten others, only six are mentioned; and in nine of the ten cases, the omitted name is that of the Girgashites: in the remaining case, where these are mentioned, the Hivites are omitted: from which facts, taken together, Dr. Wells infers that the Girgashites were probably a very small nation, and as such are most frequently either wholly omitted or comprehended under some other name, probably either that of the Hivites or Perizzites. As to the Girgashites themselves, their name is thought to be found in that of the Gergesenes, mentioned in Matt. viii. 28, as being on the *eastern* side of the sea of Tiberias; and it has therefore been assumed that the Girgashites resided in that part of the country. To this there are only two objections: one is, that the word read '*Gergesenes*' in Matthew is '*Gadarenes*' in Mark and Luke, and in many copies of Matthew, which in modern versions is admitted as the true reading; and the other is, that Joshua expressly places the Girgashites with the other nations on the *west* of Jordan (Josh. xxiv. 11); but what part of the country they there occupied, we have no materials which enable us to determine with any precision.

'*Amorites*.'—This nation was descended from the fourth son of Canaan. Their territory beyond Jordan had already been conquered, but their original settlements in Canaan remained to be acquired, as they afterwards were, and given to Judah. They seem to have been the most considerable of the Canaanitish nations, and are sometimes put for the whole. The cis-Jordanic Amorites are described in Num. xiii. 29, and Josh. xi. 3, as occupying the mountainous parts of Canaan, but which parts of all the mountainous country they respectively occupied is not there intimated; although, from other passages, it would seem that they occupied the hill country to the west of the Dead Sea and part of the Jordan—a position which facilitated their encroachment upon the territories of the Moabites and Ammonites, from which they were only separated by the Jordan.

'*Canaanites*' are noticed above.

'*Perizzites*.'—Canaan had no son from whom this name could be derived, and it is not easy to determine to which of the families of Canaan this people belonged. The word probably is not a patronymic, but a name expressing situation or manner of life. The word פְּרִזְתִּים *perazoth* means villages or unwalled places, as distinguished from walled towns (as in Esth. ix. 19, Ezek. xxxviii. 11), and hence, the inhabitants of such towns: it includes also the idea of dispersion, instead of compact residence, as in cities; whence—as we learn from Josh. xi. 3, xvii. 15, 16, that the Perizzites dwelt in the hilly country—we may infer that such persons who lived not in cities and towns, but dispersed in the woods and mountains, and other comparatively unfrequented parts, were mentioned generally under this name to whatever tribe they belonged. A people thus circumstanced must at all times be difficult to subdue, whence perhaps it was that they seem to have maintained their independence till the time of Solomon, when they were rendered tributary.

'*Hivites*.'—This is the tribe not mentioned in the grant



to Abraham. The people are thought to be the same as the Avims, described in ch. ii. 23, and formerly occupying the south-west of Canaan, and who were driven out by the Caphtorim, or Philistines. This supposition seems well enough to account for the dispersed manner in which they appear to have lived in the land in the time of Joshua. We see some in the centre of Canaan, for the Gibeonites are repeatedly called Hivites (Josh. ix. 7; xi. 19). We also learn from Judges iii. 3, that 'the Hivite dwelt in Mount Lebanon, from Mount Baal-hermon unto the entering in of Hamath,' from which, as compared with Josh. xi. 3, where mention is made of 'the Hivite under Mount Hermon in the land of Mizpeh,' we may infer that their principal settlement was in the north-eastern part of the country, in and near that part of Lebanon which was called Mount Hermon, in the most extensive of the senses which we have explained in a previous note.

'Jebusites.'—This people, descended from the third son of Canaan, occupied Jerusalem and the surrounding district. They seem to have been a warlike nation, from the length of time they were able to maintain their post, although their city was in the lot of the brave tribe of Benjamin, and bordered on the very powerful one of Judah. It seems from Judges i. 8, that Jerusalem was taken by Judah and burnt with fire; but it must have been afterwards rebuilt, as in v. 21 it is said, 'the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.' But in ch. xix. 11, 12, Jerusalem seems to be spoken of as principally, if not wholly, occupied by the Jebusites, 'the city of a stranger,' where the Levite for that reason did not like to take up his night's lodging. From all this we may infer that 'the stronghold of Zion,' as distinguished from the city, was never taken by the Israelites, and that the possession of it gave the Jebusites the command of the city till the time of David, when they were expelled from the stronghold, and that monarch made Jerusalem the capital of his kingdom.

3. 'Neither . . . make marriages with them'—lest the wife or husband of a strange nation should seduce the husband or wife to the worship of idols, and bring up the children in idolatry. The Scripture itself does in the sequel afford forcible examples of the importance and necessity of this injunction. Solomon is one of these unhappy instances:

'Fair idolatresses'—

'beguiled the heart

Of wisest Solomon, and made him build,  
And made him bow, to the gods of his wives.'—MILTON.

The Rabbins extend this and many other of these rules to all other heathen nations, besides the seven particularly specified. They differ on the point, whether marriage with proselytes was permitted; but those who deny that it was lawful, permit marriages with the children of proselytes. We should think the law did not intend to interdict such connections. A man might marry his proselyte captive taken in war, and we have instances of other marriages with proselytes, as that of Salmon with Rahab the woman of Jericho; and that of the son of Naomi, and afterwards Boaz, with Ruth, the Moabitish damsel—both of which marriages are the more remarkable as the sons they produced were among the progenitors of David, and ultimately of our Lord.

15. 'The evil diseases of Egypt, which thou knowest.'—See also Exod. xv. 26; Deut. xxviii. 27, 35, 60. All these passages agree in this, that Egypt, in reference to diseases, is a very peculiar land, and is visited by them in a very special degree. The accounts of all those who have made the diseases of Egypt an object of particular attention shew that the author is right in this. Wagner, in his *Natural History of Man*, calls Egypt 'a great focus

of the diseases of universal history. De Chabrol, in his *Inquiry concerning the Customs of the Modern Inhabitants of Egypt*, in the *Descript. de l'Egypte*, t. vii., of the most important diseases says: 'With an almost equable temperature, and with an always serene sky, Egypt can have only a small number of diseases, but they are for the most part terrible.' The same author then speaks of single maladies, as the plague, which is almost never wanting in Cairo; the dysentery, of which he says: 'This disease causes great destruction among the people, and especially attacks the children, which it carries off in a frightful manner;' the diseases of the eyes, with which one at least out of five individuals is afflicted; and the small-pox, which in Egypt is frightful, and rages far worse than in Europe, etc. In the 'Observations upon Diseases which attacked the French Army,' four seasons of the year are distinguished with reference to healthfulness. The first comprises the time of the inundation. 'I name,' says the author, 'this first season of the year, which continues about three months, the damp season; it may be considered as the winter of the country. The west wind which then blows increases the dampness of the atmosphere, which at evening, and especially in the morning, is full of mist. The consequence is, a coolness which is uncomfortable and detrimental to animal secretions. In this season of the year diseases of the eyes, the hospital fever, diarrhoea, and catarrhal pains prevail. The third season of the year,' says the same author further, 'to which I will give the name of the sick season, since it is destructive to the health of the inhabitants, and especially of strangers, begins about the first of March and continues generally until the end of May. The south wind takes the place of the east wind which had prevailed during the earlier part of the year. These south winds are at first light, but they increase gradually; they afterwards decrease in the same way; and indeed to such a degree, that during a period of about fifty days, from which they have taken the name "kamsin," they are very hot, and hence would become insupportable if they blew without cessation. At this season of the year wounds heal with difficulty and are easily seized with mortification: sickness of all kinds takes an unusual character and require the greatest carefulness on the part of the physician, and in general all living beings are more or less affected.'

22. 'Lest the beasts of the field increase upon thee.'—The Targum of Jonathan explains this by saying that if the Canaanites were at once destroyed, great numbers of them would be left unburied, which would invite the beasts of prey into the country to feed on their carcases. It is, however, quite sufficient to know that if the country were too suddenly thinned of its inhabitants, much of the land must have been left desolate, and would naturally soon be overrun with wild beasts. This is actually the case in the present thinly peopled condition of Palestine, and of other countries of Western Asia, which once teemed with inhabitants, towns, and cultivation, but through which wild animals, injurious to man or to vegetation, now roam almost unmolested.

25. 'Thou shalt not desire the silver or gold that is on them.'—This probably refers not only to the ornaments of precious metal, as chains and bracelets, which might be upon idolatrous statues, but also to the gold and silver with which such statues were sometimes overlaid. Some of the Jews interpreted this not to mean that statues of massive metal might not be melted down for use, since the phrase 'on them' is used. But the literal bearing of other precepts, and the proceeding of Moses with the golden calf, gave no sanction to this interpretation. Since the captivity, however, it has not been the disposition of the Jews to interpret this or any other statute with too great latitude, but rather the contrary. They understood this and the following verse in the strictest sense as forbidding them to apply to any use whatever anything which had, however remotely, belonged to an idol or to idolatrous service.

## CHAPTER VIII.

*An exhortation to obedience in regard of God's dealing with them.*

ALL the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

4 \*Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

5 Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

10 \*When thou hast eaten and art full,

then thou shalt bless the LORD thy God for the good land which he hath given thee.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; \*who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderness with \*manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

17 And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

\* Matth. 4. 4. Luke 4. 4.

\* Neh. 9. 21.

\* Heb. of olive tree of oil.

\* Chap. 6, 11, 12.

\* Num. 20. 11.

\* Exod. 16. 13.

Verse 7. '*A good land.*'—This it certainly was. The description here given would be considered even by a European as evidence of its claims to that distinction; while the circumstances enumerated are of such infinite importance in the East, that they would give to an Oriental the most vivid impression of fertility and excellence. We must consider how long the Israelites had wandered in the hot and sandy wilderness, before we can enter into the feelings with which they must have heard this description of the land they were destined to inherit. Travellers are sometimes disposed to regard as somewhat overcharged the accounts which the sacred writers give of this country; but they do not sufficiently consider for how many ages this land has remained comparatively desolate, and forsaken, nor make allowance for the change which must thus have been produced in its appearance. In a country condemned to desolation we cannot fairly look for the characteristics of its prosperous state: yet even now enough remains to enable us to dis-

cover without difficulty that this fine land was not surpassed in beauty and exuberant production by any country of Western Asia, nor perhaps anywhere equalled, unless in some parts of Syria and Asia Minor.

— '*A land of brooks of water,*' etc.—This is placed first, as the most important circumstance in an Oriental country, in which the value of water is incalculable. This is a fact of which the Israelites in their desert wanderings must have been rendered deeply sensible: and only one who has travelled in the East, and knows practically the astonishing difference between a watered and unwatered country, can enter into the full force of this foremost characteristic of the Promised Land. The reader who looks at a general map will see at one glance that there is no country in Western Asia more liberally intersected with streams of water. The benefit of these streams is incalculable, although, as is the case in those regions with all streams of no considerable magnitude, they are rather winter torrents

than rivers. Most of them are completely dried up in the summer, and the very few which then retain a thread of water present an appearance remarkably contrasted with that which their rapid and full stream bears when swollen by rains and melted snows. The principal streams and lakes of the country are separately noticed in this work.

8. '*A land of wheat and barley.*'—That this was the case there is ample evidence in Scripture. Densely populated as the country ultimately became, and various as were its productions, it not only furnished corn enough for its own inhabitants, but had a surplus which they disposed of to the Phœnicians of Tyre and Sidon, who themselves paid too much attention to commerce and the arts, to take much interest in agriculture. It is to be regretted that we do not know whether the corn was supplied to them merely for their own use or for exportation also. The latter, which is very probable, would still more shew the great productiveness of the country in grain (see Ezek. xxvii. 17; and Acts xii. 20). Even at present much corn is annually exported from Jaffa to Constantinople. The large surplus produce is indicated by many other circumstances, among which we may mention Solomon's contract with the king of Tyre for the building of the temple, by which the Hebrew king was to pay the Phœnician annually 20,000 measures of wheat for food to his household (1 Kings v. 11), with the like quantity, besides an equal number of measures of barley, to the Tyrian hewers that cut wood in Lebanon. Returns of sixty and a hundred fold to the cultivator seem in the Scriptures to be mentioned as not unusual (see Gen. xxvi. 12; and Matt. xiii. 8); and even now wherever wheat is sown, if rain does not fail, it richly repays the cultivator, growing to the height of a man. But the thinness of the population, the disturbed state of the country, and the oppression to which the cultivator is exposed from the Turk on the one hand, and from the Arab on the other, concur to prevent the remaining capabilities of this naturally rich soil from being fairly tested in this or any other branch of agriculture.

— '*Vines.*'—Probably the vines of Palestine are so frequently mentioned to point out a favourable point of difference between that country and Egypt, where vines were few and confined to a limited district. This is probably true in other instances, in which the products in which Egypt was deficient are particularly dwelt upon. The intention to institute a comparison between the two countries is expressly avowed in ch. xi. We have already mentioned the vines both of Egypt and Canaan, and particulars concerning the vineyards and wines of the latter country will hereafter come under our notice. It only now requires to be remarked, that at present vine-growing is even more neglected than the other branches of culture for which the country was anciently celebrated. The Mohammedans, from religious motives, do not encourage vineyards for any other purpose than supplying grapes for eating. These are peculiarly excellent; but the wines, as might be expected, do not now support their ancient fame. Those made in the southern parts of the country are particularly indifferent; but the wines of the north, and especially of Lebanon, where the manufacture is less discouraged, we should judge equal to almost any wine of the Levant which we ever tasted.

— '*Fig trees.*'—These are still very common in Palestine, and often grow to a very large size. Their fruit is of a very superior description. It is well known that the best figs consumed in this country come from the eastern shores of the Mediterranean; and those of Palestine are certainly not inferior to any produced on that line of coast. 'The figs,' says Joliffe, 'are larger, and less insipid, than those of Europe;' and the same traveller confirms the testimony of others, in saying, 'All the fruits are excellent in their kind; there is not, indeed, any great variety, but such as there are surpass in richness any that I have elsewhere met with.' (*Letters from Palestine*, i. 181.)

— '*Pomegranates.*'—The pomegranate also remains very common in Palestine and Syria, and is now not less esteemed than it evidently was in these very early times. It formed one of the only three fruits which the spies brought as



FIG-TREE.

favourable specimens of the produce of the country. The abundant and agreeably acid juice which the fruit affords gives it everywhere a very high place in the estimation of the orientals. It is not only eaten with great zest in its natural state, but its inspissated juice forms a most agreeable and refreshing beverage in those countries where sherbets prepared with the juice of fruits, form the most delicious of the drinks in which the people are allowed to indulge.

— '*Oil olive.*'—The Turks being fortunately quite sensible of the worth of olives and olive oil, the tree continues to be extensively cultivated, and Palestine may still be called a land of olives. The hardiness and longevity of the tree may also have contributed to its preservation. Besides the regularly cultivated olive grounds in Judæa and Galilee, clumps of several thousand trees occur frequently, and are doubtless the remains of ancient plantations. The olives and olive oil of Palestine remain to this day equal to any in the Levant. We shall see, in the sequel, that there was an enormous consumption of olive oil in Palestine; but great as it was, the produce was so abundant as to leave a considerable surplus for exportation. Solomon gave 20,000 baths of oil yearly to the Tyrian hewers of timber in Lebanon (2 Chron. ii. 10), and, as it would appear, an equal quantity to the king of Tyre himself (1 Kings v. 11). It appears, too, that the Jews traded with their oil in the great mart of Tyre (Ezek. xxvii. 17), and even sent it to Egypt (Hos. xii. 1). From this, as well as from the actual condition of the two countries, we should infer that olive oil is here and elsewhere mentioned partly with the view of contrasting the products of Canaan with the deficiencies of Egypt, of which this was, to a considerable extent, one.

9. '*A land whose stones are iron, and out of whose hills thou mayest dig brass.*'—That such proved to be the case may be inferred from the frequent mention of these metals in the history of the Jews, and the abundance in which they appear to have been possessed. But in the later condition of the country, in which, for ages, the treasures hid in the earth have not been sought after, but little information concerning its metals can be expected. Volney assumed the existence of iron in Judæa, and knew that it abounded in Lebanon. It is indeed, he says, the only metal which is found abundantly in those mountains. The mountains of Kesraoun and of the Druses are full of it; and, every summer, some mines, which were simply ochreous, continued in his time to be worked by the inhabitants. Burck-

hardt also mentions the iron of Shouair in the Kesrouan, and adds the curious fact that, as the place of the mines affords no fuel, the iron ore is carried, on the backs of mules and asses, one day's journey and a half to the smelting furnaces at Nabae el Mouradj, where the mountains abound in oak. There is no doubt that iron-works were anciently carried on in this quarter very much in the same fashion, as large quantities of scoria are occasionally discovered at a distance from the mines, and generally near forests of evergreen oak, the wood of which was probably used for smelting. This is, probably, more from ignorance of the presence or use of coal, than from any preference of wood; but it is now well known that the ore prepared with wood is superior to that subjected to coal fires, because the metal becomes partially carbonated, and is therefore with less difficulty converted into steel, a purer carbonate of iron; and that it is this use of wood rather than coal which renders the Swedish iron so much more valuable than any other. It appears that the discovery of coal in Lebanon, in the time of Mehemet Ali's rule, was expected to operate importantly on the production of iron in the mountain, as the government contemplated turning the discovery to account by the erection of a furnace for smelting the ore.

Mr. Buckingham, crossing Lebanon from Tripoli to Baalbec, went over a mountain called Jebel Ainneto, which is composed of white limestone of different qualities, and exhibits, in parts, streaks or layers of red, as if coloured by the oxide of iron, or some other metal. In the valley below this mountain he observed several masses of a deep brown purplish rock, and was informed that this was the stone from which iron was procured, and that there was a mine still worked a few hours' journey to the south.

We do not know that any travellers have noticed the presence of iron in Palestine west of the Jordan; but so few travellers have been in the habit of attending to such matters, that their silence concerning this or any other mineralogical product, scarcely supplies even a negative argument against its existence. Josephus mentions a

mountain called the Iron Mountain, on the other side Jordan; and, from his indication of the locality, it appears to have been one of those which bound the valley of the Jordan on that side, somewhere not greatly to the north of the Dead Sea. In a corresponding situation Mr. Buckingham appears to have found this mountain, and to have ascertained the cause of the name it bore. Crossing the Jordan about nine miles above the Dead Sea, and then journeying in a north-east direction, the first range of hills was found to be generally of white limestone; but the second had a mixture of many other kinds of rock; among these was a dark red stone, which broke easily, and had shining metallic particles in it, like those of iron ore.

'Brass' being a factitious metal, we must understand 'copper' to be intended in this and other places where the word occurs. Of that metal, as a product of Palestine, we can find no information. Volney, indeed, heard a vague report that there was anciently a copper mine near Aleppo, but which must long since have been abandoned. This, besides, was far beyond the limits of Palestine. The ancient application of this metal to all purposes for which iron is now employed has been noticed in the preceding paragraphs; and this went so far, that even tools for cutting stones were made with this metal hardened by an alloy of tin. But the ancient uses of copper is an antiquarian and not a geographical subject; and we shall therefore only remark, that although Moses expressly tells of the existence of copper (not 'brass'), in the Holy Land, the metal appears to have been principally obtained from the Egyptians and Phœnicians, both of whom had it abundantly—the former from mines, and the latter by traffic. The Jews were certainly not a people to take the trouble of seeking in the bowels of the earth for that which they could obtain, easily and cheaply, in exchange for the produce of their fields and flocks. The Phœnicians were particularly noted for their manufactures in this metal, as appears even from the Bible; and Ezekiel intimates that, at least, a portion of their supply was brought from the neighbourhood of the Black Sea.

## CHAPTER IX.

*Moses dissuadeth them from the opinion of their own righteousness, by rehearsing their several rebellions.*

HEAR, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,

2 A people great and tall, 'the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak!

3 Understand therefore this day, that the LORD thy God is he which goeth over before thee; as a 'consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee.

5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people.

7 ¶ Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

9 When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and

1 Num. 13. 28.

2 Chap. 4. 24. Heb. 12. 29.

3 Exod. 24. 16, and 34. 28.

forty nights, I neither did eat bread nor drink water :

10 'And the LORD delivered unto me two tables of stone written with the finger of God ; and on them *was written* according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.

11 And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.

12 And the LORD said unto me, 'Arise, get thee down quickly from hence ; for thy people which thou hast brought forth out of Egypt have corrupted *themselves* ; they are quickly turned aside out of the way which I commanded them ; they have made them a molten image.

13 Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it is a stiffnecked people :

14 Let me alone, that I may destroy them, and blot out their name from under heaven : and I will make of thee a nation mightier and greater than they.

15 So I turned and came down from the mount, and the mount burned with fire : and the two tables of the covenant *were* in my two hands.

16 And I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf : ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell down before the LORD, as at the first, forty days and forty nights : I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth

against you to destroy you. But the LORD hearkened unto me at that time also.

20 And the LORD was very angry with Aaron to have destroyed him : and I prayed for Aaron also the same time.

21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground it very small, *even* until it was as small as dust : and I cast the dust thereof into the brook that descended out of the mount.

22 And at 'Taberah, and at 'Massah, and at 'Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you ; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

24 Ye have been rebellious against the LORD from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights, as I fell down *at the first* ; because the LORD had said he would destroy you.

26 I prayed therefore unto the LORD, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob ; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin :

28 Lest the land whence thou broughtest us out say, 'Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet they *are* thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

<sup>4</sup> Exod. 31. 18.

<sup>5</sup> Exod. 33. 7.

<sup>6</sup> Num. 11. 1, 3.

<sup>7</sup> Exod. 17. 7.

<sup>8</sup> Num. 11. 34.

<sup>9</sup> Num. 14. 16.

Verse 1. '*Cities great and fenced up to heaven.*'—This is a strong but not unusual hyperbole, of which we have already had some instances, and shall have more. The fact however is interesting, that at this early time, as well as now, it was customary to surround towns with very high walls. Few towns of the least consequence in Western Asia are without walls, which, whatever be their character in other respects, are sure to be lofty. As the use of artillery is still but little known, when a town has a wall too high to be easily scaled, and too thick to be easily battered

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down, the inhabitants look upon the place as impregnable, and fear little except the having their gates forced or betrayed, or of being starved into surrender. So little indeed is the art of besieging known in the East, that we read of great Asiatic conquerors being obliged, after every effort, to give over the attempt to obtain possession of walled towns, at the fortifications of which a European engineer would smile. It is therefore no wonder that the, at this time, unwarlike Hebrew shepherds regarded as insurmountable the obstacles which the walls of the Canaanitish cities seemed to

offer. Indeed, of all classes of people, there is none in the world so unfitted as the nomade dwellers in tents to overcome such an obstacle. However brave and victorious in the field, all their energy and power seem utterly to fail them before a walled town. The present writer can speak with some degree of experience on this subject, having resided in an Asiatic town while besieged by a large body of nominally disciplined Turks and undisciplined Arabs, and having only a very small body of vacillating and inefficient defenders. But although the assailants were assisted by some badly managed cannon and bombs, a high wall of sun-dried brick, by no means remarkable for its strength,

offered such effectual resistance, that the besiegers would probably have been obliged to retreat in despair, had not the fear of starvation and the want of interest in defending the place against the lawful authority by which it was invested, induced the chief inhabitants to capitulate on terms very advantageous to themselves. The walls of towns are generally built with large bricks dried in the sun, though sometimes of burnt bricks, and are rarely less than forty feet high. They are seldom strong and thick in proportion to their height, but are sometimes strengthened with round towers or buttresses, placed at equal distances from each other.

## CHAPTER X.

1 *God's mercy in restoring the two tables, 6 in continuing the priesthood, 8 in separating the tribe of Levi, 10 in hearkening unto Moses' suit for the people.*  
12 *An exhortation unto obedience.*

AT that time the LORD said unto me, 'Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

3 And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the first writing, the ten \*commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

5 And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.

6 ¶ And the children of Israel took their journey from Beeroth of the children of Jaakan to \*Mosera: 'there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.

9 \*Wherefore Levi hath no part nor inheritance with his brethren; the LORD is his inheritance, according as the LORD thy God promised him.

10 ¶ And I stayed in the mount, according

to the 'first time, forty days and forty nights; and the LORD hearkened unto me at that time also, and the LORD would not destroy thee.

11 And the LORD said unto me, Arise, 'take *thy* journey before the people, that they may go in and possess the land, which I swore unto their fathers to give unto them.

12 ¶ And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

14 Behold, the heaven and the heaven of heavens *is* the LORD's thy God, 'the earth *also*, with all that therein *is*.

15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

17 For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which 'regardeth not persons, nor taketh reward:

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 'Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou 'cleave, and swear by his name.

21 He *is* thy praise, and he *is* thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

22 Thy fathers went down into Egypt 'with threescore and ten persons; and now the LORD thy God hath made thee 'as the stars of heaven for multitude.

<sup>1</sup> Exod. 34. 1.

<sup>2</sup> Heb. words.

<sup>3</sup> Num. 33. 30.

<sup>4</sup> Num. 20. 28.

<sup>5</sup> Num. 18. 20.

<sup>6</sup> Or, former days.

<sup>7</sup> Heb. go in journey.

<sup>8</sup> Psal. 24. 1.

<sup>9</sup> 2 Chron. 19. 7.

<sup>10</sup> Job 34. 19.

<sup>11</sup> Acts 10. 34.

<sup>12</sup> Rom. 2. 11.

<sup>13</sup> Gal. 2. 6.

<sup>14</sup> Eph. 6. 9.

<sup>15</sup> Col. 3. 23.

<sup>16</sup> 1 Pet. 1. 17.

<sup>17</sup> Chap. 6. 13.

<sup>18</sup> Matth. 4. 10.

<sup>19</sup> Luke 4. 8.

<sup>20</sup> Chap. 13. 4.

<sup>21</sup> Gen. 46. 27.

<sup>22</sup> Exod. 1. 5.

<sup>23</sup> Gen. 15. 5.



Verse 6. '*And the children of Israel took their journey,*' etc.—Most Biblical critics concur in the opinion that the four verses, from the end of the 5th verse to the beginning of the 10th, must have been introduced into the text through the mistake of some transcriber. The reasons for this opinion are: 1. that the passage has no connection whatever with the context, but quite interrupts the narrative, as any one may perceive, who, passing over the in-

tervening verses, reads the 10th verse after the 5th; 2. that the list of stages is quite at variance with the part which refers to the same places in Num. xxxiii. 31-33; and 3. that it is not true that the separation of the Levites took place at Jotbathah, but at Sinai, before the Israelites began their journey northward. The discrepancy under the second head will appear from a comparison of the two passages thus:—

Num. xxxiii.	Moseroth .....	Bene-jaakan..	Hor-hagidgad..	Jotbathah.
Deut. x.	Beeroth of Bene-jaakan .....	Mosera.....	Gudgodah.....	Jotbath.

Here we see that, allowing the names in each list to denote the same places, the first makes the Israelites journey from Moseroth to Bene-jaakan, and the second from Bene-jaakan to Mosera. An equally serious difficulty is, that the present text places the death of Aaron at Mosera, two stages before Jotbathah, whereas the regular list in Numbers places the same event at Mount Hor, four stages after Jotbathah. We must confess that there seems to us insurmountable difficulties to the admission of this passage as part of the genuine text. We have not met with any explanation by which we could consider such difficulties obviated; nor have we succeeded in the attempt to frame a better for ourselves. The common explanation, with respect to the discrepancy in the stages, is, that the Israelites may have gone to and fro—that is, from Mosera to Bene-jaakan, and back again to Mosera, and that the present text mentions the journey from Mosera, without noticing the return thither. Every reader will perceive the violence of this conjecture; and as to the death of Aaron at Mosera, the explanation might be admitted that Mosera is another name for Mount Hor, particularly as the adjoining valley is at this day called *Musa*; but how then are we to account for the fact that Mosera, which in both lists is next to Bene-jaakan, is placed in the first list, at the distance of seven stages from Mount Hor? Even if the difficulties of the list were got over, others, already mentioned, would still remain; and it might, besides, well be asked, how it is that Moses, if he intended to speak of stages at all, while describing his intercourse with the Lord on Mount Sinai, should speak not of places to which

the Israelites went from thence, but of others at which the host did not arrive till thirty-eight years after. Upon the whole, however reluctant to consider particular passages as interpolations, we fear that verses 6 and 7 must be given up; some also would relinquish verses 8 and 9; but we are desirous to retain them, as it is possible that 'at that time,' with which verse 8 begins, may refer not to Jotbathah which immediately precedes, but to verse 5, that is, the time of Moses's intercourse with the Lord on the Mount. It may be observed that the Samaritan text has also the verses 6 and 7; but that they are there so read as to be quite in unison with the text of Num. xxxiii. thus:—6. 'The children of Israel, journeying from Mosera, pitched their tents in Ben-jaakan. 7. From thence they journeyed, and pitched their tents in Ged-gad, and from thence in Jotbathah, which is a valley of rivers of waters; and from thence they journeyed, and pitched in Ebronah; from thence they journeyed, and pitched in Ezion-gaber; from thence they journeyed, and pitched in the wilderness of Zin, which is Kadeah; from thence they journeyed, and pitched in Mount Hor, where Aaron died.' From this we may gather, that either this is the true reading, or else, that the interpolation took place very early, and its incongruity being perceived by the Samaritans, they mended it to make it agree with the text of Num. xxxiii.; the latter supposition is the most probable, as the passage seems to be copied almost literally from thence. Dr. Kennicott proposes to transfer the whole four verses 6-9 to the second chapter, immediately after v. 1, which, he thinks, would reconcile them with Num. xxxiii.

## CHAPTER XI.

1 *An exhortation to obedience, 2 by their own experience of God's great works, 8 by promise of God's great blessings, 17 and by threatenings. 18 A careful study is required in God's words. 26 The blessing and curse is set before them.*

THEREFORE thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

2 ¶ And know ye this day: for *I speak* not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,

3 And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and how the LORD hath destroyed them unto this day;

5 And what he did unto you in the wilderness, until ye came into this place;

6 And 'what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the 'substance that was' in their possession, in the midst of all Israel:

7 But your eyes have seen all the great acts of the LORD which he did.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;

9 And that ye may prolong *your* days in the land, which the LORD swore unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

10 ¶ For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs:

11 But the land, whither ye go to possess

1 Num. 16. 31, and 27. 3. Psal. 106. 17.

2 Or, living substance which followed them.

3 Heb. was at their feet.

it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven :

12 A land which the LORD thy God *'careth* for : the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

13 ¶ And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

14 That I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And I will *'send* grass in thy fields for thy cattle, that thou mayest eat and be full.

16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them ;

17 And *then* the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit ; and *lest* ye perish quickly from off the good land which the LORD giveth you.

18 ¶ Therefore shall ye lay up these my words in your heart and in your soul, and *'bind* them for a sign upon your hand, that they may be as frontlets between your eyes.

19 *'And* ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door posts of thine house, and upon thy gates :

21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

22 ¶ For if ye shall diligently keep all these commandments which I command you,

to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him ;

23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24 *'Every* place whereon the soles of your feet shall tread shall be your's : from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

25 There shall no man be able to stand before you : *for* the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

26 ¶ Behold, I set before you this day a blessing and a curse ;

27 *'A* blessing, if ye obey the commandments of the LORD your God, which I command you this day :

28 And a *'curse*, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put *'the* blessing upon mount Gerizim, and the curse upon mount Ebal.

30 *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Morch ?

31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe *'to* do all the statutes and judgments which I set before you this day.

<sup>4</sup> Heb. *seeketh*.

<sup>5</sup> Heb. *give*.

<sup>6</sup> Chap. 6. 8.

<sup>7</sup> Chap. 4. 10, and 6. 7.

<sup>8</sup> Josh. 1. 2.

<sup>9</sup> Chap. 28. 2.

<sup>10</sup> Chap. 28. 15.

<sup>11</sup> Chap. 27. 12, 13.

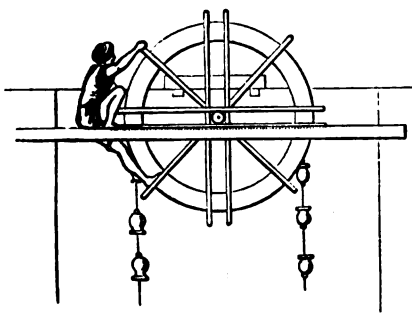
<sup>12</sup> Josh. 8. 33.

<sup>13</sup> Chap. 5. 32.

Verse 10. *'Wateredst it with thy foot.'*—There is certainly no intention here to compare the two countries as to fertility—Egypt being perhaps, without exception, the most fertile region in the world ; but there is an interesting comparison as to the process of irrigation. Of Canaan it is said that it is watered, without human labour, by the rain of heaven ; which rarely or almost never falls in Egypt, where the fertility of the country depends upon the Nile and its annual inundation, which is made available for the purposes of irrigation, in the fullest extent, only by means of the numerous canals and trenches, which require every year to be cleaned out, and the dykes carefully repaired. The word rendered *'foot'* is probably here, as in other places, used metaphorically to denote *'labour'* ; and the force of the comparison is, that Egypt

was watered with labour, and Canaan without any, or with comparatively little. There may be a particular point in this reference if, as many suppose, the digging and lining of canals, for the purpose of irrigation, was among the *'hard bondage in mortar and in brick'* with which the lives of the Israelites were *'made bitter'* in Egypt. In this case it must have been a great satisfaction to them to learn that no such labours, even as voluntarily undertaken, would be required in Canaan, or were indeed at all applicable to that country. But besides this metaphorical sense, of labour necessary for equalizing the inundation and extending its benefits to places which would not naturally partake of them, there are other senses in which it may literally be described as *'watered by the foot.'* Although the saturation of the ground by the inun-

dition may, in ordinary circumstances, be sufficient to produce the crop of corn without any further irrigation, it is not so with the gardens and plantations, which require afterwards to be watered every three or four days. The water for this purpose is obtained either from the Nile itself, or from cisterns which were filled during the inundation. Hence engines of various kinds for raising water are placed all along the Nile, from the sea to the cataracts, and also at the cisterns in which the water is reserved. Philo, who lived in Egypt, describes one of these machines, which was used by the peasantry in his time, as being worked *by the feet*—that is, so far as his account may be understood, the machine was worked by the men ascending revolving steps, something on the principle of the treadmill, which is still applied to the same use in China, but not in Egypt. Niebuhr also describes and figures a machine which he saw at Cairo, and which goes by the name of *Sakieh tedur bir-rijh*, which means 'a watering machine that turns by the foot.' In this the labourer sits on a level with the wheel or reel, and turns it by drawing the upper part towards him with his hands, pushing the rounds of the under part at the same time with his feet one after another. Then, again, when the water is



WATERING WITH THE FOOT.

raised, by whatever machine, it is directed in its course by channels cut in the ground, which convey the water to

those places where it is wanted; and when one part of the ground is sufficiently watered, a person closes that channel by turning the earth against it *with his foot*, and at the same time opening a new channel by striking back *with his foot*, or with a mattock, the earth with which its entrance had been closed. To one of these practices the present text doubtless refers, but to which of them it is hardly possible to say with conviction.

11. '*A land of hills and valleys*.'—This points out another contrast to Egypt, which is an exceedingly low and level country.

14. '*The first rain and the latter rain*.'—This doubtless refers to the rains of spring and autumn, between which—that is, from spring to autumn—there is the long interval of a dry and hot summer, almost never refreshed with rains. It is not, however, agreed whether the 'first rain' means the spring or the autumn rain. It might be easy to determine this, if it were not that the Jews had two seasons for beginning their year, one in spring and the other in autumn. But as the spring year was the common civil year, it is reasonable to conclude that the autumnal rain is that distinguished as the first or former rain. Accordingly, the Rabbins and the generality of interpreters are of opinion that the (יִרְחָה) *joreh* 'first' or 'former' rain means that of autumn; and the (מַלְכוֹשׁ) *malkosh* 'latter rain' that of spring. This is no doubt correct; for, in point of fact, the autumn rains are the first rains, and the spring rains the last. It is, however, a very great mistake to state that rain seldom falls except at these two seasons; that is, in September or October for the autumn, and in March or April for the spring. It is true that the rains may be the most copious at those seasons, but still it continues to rain occasionally throughout the winter months; and thus it seems probable that the rains of autumn are 'the early rains,' as commencing, and the spring rains 'the latter rains,' as terminating, the period in which rain falls. The former and latter rains are spoken of in Scripture as of the highest importance to agriculture, not because they were the only rains, but because, from their copiousness and the critical time of their occurrence, the prosperity of the crops depended almost entirely upon them. See Prov. xvi. 15; James v. 7.

## CHAPTER XII.

1 *Monuments of idolatry are to be destroyed.* 5 *The place of God's service is to be kept.* 16, 23 *Blood is forbidden.* 17, 20, 26 *Holy things must be eaten in the holy place.* 19 *The Levite is not to be forsaken.* 29 *Idolatry is not to be enquired after.*

THESE are the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

2 'Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree:

3 And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

4 ¶ Ye shall not do so unto the LORD your God.

5 But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come:

6 And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:

7 And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.

9 For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.

10 But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest

1 Chap. 7. 5.

2 Or, inherit.

3 Judg. 2. 2.

4 Heb. break down.

5 1 Kings 8. 29. 2 Chron. 7. 12.

from all your enemies round about, so that ye dwell in safety ;

11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there ; thither shall ye bring all that I command you ; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all <sup>6</sup>your choice vows which ye vow unto the LORD :

12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that <sup>7</sup>is within your gates ; forasmuch as <sup>8</sup>he hath no part nor inheritance with you.

13 Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest :

14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

15 ¶ Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee : the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

16 <sup>9</sup>Only ye shall not eat the blood ; ye shall pour it upon the earth as water.

17 ¶ Thou mayest not eat within thy gates thy tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy free-will offerings, or heave offering of thine hand :

18 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that <sup>10</sup>is within thy gates ; and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

19 ¶ Take heed to thyself that thou forsake not the Levite <sup>11</sup>as long as thou livest upon thy earth.

20 ¶ When the LORD thy God shall enlarge thy border, <sup>12</sup>as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh ; thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even as the roebuck and the hart is eaten, so thou shalt eat them : the unclean and the clean shall eat of them alike.

23 Only <sup>13</sup>be sure that thou eat not the blood : for the blood <sup>14</sup>is the life ; and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it ; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it ; that it may go well with thee, and with thy children after thee, when thou shalt do *that which is right* in the sight of the LORD.

26 ¶ Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose :

27 And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God : and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is good and right* in the sight of the LORD thy God.

29 ¶ When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou <sup>15</sup>succeedest them, and dwellest in their land ;

30 Take heed to thyself that thou be not snared <sup>16</sup>by following them, after that they be destroyed from before thee : and that thou enquire not after their gods, saying, How did these nations serve their gods ? even so will I do likewise.

31 Thou shalt not do so unto the LORD thy God : for every <sup>17</sup>abomination to the LORD which he hateth have they done unto their gods ; for even their sons and their daughters they have burnt in the fire to their gods.

32 What thing soever I command you, observe to do it : <sup>18</sup>thou shalt not add thereto, nor diminish from it.

<sup>6</sup> Heb. the choice of your vows.

<sup>7</sup> Chap. 10. 9.

<sup>8</sup> Chap. 15. 23.

<sup>9</sup> Chap. 14. 27. Eccles. 7. 31.

<sup>10</sup> Heb. all thy days.

<sup>11</sup> Gen. 28. 14. Chap. 19. 8.

<sup>12</sup> Heb. be strong.

<sup>13</sup> Heb. inheritest, or, possessest them.

<sup>14</sup> Heb. after them.

<sup>15</sup> Heb. abomination of the.

<sup>16</sup> Chap. 4. 2. Joeli. 1. 7. Prov. 30. 6. Rev. 22. 18.

Verse 2. 'Destroy all the places wherein the nations which ye shall possess served their gods.'—Then follows an enumeration of such places—altars, high places, groves ; but it is very remarkable that, neither here nor elsewhere in the five books of Moses, is there any mention of

temples. It is scarcely credible that, in this and parallel texts, temples would have been omitted, if any at this time existed in Palestine. It is probable that they did not, and that the passage before us specifies all the places consecrated to worship which were then known. It is certain

that, in the most ancient times, people were content to consecrate to their gods altars of rough stone or turf, set up in the open fields; or else 'high places,' the summits of hills and mountains; or the interior of thick groves planted with particular trees. The first temple mentioned in Scripture does not occur till, according to Hales, nearly 500 years after the Exode. This was the temple of Dagon, which Samson pulled down, and concerning which we are, after all, left in doubt whether it was really a temple or a sort of theatre in which public games were exhibited. Judging from the use to which it was applied, the latter would seem the more probable opinion. The Philistines 'made merry' there, and Samson 'made sport' there; and although the festival was certainly in honour of Dagon, the building is not called his temple, nor even *his* house, but only *a* house. Not long after, however, we do read of the 'house of Dagon' at another place (Ashdod), in which the ark of God was deposited, when captured by the Philistines; and this was unquestionably a temple, and is as unquestionably the first that is mentioned in the most ancient book in the world. We are persuaded that it will be difficult to assign a much earlier date, if so early a date, to any temples excepting those of Egypt, from which country the ancient nations of Western Asia and Eastern Europe confessed to have derived theirs. When the process of imitation commenced is most uncertain; but that it had not commenced in the times of Moses or Joshua their silence seems sufficiently to indicate. Unquestionably the temples of the Canaanites would have been mentioned in the present text if there had been any among them; and there is at least a strong probability that some slight allusion to temples would have been found in the book of Joshua and the early part of Judges, if they had then been known.

5. 'The place which the LORD your God shall choose.'—That is, the place where the Lord should manifest his invisible presence, in the cloud of glory over the ark. This was at various places before the foundation of the temple, but principally at Mizpeh and Shiloh. The ultimate reference is doubtless to Jerusalem, where, when the Temple was built, God said to Solomon, 'I have chosen this place to myself for a house of sacrifice' (2 Chron. vii. 12). It is observable that the name of no place is ever mentioned in the law; and for this Maimonides and other Jewish writers assign several reasons, which seem good in themselves, but whether they are the true ones it is impossible to say. 1. Lest, if it were known, the Gentiles should seize upon it, and make war for the sake of it, when they understood its importance to the Hebrews. 2. Lest those in whose hands it was at the time the precept was delivered, should, from ill-will, do their best to lay it waste and destroy it. 3. But principally, lest every tribe should so earnestly desire to have the place within its own lot, that such strife and discontent might arise on the subject as had actually happened concerning the appointment to the priesthood.

15. 'Thou mayest eat flesh in all thy gates.'—In the wilderness, neither ox, nor lamb, nor goat was to be slaughtered for food, anywhere but at the door of the tabernacle, where the animal was to be offered as a peace-offering, and its blood was to be sprinkled and its fat burnt upon the altar by the priest. But upon the settlement of the people in the Promised Land, when they were no longer encamped in a body round the tabernacle, but distributed in various cities over a great tract of country, this restriction was to be taken off.

— 'Roebuck.'—This name, which is in Hebrew רֹעִי *tzebi*, and the *dorcas*, of the Septuagint, seems to denote generically the gazelle group of antelopes, comprehending *Antelope Arabica*, *A. dorcas*, and *A. cora*, all of which are comprehended, in like manner, under the name of Gazelle by the Arabians, although the first of these is the most common, and that to which the poetical attributes of the gazelle more especially apply. Gazelles are common in Palestine, and abound in the Syrian desert. It is difficult to conceive creatures more beautiful, or any whose frame and organization are better adapted to its proverbially



'ROEBUCK.' GAZELLES.

rapid motions. The beauty of their large and lustrous, yet mild, black eyes, supplies a thousand allusions to the poets and orators of the East, who think they bestow on a woman the most rapturous commendation when they say 'She has the eyes of a gazelle.' Its speed supplies similar allusions, and 'swift of foot as a gazelle,' expresses the most extravagant admiration of fleetness in a horse or in a man. So it was among the ancient Hebrews; as where reference is made to the speed of Asahel (2 Sam. ii. 18), and where David, in his elegiac lamentation for Jonathan, apostrophises that tender friend,—'O, gazelle of Israel! pierced in thy high place!' (2 Sam. i. 19). The Hebrews were allowed to eat its flesh. We see from the present text the manner in which the necessary difference between the mode of slaughtering a wild and a domestic animal is alluded to, here and in xv. 22, which evinces that it was an object of chase to that people, as indeed the permission to eat it implies. We have eaten of its flesh, and found it very good, equal to, and little different from, our venison. The gazelles are gregarious animals, and in Syria often appear in large herds within a few miles of the towns. They permit huntsmen, if they advance gently, to approach very near them, and do not seem to care much for a caravan passing at a little distance; but the moment they take alarm they bound away, casting from time to time a look behind, and if they find themselves pursued, they lay their horns backward almost close on their shoulders, and flee with incredible swiftness. The greyhounds, although reckoned fleet, cannot overtake them without the aid of the falcon; and as they take alarm the instant they discover the presence of dogs, the huntsmen endeavour to steal upon the gazelle unawares, and to get as near as possible before the dogs are slipped, and then pushing on at full speed, they throw off the falcon, which being taught to strike at or fix on the cheek of the game, confuses it and retards its course until the greyhounds are able to come up. Although the noble beast be thus interrupted the huntsman must ride hard who would be in at the death.

— 'Hart.'—The Hebrew word חַיָּה *ajal*, is rendered by the Septuagint *ζαφος*, or 'deer,' and there is, upon the

whole, every reason to accept this interpretation. It is indeed true that the existence in Asia of ruminants with branched deciduous horns has been denied; and Cuvier for some time doubted whether any could be found in Africa. Yet although never abundant where water is scarce, the existence of animals of the deer kind from Morocco to the Nile has been satisfactorily established; and there are traces of their presence in Syria, where they were probably more numerous formerly than at present. The *Cervus Barbatus*, or Barbary stag, is the African



STAG (*Cervus Barbatus*.)

species, and Col. Hamilton Smith (art. ATL in Kitto's *Cyclopædia*) states that a friend of his observed it in the desert country east of the Dead Sea. This species is in size between our red and fallow deer, distinguished by the want of a bis-antler, or second branch on the horns, reckoning from below, and for a spotted livery, which is effaced only in the third or fourth year. There is also in Asia the Persian stag or Maral of the Tartar natives, and Gewazen of the Armenians. This is larger than the stag of Europe, has a heavy mane, and is, like the former, destitute of bis-antlers. This species seems, under the name of Soëgur, to extend its habitat to the northern frontiers of Syria and Palestine; but, taking all circumstances into account, it seems less probable that this should be the Ajal of our text than the *Cervus Barbatus*.

22. 'Even as the roebuck and the hart is eaten.'—The roebuck and the hart were not animals fit to be offered in sacrifice, but they were allowed for food. The meaning of this therefore is, that whereas the Hebrews had been formerly obliged to kill their oxen and sheep before the tabernacle, as a peace offering, and sprinkle the blood on the altars—which they had never been required to do when they killed wild animals—so now, they were to be as free from restriction in killing their domestic cattle as they had previously been with those that were wild. They might kill and eat when and wherever they pleased, with the only limitation that the blood should not be eaten, which was to hold in all cases. The permission to eat the species of deer and antelope here mentioned must have been felt as a very important advantage, as well during the wandering in the desert as after the settlement in Canaan. They are frequent in the desert, particularly the antelope or gazelle, and, as Professor Paxton observes, 'The lofty mountains of Syria, Amana, Lebanon, and

Carmel swarmed with these animals which, descending into the plains to graze on the cultivated fields, invited the Israelites to the healthful exercise of the chase, and supplied their tables with a species of food equally abundant and agreeable.'

23, 24. 'Eat not the blood . . . pour it upon the earth as water.'—In the note to Gen. ix. 4, there is an observation on the subject, viewing it as the interdiction of an unnatural custom: but that view alone does not perhaps adequately account for the very rigid interdictions which are repeated with so much solemnity in the books of the law, and particularly in this chapter. The former reason was general and applicable to all the sons of Noah; but others necessarily arose from the peculiarities of the Hebrew law and doctrine. The first was, that the blood of victims was consecrated to God, as an atonement for sin, and might not therefore be desecrated to common uses. (See Lev. xvii.) And another was probably to prevent the blood from being applied to any idolatrous or superstitious objects; for which reason, such blood as was not sprinkled and poured out in sacrifice, was, whether in domestic or wild animals, to be poured out on the ground as water, and (Lev. xvii. 13) covered with dust. The present text seems to direct our attention more particularly to this latter reason, as the direction, not only for it to be poured out, but to be poured out 'as water,' seems expressly intended to guard against any impropriety even in pouring it out. These repeated directions concerning blood are, in fact, closely connected with one of the great objects which the law always had in view, namely, the prevention of idolatry. The direction to pour it out, without at the same time directing it to be covered up, would have left an opening for the superstition which, through blood, sought an intercourse with demons or disembodied spirits, who were thought to delight in drinking up blood when poured out into a bowl or hole; and, being precipitated by it, revealed things beyond human ken to him who sought their intercourse.

'Leave the trench,  
And turn thy falchion's glitt'ring edge aside,  
'That I may drink the blood and tell the truth'—

said the shade of Tiresias to Ulysses. The latter had sought the regions of the dead for information as to his future course; and, being provided with a ram and ewe, he shed their blood into a trench which he had dug for the purpose:

'Then swarming came  
From Erebus the shades of the deceased,  
And stalk'd in multitudes around the foss,  
With dreadful clamours.'

They were 'eager to drink the crimson pool,' and the hero had much to do to keep them off, till the one for whom it was particularly intended came. People also themselves were wont to drink blood under the notion of putting themselves in a condition to receive the communications of demons. Thus was blood employed for superstitious purposes.

But the drinking of blood was also a positively idolatrous act. 'Eating of blood, or rather drinking it,' says Michaelis, 'was quite customary among the Pagan nations of Asia, in their sacrifices to idols, and in the taking of oaths. This was, indeed, so much an Asiatic, and, in a particular manner, a Phœnician usage, that we find the Roman writers taking notice of it, as something outlandish at Rome, and peculiar to these nations; and as in the Roman persecution the Christians were obliged to burn incense, so were they, in the Persian, to eat blood. In the West the one, and in the East the other, was regarded as expressive of conversion to heathenism, because both were idolatrous practices.' We thus see that the frequent interdictions did not perhaps so much arise from any particular fondness which the Israelites had for blood, as an article of food, as because, from the idolatrous usages connected with it in the neighbouring nations, they were in great danger of being led into idolatry and superstition by it.



## CHAPTER XIII.

1 *Enticers to idolatry, 6 how near soever unto thee, 10 are to be stoned to death. 15 Idolatrous cities are not to be spared.*

IF there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and 'cleave unto him.

5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath 'spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

6 ¶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 *Namely*, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But 'thou shalt surely kill him; thine

<sup>1</sup> Chap. 10. 20.

<sup>2</sup> Heb. *spoken revolt against the LORD.*

<sup>3</sup> Or, *naughty men.*

hand shall be first upon him, to put him to death, and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of 'bondage.

11 And 'all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 ¶ If thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 *Certain* men, 'the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

14 Then shalt thou enquire, and make search, and ask diligently; and, behold, *if it be truth, and the thing certain, that* such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof; and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again.

17 And there shall cleave nought of the 'cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

<sup>4</sup> Chap. 17. 7.

<sup>5</sup> Heb. *bondmen.*

<sup>6</sup> Chap. 17. 13.

<sup>7</sup> Or, *devoted.*

Verse 9. 'Thou shalt surely kill him.'—Not outright: but, after trial and conviction, he, as witness against him, was to cast the first stone at him, according to the law in ch. xvii. 7. The question may occur, how, as two or three witnesses were required to convict a criminal capitally (ch. xvii. 6), it was possible to convict at all a man who had enticed another 'secretly,' on any other evidence than the single testimony of the person enticed. To this the rabbins answer, that the enticed person, having once heard the enticer, was, against the next interview, to place some persons in concealment, where they could overhear what

passed. The enticed was then to ask the enticer to repeat what he had said on the former occasion. And when the latter had done so, the other was to protest against it, saying, 'How shall we leave our God which is in heaven, and go and serve wood and stone?' If the enticer then returned from his evil, or was even silent, the matter was allowed to drop; but if he persisted in urging the other to idolatry, the spies came forward, seized him, and took him to the magistrates, concurring with the enticed person in bearing witness against him. This is the account which the Jews give; and, whether true or not, it is not easy to

see how but by some such process the legal proof of guilt could be obtained. The same authorities add, that in no other case whatever was such a process resorted to for obtaining the evidence which the law required.

16. '*It shall not be built again.*'—But it might, nevertheless, be made into gardens and orchards, according to the Jewish writers. The law of this chapter has been represented as cruel and unjust, and giving countenance to persecution for religious opinions. But, in so deeming it, cavillers quite lose sight of the essential peculiarities of the Hebrew constitution. 'It must be manifest to every one,' says the Rev. T. H. Horne, 'that this law commanded only such Israelites to be put to death as apostatized to idolatry, and still continued members of their own community. And as their government was a *theocracy* (in other words, God was the temporal king of Israel), idolatry was strictly the political crime of *high treason*, which in every state is justly punishable with death. It is further to be observed that the Israelites were never commissioned

to make war upon their neighbours, or exercise any violence towards any of them, in order to *compel* them to worship the God of Israel, nor to force them to it even after they were conquered (Deut. xx. 10); nor were they empowered to attempt thus forcibly to recover any *native Israelite* who should revolt to idolatry, and go to settle in a heathen country.' Under these circumstances, a city that turned to idols, of course put itself into a state of rebellion against the government, and was to be treated accordingly. We do not, however, read in the historical books that this law was ever enforced against a city. Probably, as Michaelis conjectures, the rest of the Israelites, in most cases, overlooked the crime of a city that became notoriously idolatrous, from their having themselves such a strong and general hankering after the principles of that polytheism which then prevailed almost universally throughout the earth; and thus it came to pass that idolatry was not long confined to any one city, but soon overspread the whole nation.

## CHAPTER XIV.

1 *God's children are not to disfigure themselves in mourning.* 3 *What may, and what may not be eaten, 4 of beasts, 9 of fishes, 11 of fowls.* 21 *That which dieth of itself may not be eaten.* 22 *Tithes of divine service.* 23 *Tithes and firstlings of rejoicing before the Lord.* 28 *The third year's tithe of alms and charity.*

YE are the children of the LORD your God: 'ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

2 'For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

3 ¶ Thou shalt not eat any abominable thing.

4 'These are the beasts which ye shall eat: the ox, the sheep, and the goat,

5 The hart, and the roebuck, and the fallow deer, and the wild goat, and the 'pygarg,<sup>3</sup> and the wild ox, and the chamois.

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

9 ¶ 'These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat:

10 And whatsoever hath not fins and scales ye may not eat; it is unclean unto you.

11 ¶ Of all clean birds ye shall eat.

12 But these are they of which ye shall not eat: the eagle, and the ossifrage, and the ospray,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night hawk, and the cuckoo, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the 'bat.

19 And every creeping thing that flieth is unclean unto you: they shall not be eaten.

20 But of all clean fowls ye may eat.

21 ¶ Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the LORD thy God. 'Thou shalt not seethe a kid in his mother's milk.

22 ¶ Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 ¶ And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

24 ¶ And if the way be too long for thee, so that thou art not able to carry it; or if the

<sup>1</sup> Levit. 10. 28.

<sup>2</sup> Chap. 7. 6, and 26. 18.

<sup>3</sup> Levit. 11. 2, &c.

<sup>4</sup> Levit. 11. 19.

<sup>5</sup> Or, *dison*.

<sup>6</sup> Heb. *dishon*.

<sup>7</sup> Levit. 11. 9.

<sup>8</sup> Exod. 23. 19, and 34. 26.

place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee :

25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose :

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth : and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,

<sup>9</sup> Heb. *asketh of thee*.

27 And <sup>10</sup>the Levite that *is* within thy gates ; thou shalt not forsake him ; for he hath no part nor inheritance with thee.

28 ¶ At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates :

29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied ; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

<sup>10</sup> Chap. 12. 19.

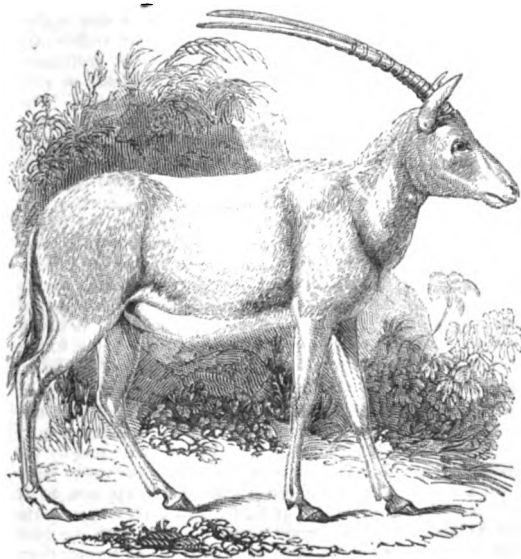
Verse 5. 'Hart.'—(See Deut. xii. 15. For animals not mentioned in the following notes, turn to Lev. xi.)

— 'Fallow deer.'—The חֲזִירִי *yachmur* of the Hebrews is without doubt erroneously identified with the 'fallow deer,' which does not exist in Asia. Collateral considerations and facts seem rather to point to one of the *Oryges*, which belong rather to the antelope than the deer family of animals. The *Oryges* are all about the size of the stag of Europe, or larger, with long, annulated, slender, and slightly curved horns. The head is rather clumsy, the neck arched, something like that of the camel, the carcass bulky compared with the legs, which are slender, firm, and capable of sustaining great action. The tail extends to the heel or hough ; and by a beautiful provision of Providence in animals with so much bulk of body, and yet intended for rapid motion, the hair is directed forward, doubtless with the view of keeping the animal cool in flight. As several of the *Oryges* appear to be indicated in Scripture, this notice of the characteristics common to them all is here given. As to the *yachmur* in particular, which occurs here and in 1 Kings iv. 23, it seems to be the species called the *Oryx leucoryx* of the moderns, the true oryx of the ancients, and rightly indicated as such by Niebuhr, who also states that it is known among the Eastern

Arabs by the name of *jazmur*, a sufficient approximation to the Hebrew *yachmur* to warrant the identification of it with the animal of our text. It is however more generally known by the name of Abu-Harb. The *O. leucoryx* is, as the name implies, of a white colour, marked with black in the extreme parts, and with bright reddish on the lower half of the thighs, and often the lower flank. This last circumstance explains the application of the Hebrew name, which is derived from the root חָמַר *chamar*, 'to be red.' The species is found in pairs or small families, on the banks of the lower Euphrates, and in the sandy deserts of Eastern Arabia, extending probably to the Indus, feeding chiefly on the shrubby acacias ; and it was doubtless formerly found in Arabia Petrea and the eastern territories of the Israelites. This species is represented in abundance on the monuments of Egypt and Nubia, and particularly in the inner chamber of the great pyramid at Memphis, where a whole group of these antelopes are represented, some driven forward, others dragged along by the horns, or by a cord round their neck.

— 'Wild goat.'—The word here (אֶכְלֹ *akko*) is different from that (יָאֵל *jaal*) which is more correctly rendered 'wild goat' in 1 Sam. xxiv. 2 ; Job xxxix. 1 ; Ps. civ. 18 ; Prov. v. 19. It is very difficult to identify this animal. Col. Hamilton Smith says ; 'As the species must be sought among ruminants that were accessible for food to the Hebrews, we should be inclined to view it as one of the gazelles, probably the *Ahu* (*Antelope subgutturosa*), unless the Abyssinian ibex (*Capra Walie*) formerly extended into Arabia, and it could be shewn to be a distinct species.

— 'Pygarg' (דִּישוֹן *dishon*).—This name occurs nowhere but here ; and this, with other causes, renders it difficult to understand which animal is intended. The marginal reading, 'bison,' has not the least authority except the resemblance of name. The Septuagint, which the Vulgate and our own, in common with most other versions, follow, renders it by πυργαργος, which, assuming it to be correct, throws a little, and but little, light on the matter ; for what the 'pygargus' is, and what are its distinct characteristics, remain undetermined. Several of the ancient writers mention a quadruped of this name. Herodotus names it in his list of Libyan quadrupeds ; Pliny mentions it as a species of antelope ; and Ælian notices it as a quadruped of timid character. The Greek name seems to denote an animal having its hinder parts white, and might be rendered 'white buttocks.' These are the only facts known to us which might serve as data in determining the species. Some few writers have looked for it in the springbok, which abounds near the Cape of Good Hope. But as we are quite averse to seek, at such a distance, for an animal once common enough in or near Palestine, to be mentioned as fit for food, while a much nearer region continues



FALLOW-DEER (*Oryx leucoryx*).

to furnish an animal to which the denomination may, with at least equal probability, be applied, we seem to prefer the following indication, faint as it is, offered by Dr. Shaw: 'Besides the common gazelle or antelope (which is well known in Europe), this country likewise produces another species of the same shape and colour, though of the bigness of our roebuck, and with horns sometimes two feet long. This the Africans call *lidmee*, and may, I presume, be the *strepsicorus* and *addace* of the ancients. Bochart, from the supposed whiteness of the buttocks, finds a great affinity between the *addace* I have mentioned and the *dishon*, which our translators render "pygarg," after the Septuagint and Vulgate' (*Travels*, p. 171). In a subsequent page, the learned doctor says more distinctly, that the *lidmee* has the white buttocks which the name *pygarg* requires; the other name, *strepsicorus*, it may have derived 'from the wreathed fashion of its horns; and that *addace* has, in the radical consonants, some resemblance to the Hebrew name. The animal thus indicated is the *Oryx addax*, which is figured

PYGARG (*Oryx Addax*).

in the Egyptian monuments, and is found in the region of which the Israelites had cognizance. This species is three feet seven inches high at the shoulders, and in general structure resembles the other oryges, being distinguished from them chiefly by its short coarse beard under the gullet, by the spiral flexure of its horns, and by its being somewhat higher than the others at the croup. This animal appears by the monuments to have been a favourite object of chase to the ancient Egyptians.

— 'Wild ox.'—The original *אֵרֶבֶת* *teo*, being rendered *oryx* (*ὄρυξ*) by the Septuagint, has afforded a clue to the identification of this animal, which modern inquirers have judged satisfactory. The general character of the oryges has been already described. The particular species here indicated is also named in Isa. li. 20. If the *Oryx leucoryx* had not already been appropriated to the *jachmur*, we should have been inclined to connect with the present animal the *teo*; but as it is, it may be regarded as represented by the *Oryx tao*, or Nubian oryx, which is either a different species or a distinct variety of the *O. leucoryx*. It is distinguished therefrom chiefly, not only by different colours, but by a taller figure, lighter frame, and larger and somewhat more curved horns. This species is found chiefly in the deserts west of the Nile; but there is nothing to render it improbable that it formerly extended its habitat east of that river into Arabia and southern Syria. It is figured on the Egyptian monuments, in which the *O. leucoryx* is distinguished from it by horns less curved, and by some

WILD OX (*Oryx Tao*).

indications of black on the face. The term 'wild ox,' which seems to have been in former times applied indifferently to all or any of the oryges, appears to have been in the present cases derived from the Targums, which have here 'ox of the wood' (*bos sylvestris*).

— 'Chamois.'—The original is *צִמְרִי* *zemer*, which the Septuagint, and after it the Vulgate, identifies with the camelopard. The camelopard is a native of Ethiopia and southern Africa; and it has been justly felt that the enumeration of animals which the Hebrews might use for food, cannot be supposed to embrace such as were wholly beyond the reach of that people, and scarcely within the scope of their observation, unless they had beheld some specimens brought to Egypt as presents from distant lands, such as the kings of that country were in the habit of receiving. As therefore we are to seek the *zemer* of the texts among the ruminants of the country which the Israelites occupied or traversed—as the deer and several species of antelopes have already been enumerated by the sacred writer, it would seem that we should explore this region for a wild animal of a different kind, and yet sufficiently important to deserve being named in this ordinance. Many interpreters, influenced by this consideration probably, have supposed a kind of goat to be indicated. The old Spanish version has 'Cabra montes,' 'mountain goat.' Bochart, *rupicapra*, 'wild goat.' Following this line of indication, it is impossible to avoid thinking that the wild sheep, or sheeplike goat, which is a very marked object in the zoology of this region, must needs be included in this list of wild animals allowed for food; and as the others are more distinctly appropriated, it may with more probability be referred to this word than to any of the others. The animal in view is the *Ovis tragelaphus*, which occurs frequently in the hills between the Nile and the Gulf of Suez, as well as in Arabia Petrea and in Sinai, in which regions it is known by the name of *kebsch*—a name which seems not remotely connected with the Hebrew *צִמְרִי* *keles*, which denotes a young ram. It is also known throughout Northern Africa, about 18°; frequenting in small families the steepest and most inaccessible crags. In this region it bears the name of Aoudad. The *kebsch* is frequently represented in the Egyptian monuments, and seems to have been a favourite object of chase with the Egyptians, as it still is with the Arabs. The figure will suffice to indicate the animal as having some resemblance to both the goat and the sheep, but more, upon the whole, to the former than to the latter, although the head and face are perfectly

CHAMOIS (*Ovis Tragelaphus* or *Kebsch*).

ovine. It stands higher than a large domestic sheep, but is not more bulky in body. It is covered, not with wool, but with close and fine rufous hair; while the throat, breast, and upper part of the forelegs, exhibit a mass of long and loose hair of the same colour, giving the animal the appearance of being bearded. The kebsch is a fearless climber, and stands securely on its feet among the steepest and most elevated ridges.

21 'Thou shalt not seethe a kid in his mother's milk.'—This remarkable law is here repeated for the third time; and perhaps there is not one in all the Pentateuch which has been so variously understood. We may state the principal of these various interpretations. 1. That it prohibits the eating of the fetus of the goat as a delicacy. But there is not the least evidence in Scripture that the Jews had any knowledge of or attachment to this disgusting luxury. 2. That a kid should not be killed till it was eight days old, when, as is said, it might subsist without the milk of its dam. This conjecture is derived from the supposition of an analogy between this injunction and that which forbids a kid to be offered (3.) before the eighth day in sacrifice.—But there is no good reason why a kid should be said to be more in its mother's milk in the first eight days than during all the time it is suckled: and this is admitted by those who (4.) think that the interdiction is altogether against the eating of a sucking kid.—But as a

goat suckles its kid for three months, it is not likely that the Jews were for so long a time forbidden to use it for food. No food is forbidden but as unclean; and a kid ceased to be unclean on the eighth day, for then it might be sacrificed; and what was fit for sacrifice might surely, therefore, be fit for food. 5. That the dam and kid might not be slain at the same time. But this is elsewhere forbidden in direct terms, not only with regard to the goat, but also to the cow and the sheep: and there seems no possible reason why it should be repeated in this remarkable form of expression, with reference to the goat only. 6. It is understood literally, as a precept encouraging humane feelings, that a kid should not be dressed in the milk of its dam.—But then occurs the question asked by Michaelis, 'How came the Israelites to hit upon the strange whim of boiling a kid in milk, and just in the milk of its own mother?' 7. Still, understanding it literally, it is possible that this was not as a common act of cookery, but as an idolatrous or magical rite. This is the opinion of some of the most judicious Hebrew expositors, though they have not been able to cite any instance of such a practice. This, however, has been done by Cudworth, who states that, in an old Karaite comment on the Pentateuch, he met with the statement that it was a custom of the ancient idolaters at the ingathering of their fruits to take a kid and seethe it in the milk of its dam; and then to go about and sprinkle with the broth their trees, fields, and gardens, in a magical manner, under the impression that by this process they ensured their fruitfulness in the ensuing year. Spencer also mentions a similar rite as in use among the Zabians. It is a remarkable corroboration of this view, which seems more probable than any of the others, that this command is first mentioned (Exod. xxiii. 19) in immediate, but otherwise unintelligible, connection with the laws concerning the season of ingathering, and the bringing of the first fruits to the house of the Lord.

Another opinion has been advanced by Michaelis. He takes it for granted that *בשר של* *bushal*, rendered 'seethe,' may signify to roast as well as boil, and this must be admitted; that the kid's 'mother' is not here limited to the real mother, but extends to any goat that has yeaned; that *חלב* *chalab* here does not denote milk, but butter; and that the precept is not restricted to kids, but embraces lambs (which is granted), and all other animals not forbidden by the law. Upon these props he builds his explanation that the motive of the precept was to endear to the Israelites the land of Canaan, which abounded in oil, and to alienate them from the butter of Egypt. Moses, therefore, to prevent them from having any longing desire to return to that country, enjoins them to use oil in cooking their victuals, as well as in seasoning their sacrifices. This is very ingenious, but is open to objection. The postulates cannot readily be granted, and if granted, the conclusion deduced from them is scarcely just, seeing that, as Geddes remarks, 'there was no need nor temptation for the Israelites to return to Egypt on account of its butter, when they possessed a land that flowed with milk and honey.'

## CHAPTER XV.

1 The seventh year a year of release for the poor. 7 It must be no let of lending or giving. 12 An Hebrew servant, 16 except he will not depart, must in the seventh year go forth free and well furnished. 19 All firstling males of the cattle are to be sanctified unto the Lord.

At the end of every seven years thou shalt make a release.

2 And this is the manner of the release:

Every creditor that lendeth *ought* unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the LORD's release.

3 Of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand shall release;

4 Save when there shall be no poor among you; for the LORD shall greatly bless thee in the land which the LORD thy

1 Levit. 25. 2. 4.

2 Heb. master of the lending of his hand.

3 Or, to the end that there be no poor among you.

God giveth thee *for* an inheritance to possess it :

5 Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee : and 'thou shalt lend unto many nations, but thou shalt not borrow ; and thou shalt reign over many nations, but they shall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother :

8 'But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9 Beware that there be not a 'thought in thy 'wicked heart, saying, The seventh year, the year of release, is at hand ; and thine eye be evil against thy poor brother, and thou givest him nought ; and he cry unto the LORD against thee, and it be sin unto thee.

10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him : because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For the poor shall never cease out of the land : therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ And 'if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years ; then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty :

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress : *of that* wherewith the LORD thy God hath blessed thee thou shalt give unto him.

15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee : therefore I command thee this thing to day.

16 And it shall be, if he say unto thee, I will not go away from thee ; because he loveth thee and thine house, because he is well with thee ;

17 'Then thou shalt take an aul, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.

18 It shall not seem hard unto thee, when thou sendest him away free from thee ; for he hath been worth a double hired servant *to thee*, in serving thee six years : and the LORD thy God shall bless thee in all that thou doest.

19 ¶ 'All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God : thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

20 Thou shalt eat *it* before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.

21 'And if there be *any* blemish therein, *as if it be* lame, or blind, *or have any* ill blemish, thou shalt not sacrifice *it* unto the LORD thy God.

22 Thou shalt eat *it* within thy gates : the unclean and the clean *person shall eat it* alike, as the roebuck, and as the hart.

23 'Only thou shalt not eat the blood thereof ; thou shalt pour it upon the ground as water.

<sup>4</sup> Chap. 28. 12.

<sup>5</sup> Matth. 5. 42. Luke 6. 34.

<sup>6</sup> Heb. word.

<sup>7</sup> Heb. *Belial*.

<sup>8</sup> Exod. 21. 2. Jer. 34. 14.

<sup>9</sup> Exod. 21. 6.

<sup>10</sup> Exod. 34. 19.

<sup>11</sup> Levit. 22. 20. Chap. 17. 1. Ecclus. 35. 12.

<sup>12</sup> Chap. 12. 16, 23.

Verse 2. '*Every creditor that lendeth,*' etc.—The Hebrew laws concerning debt were remarkably different, in many respects, from those which prevail in European countries. This difference probably arose in a great degree from the peculiarities in the condition of the people ; but, however this be, their singularity, their high antiquity, and the sanction under which they come to us, recommend them to greater attention than they seem generally to have received. It will be recollected, that it was provided that, as soon as Palestine was conquered, there should not be one individual without property. Every one had his hereditary land, which he might alienate until the fiftieth year, but not for ever. Poverty, therefore, could rarely prevent the ultimate safety of what was advanced in loan : and of an insolvent debtor, destitute of property on which execution could be made, the Hebrew could scarcely have an idea. The fol-

lowing useful summary of these laws is from T. H. Horne, who seems to have condensed it from Michaelis. It will serve as an index to the various details which we shall consider separately, as they hereafter come under our notice. 'The debt which remained unpaid until the seventh or sabbatic year (during which the soil remained without cultivation, and, consequently, a person was supposed not to be in a condition to make payments) could not be exacted during that period (Deut. xv. 1-11). But, at other times, in case the debt was not paid, the creditor might seize, first, the *hereditary land* of the debtor, and enjoy its produce till the debt was paid, or at least until the year of jubilee ; or, secondly, his *houses*. These might be sold in perpetuity, except those belonging to the Levites (Lev. xxv. 14-33). Thirdly, in case the house or land was not sufficient to cancel the debt, or if it so happened that the debtor had



none, the person of the debtor might be sold, together with his wife and children, if he had any. This is implied in Lev. xxv. 39; and this custom is alluded to in Job xxiv. 9. It existed in the time of Elisha (2 Kings iv. 1); and on the return of the Jews from their Babylonish captivity, some rich persons exercised this right over their poor debtors (Neh. v. 1-13). Our Lord alludes to the same custom in Matt. xviii. 25. As the person of the debtor might thus be seized and sold, his cattle and furniture might consequently be liable for his debts. This is alluded to by Solomon, in Prov. xxii. 27. It does not appear that imprisonment for debt existed in the age of Moses, but it seems to have prevailed in the time of Jesus Christ.—*Introduction*, vol. iii. p. 141.

Postponing, for the present, the consideration of these various points, except one or two which are adverted to in the immediately following notes, it is yet desirable to warn the reader, that in the laws of Moses on the subject of debt, he is not to expect to find any regulations directed or modified by a regard to the interests of commerce. It does not appear to have been by any means a part of the Divine plan concerning the Israelites, that they should become in any way a commercial people. We seem to discover everywhere the intention that the people should subsist chiefly by agriculture. Agriculture was, indeed, the foundation of the Mosaic polity; as distinguished from commerce, on the one hand, and on the other, from that pastoral life which they had hitherto led, and to which they appear to have been much attached.

— ‘*He shall not exact it.*’—It has occasioned considerable discussion whether, by this release every seventh year, we are to understand that all debts were then to be completely and for ever extinguished, or only that creditors were not this year to sue for their debts, or take any measures to enforce their claim; considering that the debtor did not this year derive any profit from his land. Le Clerc, Michaelis, and others, warmly protest against the former interpretation, as not only unwarranted by the text, but as in the highest degree improbable in itself. The latter writer observes, ‘That every seventh year all debts should be extinguished, is a law so absurd, so unjust, and so destructive to the interests of all classes of the community, that we are not warranted to ascribe it to a legislator, unless he has enacted it in terms the most express, and such as leave not a shadow of doubt as to his meaning.’ His objections, it will be observed, apply not merely to the periodical cancelment of debts, but to its being repeated within so short a period as seven years. History affords no example of such an expedient; and although an extinction of debts with *Novæ Tabulæ* were sometimes talked of by the tribunes of the people at Rome, such measures were dreaded by every good citizen, and even by many who were themselves debtors, as a very great evil, on account of the confusion which it must have made in the commonwealth. It is true that the Talmudists did understand the extinction as septennial and perpetual; but their unsupported authority is of very little weight: and even they except some kinds of debts and debtors from the operation of this privilege. Josephus, who must have well known what was considered the law on this point while the Jews had yet a political existence in Palestine, says that the law directed this extinction of debts every *fiftieth* year—that is, the year of jubilee. But whether this was actually the intention of Moses, or whether the Jews, after their return from the Babylonish captivity, misunderstood his meaning, seems uncertain. He certainly does not mention that claims were to be cancelled in that year; but it might seem to follow, from the analogy of his laws concerning slavery and the sale of the lands; and it is certain that a creditor would not be able, after the jubilee, to seize the land or person of the debtor, or even the persons of his children; but we are not equally certain that other descriptions of property might not remain open to his claims. Upon the whole, when we consider the entire passage to v. 12, we cannot help thinking that the relief spoken of is a final remission; but as it is also mentioned as an act of kindness and mercy to the poor, and that in the strongest manner possible, we

have little hesitation in so restricting it, and understanding, with Bishop Patrick, that the ‘release’ was ‘an entire acquittance, not of debts contracted by sale of land or goods to those who were able to pay, but of money lent to a neighbour or friend merely to relieve his poverty, not to carry on trade or make a purchase. For nothing could be more absurd than to extinguish such debts whereby the borrower was enriched.’ This explanation seems to obviate all the difficulties of the subject. It does not preclude the supposition that other debts, not perpetually extinguished, were not sued for *during* the sabbatic year; and this is the more probable as it would be obviously very inconvenient for all but very wealthy persons to make payments during this year, in which no returns were obtained from land.

11. ‘*For the poor shall never cease out of the land.*’—We thus see, that although Moses had, by his statutes respecting the division of the land, studied to prevent any Israelite from being born poor, yet he nowhere indulges the expectation that there would be no poor persons in the land. But it is important to know that by ‘the poor’ he did not mean mendicants; nor can we gather from his writings that there were such persons, or that he expected there would be such. The plan of earning bread by begging as a profession does not appear to have been known in those early times; at least not to the Israelites. If it had been so, we should probably have seen laws against mendicity and idleness, as well as exhortations to charity. The word *beggar* nowhere occurs in the Mosaic writings, nor indeed in the whole Old Testament. Even the verb *to beg*, likewise, is not to be found in all the Pentateuch; and but once in the Psalms, among the curses which David’s enemies imprecate upon him (Ps. cix. 10). It is in the New Testament that we first find mention of beggars; not, however, strolling beggars, and such as are able to work, but blind, diseased, and maimed poor people, who lay by the way-side, before the gates of the temple, and also at the doors of the rich. It is evident, indeed, that many of the Mosaic statutes in favour of the poor are wholly inapplicable to mendicants.

12. ‘*If thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee.*’—The following are the circumstances under which a native Hebrew might become a slave. He might, if pressed by poverty, sell himself, and that not only to an Israelite, but even to a stranger that lived among the Israelites. The person who had contracted debts which he had no means of paying, was sold for the benefit of his creditor, or was delivered into the hands of his creditor to reimburse him by his services as a slave. So also, a person who committed a theft was sold for a slave, if he had not the means of making restitution for what he had stolen, according to the proportion required by the laws, which was double the amount, and in some cases four or five times as much (Exod. xxii. 3). And it was not only the person of the debtor that was liable to the claims of the creditor, but his right extended also to the wife and children. It seems also that children might be enslaved for the debt of a deceased father (2 Kings iv. 1), and that the parent sometimes satisfied his creditors not in his own person, but by giving his children to them for slaves (Isa. l. 1). Some of these cases are not mentioned in the law; and those that are, seem to have been ancient usages which the law did not abolish, rather than usages originated by it. The only regulation that looks like positive law is that concerning the thief, and those which provide for the safety, kind treatment, and, ultimately, liberty of the slave. The condition of the native slaves, under the law, seems to have been far from severe or degrading; and a few verses on we see it assumed that their state might often be such as to make them desire its continuance when the period of emancipation arrived.

— ‘*In the seventh year.*’—This is mentioned as the period of emancipation also in Exod. xxi.; but in Lev. xxv., the fiftieth year—the jubilee—is named. It would hence appear, and is indeed reasonable, that the period depended on circumstances, the time for which the slave was sold or sold himself, depending upon the amount of the claims upon him, or the extent of his necessity. The period was however never longer than the fiftieth year, when a general

emancipation took place. Probably the term of seven years gave occasion to a similar term being adopted for apprenticeships among ourselves. When the slave went out, the wife he previously had, and his children by her, went out with him; but if his master had given him a wife, a slave like himself, he went out alone, the woman and children remaining with the master (Exod. xxi.). In that chapter, the man's reluctance to be thus separated from his family is mentioned as possibly inducing him to wish to remain a slave, and here we find a further inducement mentioned: 'Because he loveth thee and thine house, because he is well with thee,' v. 16.

17. 'Thou shalt take an aul, and thrust it through his ear unto the door.'—We see from Exod. xxi. 5, 6, that this transaction took place with the cognizance of the magistrates. Whatever was the precise meaning of the ceremony, we find that it was usual in the East to bore the ear of a slave. Bochart and Calmet quote allusions to this custom from Juvenal, Petronius Arbiter, and Cicero. The former makes a Syrian freedman (*Natus ad Euphratem*) say:

'The freedman bustling through, replies, "First come is still First served; and I may claim my right, and will, Though born a slave—('twere bootless to deny What these bored ears betray to every eye)." —GIFFORD.

Cicero also rallies a Libyan who pretended not to hear him by saying, 'Is it not because your ears are not sufficiently bored?' It is possible that they wore ear-rings as a mark of their condition: slaves are still thus distinguished in some eastern nations. We can easily see the importance of some such regulation. It prevented a master from detaining a slave beyond the year of release, under pretence that he had promised to remain, when he had not; and, on the other hand, it prevented a slave who *had* agreed to remain, from being turned off at some year of release which might occur when he became old and unable to support himself. The rabbins say that this engagement, formed in the seventh year, only lasted till the jubilee; but the term 'for ever' more probably means 'for life.' The same authorities add, that the engagement being personal terminated with the life of the master, whose heirs had no power over the slave. [APPENDIX, No. 10.]

## CHAPTER XVI.

1 *The feast of the passover, 9 of weeks, 13 of tabernacles. 16 Every male must offer, as he is able, at these three feasts. 18 Of judges and justice. 21 Groves and images are forbidden.*

OBSERVE the 'month of Abib, and keep the passover unto the LORD thy God: for 'in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the 'place which the LORD shall choose to place his name there.

3 'Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

4 'And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night unto the morning.

5 Thou mayest not 'sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

8 Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a 'solemn assembly to the LORD thy God: thou shalt do no work *therein*.

9 ¶ 'Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest to *put* the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God with a 'tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee:

11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

13 ¶ Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy <sup>10</sup>corn and thy wine:

14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

15 Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine

<sup>1</sup> Exod. 12. 2, &c.

<sup>2</sup> Exod. 13. 4.

<sup>3</sup> Chap. 12. 5.

<sup>4</sup> Exod. 12. 15.

<sup>5</sup> Exod. 34. 25.

<sup>6</sup> Or, *kill*.

<sup>7</sup> Heb. *restraint*.

<sup>8</sup> Levit. 23. 15.

<sup>9</sup> Or, *efficiency*.

<sup>10</sup> Heb. *floor, and thy wine-press*.

increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

16 ¶ <sup>11</sup>Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and <sup>12</sup>they shall not appear before the LORD empty:

17 Every man shall give <sup>13</sup>as he is able, according to the blessing of the LORD thy God which he hath given thee.

18 ¶ Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and

they shall judge the people with just judgment.

19 Thou shalt not wrest judgment; thou shalt not respect persons, <sup>14</sup>neither take a gift: for a gift doth blind the eyes of the wise, and pervert the <sup>15</sup>words of the righteous.

20 <sup>16</sup>That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

21 ¶ Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 <sup>17</sup>Neither shalt thou set thee up any <sup>18</sup>image; which the LORD thy God hateth.

<sup>11</sup> Exod. 23. 14, and 34. 23.

<sup>13</sup> Or, matters.

<sup>12</sup> Ecclus. 35. 4.

<sup>16</sup> Heb. justice, justice.

<sup>18</sup> Heb. according to the gift of his hand.

<sup>17</sup> Levit. 26. 1.

<sup>18</sup> Or, statue, or, pillar.

<sup>14</sup> Exod. 23. 8.

## CHAPTER XVII.

<sup>1</sup> The things sacrificed must be sound. <sup>2</sup> Idolaters must be slain. <sup>8</sup> Hard controversies are to be determined by the priests and judges. <sup>12</sup> The contemner of that determination must die. <sup>14</sup> The election, <sup>16</sup> and duty of a king.

THOU shalt not sacrifice unto the LORD thy God any bullock, or sheep, wherein is blemish, or any evilfavouredness: for that is an abomination unto the LORD thy God.

2 ¶ If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

4 And it be told thee, and thou hast heard of it, and enquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die.

6 <sup>2</sup>At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.

8 ¶ If there arise a matter too hard for thee in judgment, between blood and blood,

between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;

9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment:

10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left.

12 And the man that will do presumptuously, <sup>3</sup>and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die; and thou shalt put away the evil from Israel.

13 And all the people shall hear, and fear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me;

15 Thou shalt in any wise set *him* king over thee, whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.

<sup>1</sup> Or, goat.

<sup>2</sup> Num. 35. 30. Chap. 19. 15. Matth. 18. 16. John 8. 17. 2 Cor. 13. 1. Heb. 10. 28.

<sup>3</sup> Heb. not to hearken.

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is before the priests the Levites*:

19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, *to the right hand, or to the left*: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

Verse 9. '*Priests the Levites.*'—It has been objected to this book, that here and elsewhere '*priests and Levites*' are used as synonymous terms, while in the other books of the law they are distinguished from each other. By this expression, however, as here employed, it appears we should understand the *Levitical* priests, that is, the only legitimate priests; and this interpretation is borne out by ch. xviii. 3-8, where a clear distinction is made between priests and Levites. [APPENDIX, No. 11.]

14. '*I will set a king over me.*'—The rabbins, and, after them, many Christian interpreters, regard this as an absolute command upon the Jews to elect a king, when they should be quietly settled in Canaan. But this is obviously a distortion of the plain meaning of the text. It is evident that Moses desired that the government should always preserve the form in which it had been established by himself; but as he foresaw that the people would not long continue sensible of its benefits or conscious of the real superiority which it gave them, he most wisely provides for the contingency, by laying down the principles by which the change should be regulated. He did not, with most legislators, insist on the immutability of the form of government which he knew to be really the best for them, but allowed them to choose a king, when they should come to consider a monarchical form of government best suited to their circumstances. If it had been made treasonable to contemplate such a change, it would doubtless have been thought of and effected notwithstanding, and with this difference, that it would not have been a guarded and peaceable measure, as this concession ensured, but an act of open rebellion against God, which would most probably have involved the entire subversion of the laws and institutions of the Pentateuch. By legislating for the change, instead of legislating against all change, Moses obviates most of the dangers which such an alteration would otherwise have threatened to the general system of religion and law which had been established through his agency.

— '*Like as all the nations.*'—It will be useful to compare all this with what actually took place when the foreseen occasions arrived. 'That we also may be like all the nations,' was the repeated and most cogent reason, for desiring a king, which the Israelites then assigned (1 Sam. viii. 5, 19). This anticipation of what actually took place shews how well, to use the expression of Michaelis, 'Moses understood the temper of the Orientals, whose propensity to kingly government was also remarked by the Greeks and Romans in later times; whereas in Southern Europe republican sentiments were more prevalent.' Other causes, as we shall see in due time, concurred in producing the ultimate desire of the Hebrews to change their republic into a monarchy; but it is evident that the principal was the Oriental impression, that a nation was the more respectable for having a king at its head. At the time when the Dutch engrossed the trade of the East, their rivals in traffic found that it tended very much to lower the Hollanders in the esteem of the Orientals to make it known that they had no king, and they therefore exerted themselves to diffuse the knowledge of this fact. The Dutch,

on the other hand, aware of the strength of eastern feelings on this subject, thought it necessary to repel this charge as an infamous calumny, affirming that their Stadtholder was the greatest of all the kings of the west.

15. '*Whom the Lord thy God shall choose.*'—The effect of the regulations here established is, that the chief magistrate should be constituted in conformity with the fundamental principles of theocracy. The monarchy was not to supersede the theocracy, but to be incorporated with it. The unseen Jehovah was still to be Supreme Monarch of Israel; and the king was to be his viceroy—the object of his approbation, and subject to his control. When the Israelites determined on having a king, they acted in accordance with this impression, not setting up a king for themselves in the first instance, but applying to the Lord, through his prophet, to appoint a king for them. Accordingly, Saul was appointed, by lot, to be their first king; David, by direct nomination, to be the second; and his son Solomon to be his successor—the throne being at the same time declared hereditary in the family of David. The choice by the Israelites of a king was only lawful when it coincided with the choice of God, which might always be known through the prophets, by Urim and Thummim, or by lot. In Hosea viii. 4, the Lord severely reproaches the ten tribes who had revolted from the house of David, for neglecting this fundamental rule: 'They have set up kings, but not by me; they have made princes, and I knew it not.'

— '*Thou mayest not set a stranger over thee.*'—That is, he must be an Israelite both by birth and religion. The rabbins are probably right in saying that this law excluded even an Edomite, though sometimes called their brother; and Herod, who was of that nation, was set up not by the Jews themselves, but by the Romans. This was a most patriotic law; but it is evident that it did not—as the Pharisees in the latter days of the Hebrew commonwealth understood it—apply to the case of the nation being at any time subjected by force of arms to a foreign prince. On the contrary, Jeremiah and Ezekiel expressly enjoin them, when a conquered people, to be true and loyal subjects to the Babylonian government; and when Zedekiah, in violation of his oath, rebelled against the king of Babylon, the prophets severely reproached him, requiring him to desist and throw himself upon the mercy of Nebuchadnezzar. It was, however, in the view that this law rendered it illegal to submit to a foreign power, that the Pharisees, when the nation was subject to the Romans, asked Christ the insidious question, Whether it were lawful to pay tribute to Caesar? If he had said 'Yes,' they would have condemned him under their view of this law; and if he had said 'No,' they would have denounced him to the Romans.

16. '*He shall not multiply horses.*'—This does not seem to say that he was to have no horses; but that he was not to multiply them. The Jews themselves understand that he might only have as many as would serve to draw his own chariot, and for his own personal guard; but the Targum of Jonathan restricts him to two horses. It is certain that for many centuries we do not read of any horses among

the Israelites, although they were in use among the nations of Canaan. Even in David's time, there was no cavalry in the army, and we see Absalom mounted on a mule in battle. And even this was probably a refinement, as we do not previously read of any animals for riding but asses. David, however, after his great victory over Hadadezer, reserved horses for a hundred of the chariots which had belonged to the enemy (2 Sam. viii. 4); and his son Solomon went on 'multiplying horses' till he had 'one thousand and four hundred chariots and twelve thousand horsemen' (1 Kings x. 26)—a disobedience to the Divine law, which, when imitated by his successors, soon produced the unhappy consequences which the law foretold. It is not difficult to discover the reasons of this prohibition. One of them is here distinctly declared, namely, the danger attending an intercourse with Egypt, whence, as Moses was aware, the horses would be obtained, as they actually were in the time of Solomon. The law discourages all intercourse with foreigners; and of all such intercourse, it is evident that none was more calculated to have a more dangerous influence upon the people than that with the Egyptians. The use of cavalry, when once introduced, would also in itself open and strengthen connections with Egypt; as the Jews would then naturally look to that country, so strong in cavalry, for assistance in their difficulties. This actually happened, and occasioned this severe reproach: 'Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen because they are very strong; but they look not to the Holy One of Israel, neither seek the Lord. . . . Now the Egyptians are men, and not God; and their horses are flesh, and not spirit' (Isa. xxi. 1. 3.) It may easily be believed that the assistance of a body of Egyptian cavalry, to which this plainly alludes, would have a most dangerous influence on their religious principles, and on their confidence in God. This leads to a second reason for the prohibition, which certainly was that the possession of a strong body of cavalry, which constituted the chief strength of Oriental armies in general, might not weaken their dependence upon God, and lead them to attribute their successes in war to any other cause than His assistance, which was promised to them while they walked in obedience and uprightness. Hence we see the sacred writers contrasting their confidence in Jehovah with the confidence of other nations in chariots and horses; and at other times attributing their defeats and losses, not to the want of, but to the possession of, cavalry. Under this head comes a reason mentioned by Bishop Patrick as one of those which the Jews give why their king was not to multiply horses. It is, 'lest he should be puffed up with pride; for a horse being a stately creature, his rider is often swoln with a high conceit of himself, as more than one of the heathens have observed.' Another reason arises from the consideration, that the Israelites being designed to live as a people separate from all others, in one compact country, especially selected for them, it was quite contrary to the principles of their constitution to make foreign conquests, or to extend their dominion beyond the limits assigned in the Pentateuch. Now this country, being intersected by hills and mountains, was in itself less adapted to the rearing of horses than any of the neighbouring regions, while at the same time this very character of the

country rendered a powerful cavalry almost unnecessary for its defence; a mountainous country being always better defended by infantry than cavalry. For agricultural purposes, the Israelites made no use of horses; but only (which, in an economical point of view, is far more profitable) of oxen and asses. The latter were also most commonly employed as beasts of burden in travelling; but the people made most of their journeys on foot. Thus, viewing the subject as a whole, it is apparent that a Hebrew king could only multiply horses with the view of acting against an essential principle of the constitution, by engaging in foreign wars, and making conquests beyond the limits of the promised land. For a larger consideration of this subject, see Michaelis's *Commentaries*, Warburton's *Divine Legation of Moses*, and Sherlock's *Discourses on Prophecy*.

17. '*Neither shall he multiply wives.*'—It seems from this that an extensive seraglio had, even in the time of Moses, become a piece of regal state in the East. No law of this chapter was less observed than this; and the history of Solomon, in particular, illustrates both the fact and its mischievous effects. Some remarks on the subject of this and the ensuing clause, which forbids the king greatly to multiply to himself silver and gold, will be found in the notes upon the reign of that king, which, indeed, in many other circumstances, strikingly illustrates the effects of neglecting the wise and important precepts of this chapter.

18. '*He shall write him a copy of this law.*'—Meaning this present book of Deuteronomy, as the Septuagint and Vulgate versions consider; but the great body of interpreters think that the whole Pentateuch is intended; while, in the other extreme, the Targum of Jonathan would restrict it to this law concerning kings. A great person is so frequently described as doing that which was done by his orders, that it is uncertain whether the copy was to be made with his own hand or not. The copy, to ensure its accuracy, was to be made from that in the custody of the priests, perhaps from the original that was deposited in the side of the ark. The rabbins think that every Israelite was bound to write a copy of the law; and that the king, unless his father had left him a copy, or he had himself written one in his youth, was to write two copies—one to be always with him, and the other to be preserved among his treasures. There is no authority for this, however, except from the equivocal meaning of the word מִשְׁנֶה *mishneh*, which not only signifies a copy, but also double, or the second; but this signification may easily be referred to a single copy, which is of course obtained by a duplication of the original. This law was very badly observed. Josiah, at the age of sixteen, had never seen the book of the law; and he, as well as the priests and the people, were astonished at the contents of the neglected original, which the high-priest Hilkiah happened to find in the temple (2 Chron. xxxiv. 18, etc.).

20. '*He, and his children.*'—This exhortation to the king to keep the laws, that he and his posterity might long continue to fill the throne, indicates an original intention to make the throne hereditary in the family appointed to it, so long as its successive members remained obedient to the divine law. This is a principle which it will be useful to recollect in perusing the history of the kings.

## CHAPTER XVIII.

- 1 *The Lord is the priests' and Levites' inheritance.* 3 *The priest's due.* 8 *The Levite's portion.* 9 *The abominations of the nations are to be avoided.* 15 *Christ the Prophet is to be heard.* 20 *The presumptuous prophet is to die.*

THE priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with

Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren: the LORD is their inheritance, as he hath said unto them.

3 ¶ And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall

give unto the priest the shoulder, and the two cheeks, and the maw.

4 The firstfruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose ;

7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have like portions to eat, beside *that* which cometh of the sale of his patrimony.

9 ¶ When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any one* that maketh his son or his daughter *to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,*

11 *Or a charmer, or a consulter with familiar spirits, or a wizard, or a 'necromancer.*

12 For all that do these things *are* an abomination unto the LORD : and because of these abominations the LORD thy God doth drive them out from before thee.

13 Thou shalt be *'perfect* with the LORD thy God.

14 For these nations, which thou shalt *'possess*, hearkened unto observers of times, and unto diviners : but as for thee, the LORD thy God hath not suffered thee *so to do*.

15 ¶ *'The* LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me ; unto him ye shall hearken ;

16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, *'Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.*

17 And the LORD said unto me, They have well *spoken that* which they have spoken.

18 *'I* will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth ; and he shall speak unto them all that I shall command him.

19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

20 ¶ But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

21 ¶ And if thou say in thine heart, How shall we know the word which the LORD hath not spoken ?

22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, *that is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously : thou shalt not be afraid of him.

<sup>8</sup> Heb. *his sales by the fathers.*

<sup>9</sup> Or, *inherit.*

<sup>4</sup> Levit. 18. 21.

<sup>9</sup> John 1. 45. Acts 3. 22, and 7. 37.

<sup>5</sup> Levit. 20. 27.

<sup>10</sup> Exod. 20. 19.

<sup>6</sup> 1 Sam. 28. 7.

<sup>11</sup> John 1. 45.

<sup>7</sup> Or, *upright, or, sincere.*

Acts 3. 22, and 7. 37.

Verse 3. *'The shoulder, and the two cheeks, and the maw.'*—In Lev. vii. 34, the breast and shoulder only are mentioned as the priest's portion of the peace offerings; and it is disputed whether the present is a repetition of the same precept, supplying what is there omitted (the cheeks and the maw), or a new injunction, referring not to sacrifices, but to animals killed for private use. If the latter, the text should be rendered not 'from those who offer a sacrifice,' but 'from those who slaughter animals'—a reading which the original will well bear. By 'the two cheeks' we are to understand the whole head. As to the 'maw,' the mention of it as one of the prime parts—which it doubtless was, from being one of the priestly portions—may occasion surprise, until we recollect that this part was considered a great delicacy by the ancients. Several instances of estimation in which it was held occur in Homer. Thus, in the *Iliad*, when the hecatomb was offered to pacify Apollo, after the thighs had been consumed on the altar, a feast was prepared with the remainder:—

*'They gave to each his portion of the maw,  
Then slash'd the remnant, pierced it with the spits,  
And managing with culinary skill  
The roast, withdrew it with the spits again.'*—COWPER.

Here, of all the parts, the maw alone is particularly mentioned, and was distributed first of all.

8. *'Patrimony.'*—This probably refers to the private or personal estate of a Levite, as distinguished from his official property and dues. The Levites had no general landed inheritance, like the other tribes; but there was nothing to prevent them from purchasing houses and fields, and leaving them to their children. Thus we read that Abiathar the priest had fields of his own at Anathoth (1 Kings ii. 26); and the prophet Jeremiah, who was also a priest, purchased a field of his uncle's son (Jer. xxxii. 7, 8).

10. *'That useth divination.'*—The arts, or pretended arts, mentioned in this and the following verse, were common among the idolatrous nations of antiquity, and were



indeed intimately connected with idolatrous systems and rites. Hence, however futile in themselves, they necessarily involved deep offence against the very first principles of the Mosaic dispensation, which accounts for the severity with which they were treated by its laws. If the professors of these arts had been regarded merely as knaves or fools, they would doubtless still have been punished, but probably not with the same degree of severity. Such arts, at least in Europe, are now merely impositions on the credulous, and do not proceed on the same principles as when the world was full of idolatry; and they are therefore differently regarded in the present laws of Europe. Some of the rabbins think that the word חֲסִימִים *hesamim*, rendered 'divinations,' is a general term, comprehending all the particulars subsequently specified. Thus understood, divination generally had for its object the discovery of future events, and the determination of the proceeding to be adopted on particular and important occasions. All the arts which had these objects were not only intimately connected with, but founded on, the systems of theology which were then prevalent, in which all the parts and powers of nature, and particularly the heavenly bodies, were deified—as we have shewn in the notes to ch. iv. Most of the various arts of divination therefore consisted in discovering a supposed occult meaning in the various phenomena and aspects which deified Nature, in its several parts, exhibited; or in various signs and circumstances, which the deities were supposed to produce or influence. There was one kind of divination which did not, like the others, pretend to any skill in the interpretation of signs and omens, but professed to presage future events from a mere internal sense or persuasion of the mind, under a particular emotion or agitation. To this class appear to belong 'the consultants of *Ob*,' mentioned under Lev. xix. 31. But the most common derived its indications of futurity from external signs, including under this denomination the results of certain experiments and observations, arbitrarily instituted and attended with superstitious rites. It is remarkable that, between knavery on the one hand, and ignorance on the other, most of these mischievous and wicked arts have continued to survive, separately from the principles on which they were founded. Some of the unholy arts or practices mentioned in this and the ensuing verses, are such as have been already noticed under Lev. xix.

— 'An enchanter.'—The word is מְנַחֵשׁ *menachesh*, which, deprived of the prefixed מ, is the word for 'a serpent,' and is therefore thought, by Bochart and others, to mean a sort of divination by serpents (*ὄφιομαντεία*), which was very common among the ancients. This art probably arose in Egypt, where the serpent was a sacred animal. The Jews generally understand it to refer to omens of good or evil, derived from the appearances and movements of animals, and from the little accidents which occur in common life. A large sense may be assigned to the word, which as a verb, means not only to augur or divine, but in the general sense, to perceive, discover, find out. Thus it perhaps may refer, as the rabbins understand, to most of the non-aërial auguries they mention, and also to omens derived from the inspection of the entrails of victims offered in sacrifice, or even of human beings, as well as those from various sorts of lots. This and the last word together, we should therefore take as rather more than equivalent to what the Romans understood by 'augury.' Among them, it was one of the laws of the twelve tables that nothing should be undertaken without consulting the augurs, and that their advice should be exactly followed.

— 'A witch.'—מְכַשֶּׁשֶׁת *mekashsheth*, feminine in Exod. xxii. 18, but not so here. 'Magician' would be a better rendering, and it is so given in Dan. ii. 2; or 'sorcerer,' as in Mal. iii. 5. It unquestionably means one who resorts to magic, sorcery, or enchantments, for a particular purpose, generally to the prejudice of some person. The Septuagint renders it by 'poisoner,' probably because these sorcerers dealt much in potions, to which mighty effects were ascribed, and which were often deleterious. The rabbins

think that the punishment of death is not awarded to those who simply employed fascinations, and drew presages and omens from natural things, but only to those who did so to the prejudice of others. But they are often about the worst judges of the spirit of their own law. Maimonides perceives that the greater evil of these arts was in their connection with idolatry—not less so the arts of sorcery than those of prognostication, as no magical work or witchcraft was performed without reference to the stars, and ultimately to the worship of stars. Every plant, animal, and metal had its ruling star; and it was with regard to such stars that various ingredients were collected and employed in magical rites. Much as the Romans were addicted to divination, they forbade the arts of sorcery, as did also various states of Greece. Plato judged that the professors of such arts ought to be punished with death, if they really possessed the powers to which they pretended. This is unquestionable, if it were proved that they had used such power to destroy the life and happiness of man. But it is another question whether they ought to be punished when they merely deceive themselves and others into the belief that they have powers which they do not possess, and when the arts, true or false, ceased to have that connection with idolatry which made them dangerous, on other grounds, in a state constituted like that of the Hebrews. Selden, in whose time the capital penalty was in this country strongly enforced against witches, thus determines the point;—'The law against witches does not prove there be any; but it punishes the malice of those people that use such means to take away men's lives—if one should profess that, by turning his hat thrice, and crying *Buz*, he could take away a man's life (though in truth he could do no such thing)—yet this were a just law made by the state, that whosoever should turn his hat thrice, and cry *Buz*, with an intention to take away a man's life, shall be put to death.' This is doubtful: but we know that in many cases the pretension to the power is as dangerous as its actual possession. If a man believes that another can take away his life by spells and magic arts, and that such arts are actually employed against him, it is a known fact that the terror of his imagination will often be sufficient to destroy him. We have the rather dwelt on this point here because, while the present chapter merely directs that none of these various arts should be tolerated, the 'witch' (Exod. xxii. 18), the 'wizard,' and those having 'familiar spirits' (Lev. xx. 27), are alone condemned to death, in express terms. That the others are so, we only suppose by implication—as from the text before us, where they are mixed up in the same list with those elsewhere declared liable to capital punishment, without any marks to distinguish them as not involved in the same condemnation.

11. 'A charmer.'—The phrase is the same (חֹבֵר חָבֵר *chober chaber*) that occurs in Ps. lviii. 5 (see the note there), 'The deaf adder . . . which will not hearken to the voice of the charmers;' and it is therefore thought that it here also applies to those who, by means of certain words and songs of incantation, had power over serpents, scorpions and other venomous creatures. We only know this as a species of juggling, common in the East; but it was probably, as mentioned here, a branch of magic art. Though but one kind of charming is mentioned, the sense is, probably, generally directed against all those charms for procuring good or averting evil, to which the Orientals are inordinately addicted, and which have a palpable and intimate connection with idolatry and superstition.

— 'Necromancer.'—Literally, one that seeks to, or inquires of, the dead. The definition itself is sufficiently explanatory. Such persons, presuming that the dead had the power of revealing secrets and of foretelling future events, sought such information from them. This they did in various methods—as calling up the dead by diabolical arts—resorting to places which the shades of the departed were supposed to frequent—or sleeping in cemeteries, after certain ceremonies, to obtain the response through such dreams as might then occur. An instance of consulting

the dead has been mentioned in the note to ch. xii. 23. The ancient heathen were very much addicted to this kind of superstition.

In concluding these explanations on this very unpleasant subject, it may be asked whether these wicked and foolish arts were real or pretended. We can only say that they were probably in most instances pretended; but the pretension itself being calculated to work nearly as much mischief as the reality, particularly in a society so singularly constituted as that of the Hebrews, it was necessary to treat them, at least, as *real evils*. Further than this, it has been held, that when the systems of ancient idolatry offered to the Evil One convenient and prepared agencies

through which he might operate, he did sometimes so operate, using the deluded wretches, who sought for powers beyond nature, as his tools for riveting the chains, which during many long ages held the human mind bound in darkness and degradation. There is much in Scripture to sanction this conclusion.

In the preceding notes, and in those under Lev. xix., we have chiefly confined ourselves to an explanation of the terms which are employed. Some of the more remarkable practices connected with these abominations will be noticed hereafter, under the various passages of Scripture which refer to them.

## CHAPTER XIX.

- 1 *The cities of refuge.* 4 *The privilege thereof for the manslayer.* 14 *The landmark is not to be removed.* 15 *Two witnesses at the least.* 16 *The punishment of a false witness.*

WHEN the LORD thy God 'hath cut off the nations, whose land the LORD thy God giveth thee, and thou 'succeedest them, and dwellest in their cities, and in their houses;

2 'Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.

3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 ¶ And this is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not 'in time past;

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the 'head slippeth from the 'helve, and 'lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:

6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and 'slay him; whereas he *was* not worthy of death, inasmuch as he hated him not 'in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God 'enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; 'then shalt thou add three cities more for thee, beside these three:

10 That innocent blood be not shed in thy

land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee.

11 ¶ But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him 'mortally that he die, and fleeth into one of these cities:

12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye shall not pity him, but thou shalt put away *the guilt of innocent blood* from Israel, that it may go well with thee.

14 ¶ Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

15 ¶ 'One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 ¶ If a false witness rise up against any man to testify against him '*that which is wrong*;

17 Then both the men, between whom the controversy is, shall stand before the LORD, before the priests and the judges, which shall be in those days;

18 And the judges shall make diligent inquisition: and, behold, *if* the witness be a false witness, and hath testified falsely against his brother;

19 'Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21 And thine eye shall not pity; *but* 'life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

<sup>1</sup> Chap. 12. 29.

<sup>2</sup> Heb. *inheritest, or, possessest.*

<sup>3</sup> Exod. 21. 13.

<sup>4</sup> Heb. *from yesterday the third day.*

<sup>5</sup> Heb. *iron.*

<sup>6</sup> Heb. *wood.*

<sup>7</sup> Heb. *findeth.*

<sup>8</sup> Heb. *smite him in life.*

<sup>9</sup> Heb. *from yesterday the third day.*

<sup>10</sup> Chap. 12. 19.

<sup>11</sup> Josh. 20. 7.

<sup>12</sup> Heb. *in life.*

<sup>13</sup> Num. 35. 30.

<sup>14</sup> Chap. 17. 6.

<sup>15</sup> Matth. 16. 18.

<sup>16</sup> John 8. 17.

<sup>17</sup> 2 Cor. 13. 1.

<sup>18</sup> Heb. 10. 24.

<sup>19</sup> Or, *falling away.*

<sup>20</sup> Prov. 19. 5, 9.

<sup>21</sup> Dan. 6. 24.

<sup>22</sup> Exod. 21. 23.

<sup>23</sup> Levit. 24. 20.

<sup>24</sup> Matth. 5. 38.

Verse 3. *'Thou shalt prepare thee a way.'*—The Jews understand this to refer to the keeping the roads to the cities of refuge in good order, that there might be nothing to impede the flight of the manslayer; and they inform us of the manner in which this injunction was complied with. The roads, they say, were broad and level, thirty-two cubits wide at the least, and without hillocks or hollows; the surface was kept smooth and hard, and all watery places drained; and every brook and river was furnished with a good bridge. To prevent the refugee from mistaking his way, a post or stone was set up at every turning, with the word מִקְלָט *miklat*, 'REFUGE,' engraven upon it in large letters. Once every year, in February, the magistrates of every city were obliged to inspect the roads, to see that they were in good condition, and order such repairs as might be required. If they neglected this, and the avenger overtook the refugee in consequence, the 'innocent blood' (as that of a person slain by the avenger is called in v. 10) was adjudged to lie at their door. If this statement be correct, the ancient Hebrews must have made very considerable advances in one of the most important arts of civil life—the making of roads. The resort of the male population thrice a year to Jerusalem, which would cause the expediency of good roads to be generally felt, may have contributed to the same result. [2 & 9, APPENDIX, No. 12.]

14. *'Thou shalt not remove thy neighbour's landmark.'*—Even at the present day, the limits between the lands of different persons are in general so faintly marked that they might be altered without much difficulty. Hedges, walls, and other such enclosures are not known in the East, unless as to gardens and orchards. Arable ground is always unenclosed, and the marks which distinguish one man's property from another, can only be known as landmarks by a practised eye. A line of single stones at wide intervals, a small ridge of earth, or an equally small trench or gutter, form the principal classes of landmarks, so that a large cultivated plain will appear one unbroken field. Boundaries of some kind or other must have been very anciently established to prevent disputes. Moses speaks of landmarks as already in use, not directing them to be set up, but forbidding their removal. Perhaps they originated in Egypt. The annual inundation of the Nile, softening

the ground and obliterating minute marks by its slimy deposit, must soon have made the cultivators feel the necessity for some means of demarcation. It is said that the science of geometry originated in the processes and calculations to which they resorted for the discovery of their property. As, however, an annual survey of this sort must have been rather tedious, they were probably not long in thinking of some standing marks which would not be affected by the inundation. These were probably stones. Homer mentions stone landmarks as ancient at the time of the Trojan war. Pallas, in her conflict with Mars, thus returned his heavy stroke upon her shield:—

'She, retiring, with strong grasp upheaved  
A rugged stone, black, ponderous, from the plain,  
A land-mark fixed by men of ancient times,  
Which hurling at the neck of stormy Mars,  
She smote him. Down he fell.'—COWPER.

In after times, the Greeks and Romans, to render the landmarks the more sacred, committed them to the custody of a god, Jupiter Terminalis, who was considered to be represented by the rude landmark stones, which in time came to be sometimes improved into shapely ones, terminating in a human bust and head. This sort of god was set up at Rome by Numa Pompilius, who devoted to destruction the persons and the oxen of those who should disturb these consecrated landmarks. Before his time, according to Plutarch, the lands of the Romans had their extent marked by no determined limit. But landmarks had existed long before in Greece and other countries, and everywhere it was highly penal to remove them. We consider the following passages, from Halhed's translation of the Gentoo laws, as furnishing striking illustrations of the text: 'If any person should dig up the roots of a tree planted for a landmark, it is a crime, and the magistrate shall fine him 200 puns of cowries.—If a person, by removing a landmark, fraudulently appropriates to himself an additional piece of land, the magistrate shall take from him a fine of 540 puns of cowries, and shall give back the land to the owner.—If a person entirely breaks the dividing ridge between the tillage of any two persons, the magistrate shall fine him 108 puns of cowries.'

## CHAPTER XX.

- 1 *The priest's exhortation to encourage the people to battle.* 5 *The officers' proclamation who are to be dismissed from the war.* 10 *How to use the cities that accept or refuse the proclamation of peace.* 16 *What cities must be devoted.* 19 *Trees for man's meat must not be destroyed in the siege.*

WHEN thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the LORD thy God is with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them;

4 For the LORD your God is he that goeth

with you, to fight for you against your enemies, to save you.

5 ¶ And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

6 And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it.

7 'And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, 'What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart.

9 And it shall be, when the officers have

<sup>1</sup> Heb. be tender.    <sup>2</sup> Heb. make haste.    <sup>3</sup> Heb. made it common. See Levit. 9. 23.

<sup>4</sup> Chap. 24. 5.

<sup>5</sup> Judg. 7. 3.

<sup>6</sup> Heb. melt.

made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

10 ¶ When thou comest nigh unto a city to fight against it, then proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

13 And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:

14 But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations.

16 ¶ But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth:

17 But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee:

18 That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.

19 ¶ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an ax against them: for thou mayest eat of them, and thou shalt not cut them down (<sup>10</sup>for the tree of the field is man's life) <sup>11</sup>to employ them in the siege:

20 Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until <sup>12</sup>it be subdued.

<sup>7</sup> Heb. to be in the head of the people. <sup>8</sup> Josh. 8. 2. <sup>9</sup> Heb. spoil.

<sup>11</sup> Heb. to go from before thee.

<sup>10</sup> Or, for, O man, the tree of the field is to be employed in the siege.

<sup>12</sup> Heb. it come down.

Verse 2. 'The priest shall approach and speak unto the people.'—It was customary among most ancient nations for a priest to be present on such occasions to encourage the soldiers. It is believed by the Jews that the priest here mentioned was one set apart and anointed for the especial purpose of attending the army, to speak to the soldiers, and to blow the silver trumpets (Num. x. 9); and they call him 'the anointed for war.' His speech, as given in verses 3 and 4, is a short and expressive harangue, admirably adapted to the occasion and the time, which, we are told, was when the men were drawn up ready for action.

5. 'The officers shall speak unto the people.'—This speech, like the former, was, as the rabbins say, spoken by the priest, and merely repeated by the officers, so that it might be heard by the whole army. It is probable that, as they add, the present speech preceded the former in point of time, as the retirement of a considerable number of men, which must often have happened when this proclamation was made, would have occasioned sad confusion when the men were drawn up in battle array. It is not very clear who the officers mentioned here were, as they are distinguished in v. 9 from the military leaders, and the functions assigned them in different passages of Scripture are very multifarious. Their name is שְׂטָרִים *shoterim*, translated in the Authorized Version sometimes 'officers,' and sometimes 'scribes.' The latter is the literal rendering, as we have shewn in the note to Exod. v. 6, where it denotes the leaders as officers ('overseers') of the Israelites in Egypt. In Num. xi. 16, they are the persons from whom the council of seventy was taken. In Deut. i. 15, they are among the persons appointed as rulers or judges; but they were different from the judges afterwards appointed for cities, as Moses directs the Hebrews to have judges and *shoterim* in all their gates. (Deut. xvi. 18.) In other places we find them representing the people in the great assemblies, or when they entered into covenant with God. (Deut. xix. 10, and xxxi. 28; Josh. viii. 33,

and xxiii. 2.) In the instance before us they seem to have acted in some sort as heralds; and in 2 Chron. xxvi. 11, we meet with a *shoter* who seems to have occupied a post somewhat analogous to that of muster-master-general. Under the kings, the *shoterim* seem to have been usually taken from the tribe of Levi. Michaelis, followed by others, thinks that these functionaries kept the genealogical tables of the Hebrews, with a faithful record of births, marriages, and deaths; and, as they kept the rolls of families, had, moreover, the duty of apportioning the public burdens and services on the people individually. He adds: 'Among a people whose notions were completely clannish, and with whom all hereditary succession, and even all posthumous fame, depended on genealogical registers, this office must have been fully as important as that of a judge.'

'—built a new house, and hath not dedicated it.'—That is, has not begun to occupy or enjoy it. On their first occupation of a new house, the Jews made a feast, which, being the first eaten there, was called the חֲנֻכָּה *chanukah*, or 'dedication.' (See Patrick *in locum*.) The word is the same as that which expresses the 'dedication' of the temple; and although it does not here imply any consecration to holy uses, it may possibly refer to some religious solemnity of prayer and thanksgiving with which pious men were accustomed to enter on the occupation of new houses. In Nehem. xii. 27, *seq.* there is an account of the ceremonies at 'the dedication' of the walls of Jerusalem, which may assist our ideas on the subject. The Jews think that the exemption extended to a year from the commencement of occupation. In the East, where, generally, every man is ambitious to build himself a new house according to his own fancy, and rather dislikes to repair and occupy an old one, this event is a sort of era in a man's life, which accounts for the importance here attached to it. The feeling on this subject was not peculiar to the Jews. Homer (*Iliad*, ii.) mentions it as a personal mis-

fortune in the fate of Protesilaus, the first Greek killed in the Trojan war, that—

‘A wife he left  
To rend in Phylace her bleeding cheeks,  
And an unfinished mansion.’

COWPER.

6. ‘*Planted a vineyard, and hath not yet eaten of it.*’—This must, by parity of reason, be understood to extend also to orchards, olive-yards, and the like. The Jews say that five trees planted together, and in good order, sufficed for a ground of exemption from military service. This must have operated for five years, as the law did not regard fruits as fit for use in the first three years; the fourth produced the first fruits, which were to be taken to the place of the sanctuary, and eaten there; and thus the produce did not become wholly at the proprietor's own disposal until the fifth year.

7. ‘*Betrothed a wife, and hath not taken her.*’—This refers to the custom still common among Oriental nations, in which persons are often betrothed to each other a long time before the marriage is actually completed and the bride taken home. In chap. xxiv. 5, there is a sequel to this law, directing that a man should be exempt from service a year after marriage. As there could be no want of men in a country where every man was liable to serve, the Jews always seem to have interpreted these exemptions in the largest possible sense. Their utility in a nation so constituted must be apparent. Josephus touches on one good reason for them, that men, when taken from that which had much engaged their attention and were preparing to enjoy, would not be likely to serve very cheerfully, and might be rather too careful to preserve their lives.

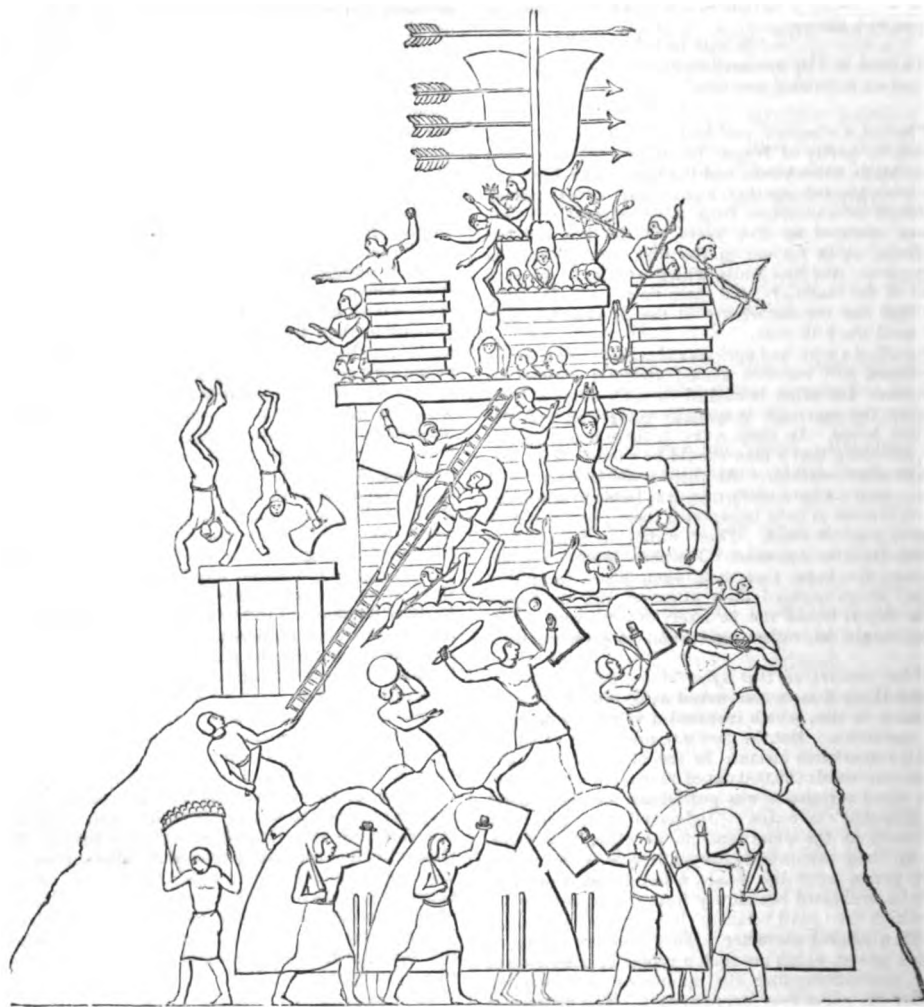
8. ‘*What man is there that is fearful and fainthearted.*’—One would think that no man would avail himself of such an immunity as this, which involved a voluntary declaration of cowardice. But the fact was otherwise, of which we have a remarkable instance in the history of Gideon, more than two-thirds (22,000 out of 32,000) of whose army left him when permission was proclaimed for the ‘fearful and fainthearted’ to retire. (Judges vii. 3.) The truth is, that much as the Jews came to be ultimately distinguished for their valour and prowess, they were, for a considerable period after the exode, a timid and unwarlike people, who recovered but slowly from the depressing influence which the ‘hard bondage’ in Egypt had exercised upon their mind and character. This the more magnifies the Divine power, which put such a people in possession of Palestine, notwithstanding the numerous and warlike adversaries by whom they were opposed. The manner in which the forces were levied was not calculated to exclude the usual proportion of cowardly people from the original levy, and hence the present after-process was resorted to for getting rid of those who were likely to do double mischief, by the example they set, and by the disorder their conduct would occasion. This was of the more importance in an irregular militia, such as was the Hebrew force. ‘In our standing armies,’ observes Michaelis, ‘the strictness of military discipline compels the most dastardly cowards, as they are confined in close ranks, to fight nearly as well as the bravest warriors.’ Some thousand years ago, however, the case was in all points very different. Military operations were not so artificial and mechanical as now. We read of some ancient generals who resorted to some such expedient as the present to clear their armies of cowards; but we do not know of any but the Hebrew nation which had a standing law calculated for that object.

10. ‘*When thou comest nigh unto a city,*’ etc.—From hence to v. 15, we have the regular war-law; that is, the law applicable to all ordinary wars, as distinguished from those with the seven devoted nations, who were to be treated under the special law which we find in verses 16-18. In other words, we have first the general law, and then the exception. The details claim the attention of those who would enter into the principles on which we see that future wars were conducted.

—‘*Proclaim peace unto it.*’—That is, that the lives and

property of the inhabitants should be safe, if they surrendered the place on certain conditions. Tribute is the only condition here mentioned; but the Jewish writers add, that they were also to renounce idolatry, and become subject to the Jews. These are not three things, as they state them, but two—subjection being implied in tribute. If the rabbins were right, it is more probable that these two things were proposed rather as alternatives than as conditions, and that the enemy would have been at liberty to accept either, but was not bound to accept both. In fact, we shall hereafter find the Jews rendering nations tributary without requiring them to become proselytes. We are convinced, however, that the whole opinion is wrong, as there is nothing in the Pentateuch, or elsewhere in the Bible, which sanctions an attempt to compel a people to change their religion. This, however, which the rabbins attribute to their law, was actually the war-law of Mohammedanism, by which tribute or conversion were proposed as the only alternatives of peace. Their law on this point is thus stated in the *Mischat-ul-Masabih*, in accordance with the Koran:—‘When you meet your enemies the polytheists, invite them to three things; and whichever they accept of, approve of in them, and refrain from troubling them: invite them to Islam, and if they accept it, then do not spill their blood or take their property: but if they refuse to become Musselmans, call upon them to pay a poll-tax; and if they refuse to give it, then ask assistance from God, and fight them.’ The law of the present chapter seems to leave it doubtful whether terms of peace were, in the first instance, to be offered to the devoted nations; and Biblical scholars are rather divided on the subject. Some Jewish writers of authority think in the affirmative, and say that Joshua actually did send three deputations to the Canaanites, two with offers of peace, and the third with a declaration of war. But we do not see how this can be rendered compatible with the strong injunctions to ‘make no covenant with them, nor shew mercy unto them’ (Deut. vii. 2); or with the conduct of the Gibeonites, who, when they wished to save their lives by timely submission, only hoped to do so by deceiving Joshua into the belief that they did not belong to any one of the seven nations. This last difficulty they indeed obviate by saying, that the Gibeonites had previously refused the alternatives of peace, and wished, though late, to repair their error. Even these authorities, however, do not state that conversion was one of the alternatives proposed by Joshua to the Canaanites. The first message, they say, was ‘Let him flee who will;’ the second, ‘Let him surrender who will;’ and the third, ‘Let him fight who will.’

12. ‘*Besiege it.*’—Some details concerning ancient sieges will more properly be brought out by the account given in Scripture of several which actually took place. Meanwhile, our wood-cut, after an engraving in the *Description de l’Egypte*, will suggest some leading ideas on the subject. It is copied from the walls of what is commonly called the ‘Memnonium,’ at Thebes, and is unquestionably the most ancient representation extant of an attempt to take a fortified place. Its interest is the greater when we reflect that the usages of the Israelites in the attack of fortified places were, at this time, doubtless such as they had brought from Egypt, and consequently such as this scene exhibits; for the representation is referred to the time of Rameses the Great, four of whose sons appear (at the bottom) directing the assault, and whose reign commenced rather less than a century (B.C. 1355) after the present time. This remarkable representation has much engaged the attention of antiquarians, and various explanations have been given. From this and other representations we collect, that the Egyptians, in attacking a fortified town, advanced under cover of the arrows of the bowmen; and either instantly applied the scaling-ladder to the ramparts, or undertook the routine of a regular siege: in which case, having advanced to the walls, they posted themselves under shelter of testudos, and dislodged the stones of the parapet with a species of battering-ram, directed and impelled by a body of men exclusively chosen for this service: but when the place held



EGYPTIANS ASSAULTING A FORT.

out against these attacks, and neither *coup de main*, the ladder, nor the ram were found to succeed, they probably employed the *testudo* for concealing and protecting the sappers while they mined the place. The *testudo* was a framework, sometimes supported by poles, having a forked summit, and covered in all probability with hides; it was sufficiently large to contain several men, and so placed that the light troops might mount upon the outside, and thus obtain a footing on more elevated ground, apply the ladders with greater precision, or obtain some other important advantage: and each party was commanded by an officer of skill, and frequently by those of the first rank. In the present engraving, each of the four *testudos* is commanded by a son of the king. They also endeavoured to force open the gates of the town, or hew them down with axes; and when the fort was built upon a rock, they escalated the precipitous parts by means of the *testudo*, or by short spikes of metal, which they forced into the crevices of the stone, and then applied the ladder to the ramparts. See further on this subject Wilkinson's *Ancient Egyptians*, i. 359-364.

13. 'Smite every male thereof with the edge of the sword.'—We are not told how the Hebrew assailants were to act in the event that, in the further progress of the siege, the inhabitants offered to capitulate and sued for quarter. Pro-

bably they were allowed the same, or nearly the same, conditions which had first been offered. At any rate, the execution here permitted, seems to proceed on the supposition that the place had been taken by storm. Mohammed did not omit to provide for such a contingency as we have mentioned.—The effect of the present law is, that all the males fit to bear arms were to be put to death; but that all the females, and the males not of age to bear arms (which is the usual meaning of 'little ones'), were to be spared. We do not see any use in going far for an explanation of this direction. Its severity, as compared with the usages of modern European warfare, must at once be admitted. But that severity was not confined to the Hebrew mode of warfare; it formed the common war-law of all ancient nations, among whom the male prisoners capable of bearing arms were not only put to death, but were often previously subjected to the most horrid and barbarous tortures. It was only slowly that men learned to consider it more advantageous to retain their captives, or to sell them as slaves, than to kill them; and the plan of keeping prisoners, to be exchanged for those taken by the enemy, was only introduced when wars became of longer duration than they usually were in the first ages. The treatment of prisoners partly resulted from the peculiarities of ancient warfare. The subjugation of a people was not then the



result of a succession of battles, in which prisoners remained with both parties; but a single battle usually decided the fate of a nation, so that prisoners only remained with the exasperated victors. When armies became more disciplined, and nations learned to manage their resources, so that even defeated armies would repeatedly rally, and a nation could endure a succession of defeats before it was conquered or a peace concluded, prisoners necessarily remained in the hands of both parties, and were, after a time, preserved by both, to be exchanged at the conclusion of the war. We venture to think that this is as good an explanation as can be given of the imputed severity of the Hebrew military law. Michaelis, who has given much attention to this subject, has many excellent remarks, of which, it will be seen, we have availed ourselves in the illustration of this chapter. He does not enter into the view which we have here been led to take; but, on the text before us, he observes, 'The Israelites could not regulate their conduct by our more merciful law of nations, which is, by several thousand years, of later date; but they acted precisely as their vanquished foes would have done, had they been lucky enough to have been the conquerors: and they therefore merit the praise of magnanimity, if, to lessen the evils of war, we see them refraining in the smallest degree from insisting on requital of like for like to the utmost. The enemies with whom the Israelites had to deal were wont not merely to put the vanquished to death, but at the same time to exercise great cruelties upon them. The Bible is full of relations to this purport . . . The law of nations, according to which the Israelites had to carry on war, was made by these nations themselves; for this law is founded on the manners of nations, and on the permission which we have to treat others as they treat us.' This writer also, very properly, cites, in corroboration of the Scripture statements, the testimony of the Romans, who, although they behaved much more severely to their enemies than we do, complained grievously of the barbarous conduct of the Carthaginians towards their prisoners; and these Carthaginians were the direct descendants of the Canaanites, and had an Asiatic law of nations. It must also be remarked, as partly accounting for the destruction of the adult males, that among the ancient nations there was no such distinction between a citizen and a soldier as among us, and that every one who *could* bear arms, actually did so when required.

16. 'Thou shalt save alive nothing that breatheth.'—This is the exception to that general war-law to which the preceding note refers; and it is an exception which has provoked more animadversion than even the general law itself. Something has been incidentally said on the subject in the notes to Num. xxxi. 14, and in the note on v. 10 of the present chapter. We may now further observe, that the general law was applicable to distant countries, which the Hebrews were not intended to occupy, and which they had therefore no object in depopulating, and might leave in the occupation of the old inhabitants on their consenting to pay tribute, or, at the worst, were only authorized to enfeeble that nation by the destruction of the males able to bear arms. But the present law is intended to meet a different case. It applies to nations whose country the Israelites were to occupy as their own and peculiar land; and, from the degraded and corrupt character of the old inhabitants, and from their principles being more adverse to those of the Hebrew constitution, it was in the highest degree dangerous that they should be suffered to remain in the land along with the Hebrews. The principal reason, therefore, which the Scripture assigns for this law of extermination, was the extraordinary condition of profligacy and impiety at which the Canaanites had arrived. This was notorious even in the time of Abraham: but the measure of their iniquity was not then full, that is, their enormities had not attained that height which rendered their destruction judicially necessary. Their destruction is scarcely ever enjoined without their guilt being assigned as a cause, and therefore it is right to give that cause the principal weight. 'Now,' says Bishop Watson, 'it will

be impossible to prove that it was contrary to God's moral justice to exterminate so wicked a people. He made the Israelites the executors of his vengeance; and, in doing this, he gave such evident and terrible proof of his abomination of vice as could not fail to strike the surrounding nations with astonishment and terror, and to impress upon the minds of the Israelites what they were to expect if they followed the example of the nations whom he commanded them to cut off. "Ye shall not commit any of these abominations, that the land spue you not out also, as it spued out the nations which were before you." (Levit. xviii. 28.) How strong and descriptive is this language! The vices of the inhabitants were so abominable that the very land was sick of them, and forced to vomit them forth as the stomach disgorges deadly poison.' (*Apology for the Bible*.) This view takes the matter in its broadest and strongest meaning, and assumes the real intention to have been that which is clearly and repeatedly declared, without seeking inferential conclusions to shew that the injunction is to be understood less severely than its plain terms indicate. It is better at once to avow that the Canaanites were to be judicially exterminated, on the same grounds and under the same principle as that on which the far more awful judgment of the Deluge had before been brought upon the world. It is, however, certain that the Canaanites had the alternative of migration before them, and it appears that many of them did adopt this alternative. And although it does not appear that the Jews had any authority to propose to them a change of religion as an alternative—which would have been to convert them by the sword—there is much that favours the conclusion that, if any city or people had been spontaneously impressed by the evidences of Divine power which marked the wondrous progress of the Hebrews, and had been struck by the beauty and purity of the faith established among them, and had then turned from their idols and abominations, humbling themselves before the God of Israel, they might, and would, have been excepted from the general sentence of condemnation. Josh. xi. 19, 20, seems to imply that, if their hearts had not, to the last, been hardened, they might have found favour. There are instances which lead to this conclusion, particularly that of Rahab, who, with all her family, was preserved, with the full sanction of Joshua, when her city was destroyed. This was her reward for concealing the Hebrew spies; her doing which is stated by the Apostle to have been the result of her faith in Jehovah. (Josh. vi. 17, 22-25; Heb. xi. 31.) For some observations as to the manner in which this law was obeyed, see the note on Judges ii. 2, 3.

19. ('For the tree of the field is man's life.')—The word 'life' is not in the original, and the clause reads more correctly without it. There have been many various readings, of which perhaps the best is—'Thou shalt not cut them down to employ them in the siege; for the fruit-trees of the field are for the support of man.' The meaning of the whole very clearly is, that, in the case of a long siege, where there might be a want of wood for raising works against the town, they were to abstain from using for the purpose those trees that bore fruit, while others equally fit for their occasions could be procured. Of course, this precept would absolutely prohibit the unnecessary destruction of fruit-trees as an act of wanton aggression. As, in the East, a much more considerable part of man's subsistence is derived from fruit-bearing trees than in our climates, the wanton destruction of such trees is considered little less than an act of impiety. Mohammed, in one of his wars, cut down the date-trees of the *Beni-Nadr* (a tribe of Jews), and burnt them. This act must evidently have been viewed with strong disapprobation even by his own people, for he found it necessary to affirm that he had received a revelation from heaven sanctioning the deed: 'This revelation came down: "What palm-trees ye cut down, or left standing on their roots, were so cut down or left by the will of God, that he might disgrace the evil-doers."' (*Koran*, chap. lix.; *Mischat-ul-Masabih*, chap. v.) It is very probable that Mohammed did not dare to repeat the experiment.

20. 'Build bulwarks against the city.'—The construction of these 'bulwarks' was doubtless learnt in Egypt, as well as most of the other usages connected with sieges mentioned in this and other chapters. These 'bulwarks' were only used in case of siege; and appear to have been similar

to some of the mounds or towers employed by the Greeks in ancient times: they were of wood, and made on the spot during the siege, the trees of the neighbouring country being cut down for the purpose.

## CHAPTER XXI.

1 *The expiation of uncertain murder.* 10 *The usage of a captive taken to wife.* 15 *The firstborn is not to be disinherited upon private affection.* 18 *A stubborn son is to be stoned to death.* 22 *The malefactor must not hang all night on a tree.*

If one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him:

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain:

3 And it shall be, that the city which is next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, and which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:

5 And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their word shall every controversy and every stroke be tried:

6 And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley:

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.

9 So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the LORD.

10 ¶ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

12 Then thou shalt bring her home to thine house; and she shall shave her head, and <sup>1</sup>pare her nails;

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

15 ¶ If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be her's that was hated:

16 Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn:

17 But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his.

18 ¶ If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them:

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20 And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard.

21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

<sup>1</sup> Heb. month.

<sup>2</sup> Heb. in the midst.

<sup>3</sup> Or, suffer to grow.

<sup>4</sup> Heb. make, or, dress.

<sup>5</sup> Heb. that is found with him.

22 ¶ And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree :

23 His body shall not remain all night upon the tree, but thou shalt in any wise bury

<sup>6</sup> Gal. 3. 13.

him that day ; (for 'he that is hanged is 'accursed of God ;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

<sup>7</sup> Heb. the curse of God.

Verse 4. 'Bring down the heifer unto a rough valley.'—

נַחַל אִיתָן *nachal aithan*, 'rough valley,' in our version ; but which is more properly rendered 'a perennial stream ;' that is, not one of those numerous streams which, in Palestine, cease to flow in summer ; but one that maintains its course throughout the year. The reason for this probably was that it might be certain the stream would carry away the blood of the heifer, leaving none of what represented the impure blood of the murderer to pollute the land. The solemnity of the ceremonies of purgation, as well as the terms of the law, expressing the deep pollution of the land stained with innocent blood, are admirably calculated to impress an Oriental mind with a strong sense of the respect due to the life of man and the deep guilt of murder. These were things the Hebrews probably needed to learn ; for we observe, even at this day, that Orientals in general regard the waste of human life with great and culpable indifference. These ceremonies might also be useful in another respect, by tending to make the fact of the murder generally known, and thus leading to the detection of the murderer. The necessity of often taking the victim heifer to a considerable distance before a perennial stream could be found, would also contribute much to the same result. Only those who have lived in the East, where there is no printing or newspapers, nor any of our own familiar and effective methods of communicating intelligence, and have observed the little notice which the most atrocious murders attract, will fully estimate the importance of such solemnities as the present, calculated to make the fact generally known.

11. 'Wouldst have her to thy wife.'—Most commentators apprehend that the marriages here mentioned were not absolutely approved, but that the direction is intended as far as possible to obviate the evils of a practice which could not be wholly eradicated. The woman of course was the man's slave, whom he might either sell or retain in his own household ; but if he was bent on making her his wife, the following directions were not to be neglected.

12. 'Shave her head.'—Many think that the directions in this and the following verse were intended with the view of rendering the captive less attractive to the captor, and also to give him time to reconsider well his intention. Others suppose that the personal directions merely refer to ceremonies of mourning or purification. Shaving the woman's head might certainly tend to make her disagreeable to the captor. But as shaving the head, as an act of mourning on the death of friends, was certainly a custom (to which we shall have a future occasion to advert more particularly) very common among ancient nations, and is still retained in the East, we are certainly most disposed to consider this and the other particulars as referring to what the woman is to be allowed to do in the month of mourning for her parents. Perhaps the details are specified, in order that her mourning might not be characterized by any of the peculiar rites of her native idolatry.

— 'Pare her nails.'—The verb in this clause is *סָרַח* *asah*, and implies making, doing, acting, in so general a sense that its precise force can in most cases only be gathered from the context. In the present instance its force cannot be so gathered, and therefore the best rendering will be to leave it as vague as possible, as, 'do her nails,' without saying what she should do to them. Now we know of three things that may be done to nails:—1. To pare them, as our version renders. This is certainly analogous to shaving the head, as previously directed ; but as

people do pare their nails on ordinary occasions, it is difficult to see the reason for a direction to do what was not likely to be left undone. 2. To let them grow, as in the marginal reading. We apprehend this to be the right interpretation. To let the nails grow is in the East an act of mourning, and, as such, it coincided with the direction to cut her hair. Besides, those who contend that the intention of these regulations was to render the woman disagreeable to her captor, will admit that this object was more likely to be attained under this interpretation. 3. To dress her nails, which implies much more in the East than in Europe, as it includes the staining of the nails to the colour of iron rust, by means of a drug prepared with the leaves of a plant called *henna*. This general custom of the East seems to have been very ancient, as Egyptian mummies have been found with their nails thus coloured, and, apparently, by the same means. It does not, however, seem to us that this is here intended. It forms an act of personal adornment ; and therefore does not coincide either with her condition as a mourner, or with the other directions concerning her hair and dress.

13. 'Put the raiment of her captivity from off her.'—This doubtless means the raiment in which she was taken captive. We know that it was usual in ancient times for women, when they were so circumstanced as to expect to become captives if their friends were defeated, to put on their finest dresses and ornaments previous to an engagement, in the hope of obtaining the favourable consideration of the conquerors, should their fears be realized. This direction may therefore have been intended either to render them less attractive in the eyes of the captor, or else, it is part of the permission for the captive to indulge herself in mourning for her parents : it was then usual to lay aside all ornamental and gay attire.

— 'And bewail her father and her mother a full month.'—Who, if not slain in the war, were now lost to her probably for ever. The time is that usually spent by the Jews in bewailing their relations. This clause must be regarded as a most humane regulation, well calculated to alleviate the great calamity which had befallen the captive woman. It allowed her an interval for indulging in grief undisturbed, and in which she might learn to view her condition with greater calmness than could at first be expected. The text seems to direct, that if the victor changed his mind after he had treated her as one he intended to marry ; or if, after she had for a time lived with him as his wife, he happened not to like her, and was resolved to part with her—in either of these cases it ceased to be in his power to deal with her as a prisoner, by selling her, as such, for his pecuniary profit. She might still, probably, be retained in his family, but, if not, she was certainly to be enfranchised.

14. 'Thou shalt not make merchandise of her,' rather, 'Thou shalt not play the tyrant over her.'—To this effect the Vulgate—*nec opprimere per potentiam*. She was neither to be sold for a slave, nor to be detained in the family to undergo the ill usage of a husband grown indifferent to her person ; but she was to be at liberty to go where her own inclination might lead her.—HOSLEF.

17. 'The right of the firstborn is his.'—The effect of this law must not be overlooked. Before this time the father might, as we see in Genesis, transfer the rights of primogeniture to a younger son ; but this law renders the rights of the firstborn inalienable. It is very probable that what gave occasion to this law was the too frequent occurrence of instances in which the second and favourite wife had employed her ascendancy in intriguing for the

benefit of her own children, and the jealousies and strifes which arose in families in consequence. Such a law as the present seems a necessary result of polygamy, and very expressively points out one of the evils of a practice which the law of Moses seems rather to have tolerated than approved.

22. *'Hang him on a tree.'*—Hanging alive is not a Hebrew punishment, and is not once mentioned in all the Bible. What our version renders 'hanging' always means 'gibbeting': as indeed the context, in most cases, shows. It was an additional punishment, intended to be in the highest degree degrading, and therefore restricted, as some of the Jews inform us, to the crimes of idolatry and blasphemy; although others say, that all who were stoned were also hanged. In the text, Josh. viii. 29, where Joshua is said to have hanged the king of Ai, it must be understood that he had been previously put to death; and in the following chapter (x. 26), where the similar treatment of five kings is mentioned, it is expressly said that they were previously slain. The expression in v. 23, 'He that is hanged is accursed of God,' led the Jews to consider this subsequent punishment as in the highest degree ignominious, and the object of it most abominable. The expression, of course, does not imply that a man was accursed because he was hanged on a tree (which also means a beam or gallows), but because his crimes had deserved such punishment.

23. *'His body shall not remain all night upon the tree.'*—This implies that there was, even at this early time, such a custom as that which is not yet extinct in civilized Europe, of leaving the body of a criminal to rot on the gibbet, corrupting the air, and brutalizing the minds of the people. It was an Egyptian custom, as we see from Gen. xl. 19, where a person hanged is represented as devoured by birds; and that it was also a Canaanitish prac-

tice, we find from 2 Sam. xxi. 6-11, where the Gibeonites left on the gibbet the two sons and five grandsons of Saul, where they were watched by Rizpah, the mother of the former, who 'suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.' The reason given for this direction, *'Lest the land be defiled,'* may be understood to refer either to the corruption of the air, in a hot climate, from the stench of gibbeted bodies, or else to the legal pollution which the continued presence of a dead body might occasion. The Jews, in later times, applied all the rules connected with this punishment, and all the ignominy it involved, to the Roman punishment of crucifixion. But the punishments were in fact very different; that of the Jews being merely a dishonour done to the dead body of an executed criminal; whereas crucifixion was an act of execution on a *living* criminal, under which the tortured culprit sometimes remained alive until the fourth, or even the eighth day. It was therefore happy that the Jews applied the clause now before us to this most horrid punishment, which never entered the contemplation of Moses, and to which nothing that is here said of gibbeting will really apply; for the Romans so far indulged their feeling on this subject, that in the evening of the day of execution they killed the unhappy men who remained alive on the cross, and took their bodies down before sunset. This they did with the two thieves who were crucified with Jesus, and were surprised to find him already dead. The direction to *'bury him that day'* is not to dictate, but to prevent any peculiarity in his case. In the East it is a custom—rendered necessary by climate, the heat of which occasions the rapid decomposition of dead bodies—for a person to be interred the same day on which he dies, unless when the death takes place late in the day, in which case the interment may be postponed to the following morning.

## CHAPTER XXII.

1 *Of humanity toward brethren.* 5 *The sex is to be distinguished by apparel.* 6 *The dam is not to be taken with her young ones.* 8 *The house must have battlements.* 9 *Confusion is to be avoided.* 12 *Fringes upon the vesture.* 13 *The punishment of him that slandereth his wife.* 20, 22 *Of adultery,* 25 *of rape,* 28 *and of fornication.* 30 *Incest is forbidden.*

Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

2 And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

5 ¶ The woman shall not wear that which

pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God.

6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young:

7 But thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days.

8 ¶ When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

9 ¶ Thou shalt not sow thy vineyard with divers seeds: lest the 'fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

10 Thou shalt not plow with an ox and an ass together.

11 Thou shalt not wear a garment of divers sorts, as of woollen and linen together.

12 ¶ Thou shalt make thee 'fringes upon the four 'quarters of thy vesture, wherewith thou coverest thyself.

<sup>1</sup> Exod. 23. 4.

<sup>2</sup> Heb. fulness of thy seed.

<sup>3</sup> Levit. 19. 19.

<sup>4</sup> Num. 15. 38.

<sup>5</sup> Heb. strings.

13 ¶ If any man take a wife, and go in unto her, and hate her,

14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid :

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens* of the damsel's virginity unto the elders of the city in the gate :

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her ;

17 And, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid ; and yet these *are the tokens* of my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him ;

19 And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel : and she shall be his wife ; he may not put her away all his days.

20 But if this thing be true, *and the tokens* of virginity be not found for the damsel :

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die : because she hath wrought folly in Israel, to play the whore in her father's house : so shalt thou put evil away from among you.

22 ¶ 'If a man be found lying with a

<sup>6</sup> Levit. 20. 10.

<sup>7</sup> Or, take strong hold of her.

<sup>8</sup> Exod. 22. 16.

<sup>9</sup> Levit. 18. 6.

woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman : so shalt thou put away evil from Israel.

23 ¶ If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and lie with her ;

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die ; the damsel, because she cried not, *being* in the city ; and the man, because he hath humbled his neighbour's wife : so thou shalt put away evil from among you.

25 ¶ But if a man find a betrothed damsel in the field, and the man 'force her, and lie with her : then the man only that lay with her shall die :

26 But unto the damsel thou shalt do nothing ; *there is* in the damsel no sin *worthy* of death : for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter :

27 For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.

28 ¶ 'If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found ;

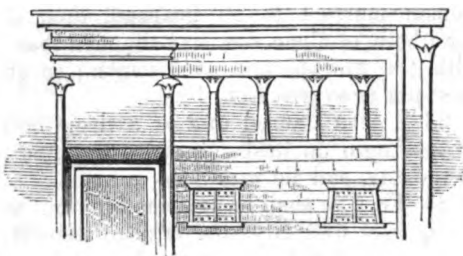
29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife ; because he hath humbled her, he may not put her away all his days.

30 ¶ 'A man shall not take his father's wife, nor discover his father's skirt.

Verse 6. 'Thou shalt not take the dam with the young.'—This law is restricted to wild birds, having their nests abroad, and not to poultry kept at home, or to wild birds intruding upon a person's premises. It also evidently extends to all kinds of birds, not distinguishing the edible from those reputed injurious. This precept has been variously understood ; but most commonly as intended, with others of a similar description, to humanize the minds of the people, leading them to feel that Divine Providence extended its regard over all its creatures, and that a spirit of benevolence and compassion would not be unpri-  
 zed by God even as manifested towards the animal creation. There may also be an ulterior view towards the preservation of the species, most of which are useful in some way or other, particularly in countries infested with snakes, scorpions, and other noxious reptiles, which are also subject to the invasion of armies of locusts, and in which annoying insects of various kinds abound. Birds are so useful, in many ways not known to the mass of the people, that perhaps it would not be going too far to say that there is scarcely, in any country, a species of bird the extinction of which would not be more or less followed by injurious results. Every one knows the consequences which have in some places followed from the wars waged against rooks, sparrows, and other birds, supposed to be injurious to agriculture, but which were found, too late, to

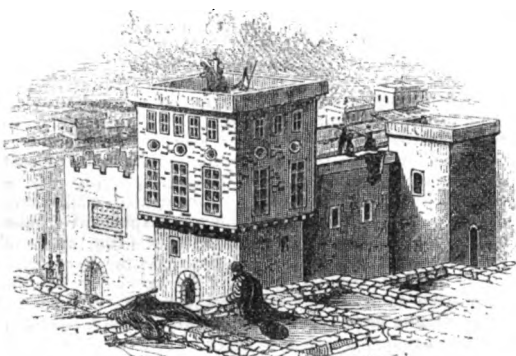
have really rendered useful service to it, by destroying more formidable depredators—the insects infesting corn-fields and gardens. Under this view, such a precept as this must have been particularly appropriate to the present circumstances of the Israelites, who were about to enter a country with which they were unacquainted, and where they might very probably attempt to extirpate any species of bird that seemed troublesome, without being aware of its real importance. The obligation to let the hen escape would preclude the extirpation of the species ; while the permission to take the young would operate in checking an inordinate increase. A very similar rule to the present operates among sportsmen, in different countries, who wish to keep any particular species of game in existence. From the little mention of any bird but the dove in Scripture, one might think that the country was rather deficient in birds ; and this would strengthen the above conclusion. We do not recollect, even in the poetical books, any notice of, or image drawn from, the notes of birds, except Sol. Song ii. 12, 'The voice of the turtle is heard in our land.' and some travellers have noticed, with surprise, the absence, in Palestine, of the melody with which their sweet voices fill the woods of their own country.

8. 'Make a battlement for thy roof.'—A parapet, to prevent people from falling from the top of the house, is of course here intended. The roofs of Oriental houses are



ROOF BATTLEMENTS. ANCIENT EGYPTIAN.

always flat. They are generally composed of reeds, branches, and twigs, laid over the rafters, the whole trodden into a somewhat compact mass, and covered externally with earth, clay or plaster, more or less tempered in different countries, and sufficiently calculated, with proper care, to keep out the infrequent rains of climates naturally dry. As the roof is much resorted to by the people on various occasions, particularly to enjoy the cool of the evenings, and to sleep in the open air during the summer nights, a parapet, to prevent the danger of a fall, is evidently necessary. In fact, most eastern houses have parapets, built with brick or mud, and of various heights, from three to six feet, which not only prevent this danger, but secure some degree of privacy to this open bed-chamber. The latter would indeed seem to be the primary object, as the side of the roof that overlooks the inner court of the house itself, is generally less guarded than those towards the street or the neighbouring houses. The danger of a fall is equal either way, but the writer has known it very common for roofs to have a high wall towards the street, without any fence towards the court-yard. As the former is almost never omitted, and the latter often is, we incline to think that the present direction applies particularly to the necessity that there should be a defence towards the interior area of the house itself. The latter, when it does exist, is usually either a wooden balustrade or a parapet, much lower than that on the exterior wall of the house. The houses of the ancient Greeks and Romans were also built with flat roofs, so that we read of their walking and taking the air upon them, and also standing there to see



ROOF BATTLEMENTS. MODERN EGYPTIAN.

the show and public processions. Indeed the custom of sleeping on the house-top was not unknown, or the danger from their being without parapets. The accident which happened to Elpenor, in Homer (*Odyssey*, x.), might easily occur in an Oriental house wanting a proper defence on both sides of the roof. This person—

— 'Seeking cooler air, which, overcharg'd  
With wine, he needed, on the palace-roof  
Of Circe slept, apart from all the rest.

Awaken'd by the clamour of my friends  
Newly arisen, he also sprang to rise,  
And, in his haste, forgetful where to find  
The deep-descending stairs, plung'd through the roof.  
That shock his neck-bone, parting at the joint,  
Sustain'd not, and his spirit sought the shades.'

COWPER.

10. 'Not plow with an ox and an ass together.'—This precept has been the subject of a variety of interpretations. Some think it intended to prevent occasion for the violation of the law (Lev. xix. 19), 'Thou shalt not let thy cattle gender with a diverse kind.' Others, that the injunction is symbolical, and intended to forbid intermarriages with pagans and unbelievers. This interpretation is founded on 2 Cor. vi. 14–16. But others are of opinion that it has reference to some rite of idolatrous nations, who believed that their fields would be the more fruitful if thus ploughed. What has been thought to render this the more probable is the unlikelihood that creatures so different in character and motion should be put under the same yoke, unless from a superstitious motive. Perhaps, however, a sufficient reason is found in that humanity towards the animal creation by which so many of the Mosaic precepts are dictated. Burder has well illustrated this view of the present text. 'The ass is lower than the ox, and when in a yoke together must bear the principal weight, and that in a very painful position of the neck; his steps are unequal, and his strength is inferior, which must occasion an irregular draught, and great oppression to both. The ass is a stubborn, refractory, and, in these countries, a spirited creature: the ox, on the contrary, is gentle, tractable, and patient' (*Oriental Literature*, No. 337). To this may be added the liability of the ass to be wounded by the horn of the ox, a circumstance occasionally witnessed in Italy and other countries where the two animals are still sometimes yoked together. Oxen are commonly used in the East for drawing the plough; and although, in common with other travellers, the writer of this note has occasionally seen an ox and an ass yoked together, he should not judge it to be anywhere a common practice. It seems rather to be in most instances the resource of a poor man, who not possessing, or being unable to borrow, two oxen, joins his ass to the yoke with only one ox; and on witnessing such a scene, it often occurred to us that this law was intended to preclude such an association on a similar emergency, which was likely enough to occur in a country where the land was divided into a vast number of small hereditary portions.

11. 'Thou shalt not wear a garment of divers sorts, as of woollen and linen together.'—This translation probably conveys the correct meaning, and is corroborated by the practice of the modern Jews, who, although they usually adopt, at least in external appearance, the costume of the country in which they live, are careful not to wear any garment composed of linen and woollen woven together, or made of one of these materials and sewed with the other. The reason most generally attributed to this and the other similar laws is, that they were intended to discountenance the unnatural or improper connections to which the heathen world was prone, by creating a feeling that all incongruous mixtures were, in a general sense, displeasing to God. The reason, however, assigned by Josephus, with whom the Mishna concurs, is, that dresses of this description were peculiar to the priesthood, and were on that ground forbidden to the people. This opinion, from one who was himself a priest, is entitled to attention—perhaps to more attention than the statement of Maimonides, who says that the precept was intended as a preservative against idolatry, it being a custom for the heathen priests to wear at times such mixed garments, combining the products of animals and plants, with a metal ring on their finger. By this, as it would seem, they hoped to obtain the happy influence of some favourable conjunction of the stars, to bring a blessing upon their sheep and their flax. Some one of these reasons is probably correct; and the last may be easily incorporated



with the first. Mohammed probably had a view to this law, without understanding it, in forbidding dresses of silk, except for women. He is represented as saying, 'Whoever wears a silken garment in this world, shall not wear it in the world to come.' Most of his followers, however, have taken the liberty of evading this by wearing robes of silk interwoven with cotton, the silk often predominating, and often with only a very little cotton, to prevent it from being wholly a silken garment. Rigid Moslems, however, carefully abstain from such mixed stuffs. Thus, the warlike reformers of Arabia, the Wahabees, might always be recognised by the entire absence

of silks in their dress; whereas, as Burckhardt informs us, 'One who had not embraced this creed would assuredly have some part of his dress of silk—either the kerchief round his head would be interwoven with silk, or his gown would be sewed with silk.'

12. 'Thou shalt make thee fringes;' or rather, 'Thou shalt make thee tassels upon the four corners of the covering wherewith thou coverest thyself.'—By 'covering' here Houbigant, and after him Horsley, Geddes, and others understand the coverlid of the bed. It is therefore quite different from the precept about fringes of the garment in Num. xv. 38.

## CHAPTER XXIII.

1 *Who may or may not enter into the congregation.*  
9 *Uncleanness to be avoided in the host.* 15 *Of the fugitive servant.* 17 *Of filthiness.* 18 *Of abominable sacrifices.* 19 *Of usury.* 21 *Of vows.* 24 *Of trespasses.*

HE that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

3 ¶ 'An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and 'because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

6 Thou shalt not seek their peace nor their 'prosperity all thy days for ever.

7 ¶ Thou shalt not abhor an Edomite; for he *is* thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

9 ¶ When the host goeth forth against thine enemies, then keep thee from every wicked thing.

10 ¶ If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:

11 But it shall be, when evening 'cometh on, he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou 'wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

14 For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no 'unclean thing in thee, and turn away from thee:

15 ¶ Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:

16 He shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it 'liketh him best: thou shalt not oppress him.

17 ¶ There shall be no 'whore of the daughters of Israel, nor a sodomite of the sons of Israel.

18 ¶ Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God.

19 ¶ 'Thou shalt not lend upon usury to thy brother; usury of money, usury of vicinals, usury of any thing that is lent upon usury:

20 Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

21 ¶ <sup>10</sup>When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to

<sup>1</sup> Neh. 13. 1.    <sup>2</sup> Num. 22. 5, 6.    <sup>3</sup> Heb. *good*.    <sup>4</sup> Heb. *turneth toward*.    <sup>5</sup> Heb. *sitteth down*.    <sup>6</sup> Heb. *nakedness of any thing*.  
<sup>7</sup> Heb. *is good for him*.    <sup>8</sup> Or, *sodomites*.    <sup>9</sup> Exod. 22. 25.    Levit. 25. 36.    Psal. 15. 5.    <sup>10</sup> Eccles. 5. 4.

pay it : for the LORD thy God will surely require it of thee ; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy lips thou shalt keep and perform ; *even* a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure ; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing corn of thy neighbour, 'then thou mayest pluck the ears with thine hand ; but thou shalt not move a sickle unto thy neighbour's standing corn.

11 Matth. 12. 1. Mark 2. 23. Luke 6. 1.

Verse 2. '*A bastard.*'—The word מַמְזֵר *mamzer*, occurs only here and in Zech. ix. 6. Its origin and etymology are very uncertain, and equally so its signification. In Zechariah, it is admitted that the word signifies a foreigner or stranger ; and there the Septuagint has accordingly ἀλλογενής. But as foreign nations are often compared to harlots in the poetical books, some contend this sense of the word is merely metaphorical in that place, and that its literal meaning is a bastard in the present text. But it seems more probable that it bears the same meaning also in this place, as it agrees fully with the context. The whole will then mean, that strangers in general were to be excluded ; and then, as the Ammonites and Moabites were not strangers, in the absolute sense of the word, being descended from Abraham's nephew, they are particularly mentioned as included in the sentence, for the reasons assigned. And then, again, lest this inclusion of related tribes should be thought to extend also to the Edomites, they are particularly mentioned as entitled to more favourable terms on account of their nearer relationship. Then, finally, the Egyptians are mentioned as the sole exception to the continued exclusion of unrelated nations. This seems to us the most satisfactory explanation ; and, without thus understanding the word *mamzer*, we absolutely do not know how strangers in general were to be considered as to admission to the congregation. The Jewish writers in general, however, understand that the word refers to the progeny of the connections prohibited as incestuous in Lev. xviii. ; and those who give it the largest signification restrict it to the persons who were genealogically *strangers* in the nation, as, being the children of prostitutes, their fathers could not be ascertained.

3. '*Even to their tenth generation . . . for ever.*'—This shews that 'to the tenth generation' is, here at least, equivalent to 'never ;' and that it was so understood we see by Neh. xiii. 1, where, in citing this law, the 'tenth generation' is omitted, and the 'for ever' only is expressed. So also the Jewish writers conclude that the 'for ever' is to be understood when the tenth generation only is expressed, as in the preceding verse. This is probable, it being an usage of the Hebrew and most other languages sometimes to express perpetuity by a remote definite number, and also an uncertain and indefinite number by a round definite number.

— '*Not enter into the congregation of the Lord.*'—This is understood not in any religious sense, or as a restriction on their admission to the illuminations and privileges of the Hebrew faith ; but rather as a civil restriction preventing the persons specified from being fully naturalized, or placed on the same level with the native Israelites in a civil character. Thus, although an Ammonite or Moabite might become a proselyte to the Hebrew religion, he could not be placed, as to citizenship, on the same level with a descendant of Abraham. In fact, admission to the congregation, or civil community, of Israel, seems to have been much on a par with the admission to citizenship among the Romans ; and every one knows what an important privilege and distinction it was for a stranger to be made a Roman citizen. The feeling on this subject must have been the more strong among the Israelites from their system of clanship, and from the strength in which the genealogical principle operated

among them, and the manner in which it was interwoven with their laws. It would seem that the amount of the exclusion was, that they were precluded from acquiring by marriage, adoption, or in any other way, such a place in any of the tribes, as would operate in procuring their names a place on its genealogical rolls.

7. '*Edomite.*'—The Edomites had deeply offended Israel, but, nevertheless, they were, on account of their near relationship, to be admitted in the third generation ; by which the rabbins understand that the grandchildren of proselytes were to be admitted. The ultimate incorporation therefore of the Idumæans with the Jews was perfectly legal.

— '*Thou shalt not abhor an Egyptian, because thou wast a stranger in his land.*'—Hengstenberg considers that this passage implies that the Israelites received in some respects better treatment from individuals of the Egyptians separately, than from the state, so that the Israelites had cause for grateful regard to them in return ; since the phrase, 'For thou wast a stranger in his land,' is not sufficient reason for the command, 'Thou shalt not abhor an Egyptian,' unless it means that the Egyptians performed the offices of hospitality to the Israelites, and earned for themselves the claim of reciprocity. In accurate agreement with this, we read in Exodus that God gave the Israelites, as they were departing, favour with the Egyptians, turned their hearts to them in love and compassion, so that they gave them rich presents for their journey. The agreement in so nice a circumstance between passages so entirely disconnected, is worthy of notice, as also the contents of each passage by itself. It is natural in a representation drawn from acquaintance with the actual condition of things, that the contradictions which real life always furnishes should come in for a share. A *mythic* representation, on the contrary, would certainly avoid this apparent contradiction, and would here leave to the Egyptians only hatred and hostility, and a correspondent relation of the Israelites to them.

15. '*The servant which is escaped from his master.*'—This is not to be understood to refer to slaves escaping from a Hebrew master ; but to those who fled from the neighbouring nations into the Hebrew territories.

18. '*The hire of a whore.*'—This may well be understood to refer to the abominable practice which in ancient times prevailed, and does still in India, of setting apart to the service of particular deities certain women, the wages of whose prostitution went to enrich the temples to which they belonged.

— '*Price of a dog.*'—For instance, say the rabbins, 'if a man gives a dog in exchange for a lamb, that lamb may not be offered in sacrifice upon God's altar.' This law, understood as literally referring to a dog, is thought by many as intended to throw contempt upon the Egyptian god Anubis, who was worshipped under the form of that animal. But from the manner in which 'the price of a dog' is connected with 'the hire of a whore,' it is thought by others, not without reason, that 'dog' is here applied, by an indignant figure, to men who made gain by licentious iniquities, and abominable practices to which we can only distantly refer.

19. '*Thou shalt not lend upon usury to thy brother.*'—But in the next verse the lending on usury to a foreigner or

stranger is permitted. This regulation was very well suited to the condition of a state that had been but recently founded, and which had but little mercantile dealings; but it would very unwisely be introduced into communities that are much engaged in commerce. It may also be observed, that in the East generally it is considered the duty of every one to do what he can for a neighbour or co-religionist, that the lending on usury to such is regarded with universal dislike, and that branch of business is left chiefly in the hands of persons who are not bound by such ties to those who wish to borrow. In Western Asia these are the Jews, who are the great money-lenders there as in Europe; and who, in fact, might be considered as deeming the somewhat reluctant permission of Moses, to take usury from strangers, as a positive *command*, were it not more fairly accounted for by the difficulty which unwise restrictions have opposed, in most Christian countries, to more regular investments of their capital. A few extracts from the *Mischat-ul-Masabih* will shew the corresponding point of view in which usury has been exhibited to the Moslems: 'Jabir said, his highness (Mohammed) hath cursed the eater of interest, I mean whosoever taketh interest: and the Prophet hath cursed the giver of interest; and hath cursed the writer of a bond for it; and hath cursed the witness of it; and his highness said, the taker of interest, and the giver of it, and the witness to it, are equal in crime.' In some subsequent developments of this doctrine, 'the Prophet' falls upon some strange points of political economy which it would puzzle any but a Moslem casuist to understand. This obscurity is felt, however, even by them: and Omar is reported to have said, 'The last thing that came down is the revelation regarding interest (*Koran*, 2. 276); and verily his highness departed this life without having explained it to us; therefore abandon interest, and every thing in which there is doubt about it.' One thing is clear, that the doctrine is construed so rigidly, that a person who has lent any thing to another is precluded from receiving any little accommodation or ordinary favour from that person, which might be construed into interest. Thus: 'When any one of you lends to another, and the debtor sends a present to the creditor, or his own horse for him to ride; he must not ride upon

the horse; and must not accept of the present; so that it may not be interest: because every lending which draws profit is interest; unless it should have been their custom previously to lend horses and send presents to each other.'

24. '*Eat grapes to thy full.*'—This is the same law, with relation to vineyards, as that for corn-fields in the following verse. This may seem extraordinary to us who have no vineyards, and among whom grapes are consequently a commodity of price. Here it only proves the very great extent to which the vine was cultivated in Palestine, so that even this large and charitable indulgence could occasion no inconvenience to the owner of the vineyard. Whether we are to understand 'neighbour' in the literal sense, or as extended to the poor and passengers, is not very clear; but as the same term is used with respect to corn-fields, which certainly were open to travellers, we are probably to interpret in the latter sense, which we have the sanction of Josephus for doing. Vineyards in the East are sometimes as open as corn-fields,—unenclosed, with the common road lying near or through them. In such circumstances we have often seen native travellers pluck a cluster of grapes from the hill-side without being questioned, or without any apparent consciousness of impropriety; but we remember no instance in which any were gathered and carried away for future use. The fact is, that in the vine-growing countries of the East the fruit is so astonishingly cheap, even when brought to market, that so much as a man would pluck for immediate eating is of no money value on the spot where it grows. And thus, on the one hand, the proprietor has little motive to withhold an indulgence which custom has established, and which is less expensive to him than it would be to guard his vineyard, or fence it securely from intrusion; while, on the other hand, the extreme cheapness of the article preserves the indulgence from abuse; for a man on a journey, who knows that at the place where he intends to stop he can procure a regular supply for a mere trifle, has no inducement to do more, as he passes a vineyard, than to pluck a few grapes to moisten his mouth, or to taste, in the playful manner with which a person, satisfied with bread, plucks an ear of corn as he passes through a field.

## CHAPTER XXIV.

1 *Of divorce.* 5 *A new married man goeth not to war.*  
6, 10 *Of pledges.* 7 *Of manstealers.* 8 *Of leprosy.*  
14 *The hire is to be given.* 16 *Of justice.* 19 *Of charity.*

WHEN a 'man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found 'some uncleanness in her: then let him write her a bill of 'divorcement, and give it in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's wife.

3 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not

cause the land to sin, which the LORD thy God giveth thee for an inheritance.

5 ¶ 'When a man hath taken a new wife, he shall not go out to war, 'neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken.

6 ¶ No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge.

7 ¶ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.

8 ¶ Take heed in 'the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do.

9 Remember what the LORD thy God did 'unto Miriam by the way, after that ye were come forth out of Egypt.

<sup>1</sup> Math. 5. 31, and 19. 7. Mark 10. 4.

<sup>2</sup> Heb. matter of nakedness.

<sup>3</sup> Heb. cutting off.

<sup>4</sup> Chap. 30. 7.

<sup>5</sup> Heb. not any thing shall pass upon him.

<sup>6</sup> Levit. 13. 2.

<sup>7</sup> Num. 12. 10.

10 ¶ When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man be poor, thou shalt not sleep with his pledge:

13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.

14 ¶ Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates:

15 At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

16 ¶ The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 ¶ Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take the widow's raiment to pledge:

18 But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

20 When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow.

22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

<sup>8</sup> Heb. lend the loan of any thing to, &c.

<sup>11</sup> 2 Kings 14. 6. <sup>12</sup> Chron. 25. 4. <sup>13</sup> Jer. 31. 29, 30. <sup>14</sup> Ezek. 18. 20.

<sup>15</sup> Levit. 19. 13. <sup>16</sup> Tob. 4. 14.

<sup>17</sup> Levit. 19. 9, and 23. 22.

<sup>18</sup> Heb. after thee.

<sup>19</sup> Heb. Ifsteth his soul unto it.

<sup>20</sup> Heb. thou shalt not bough it after thee.

Verse 1. 'Find no favour in his eyes.'—About the time of our Saviour there was a grand dispute between the schools of the great doctors Hillel and Shammai as to the meaning of this law. The former contended that a husband might not divorce his wife but for some gross misconduct, or for some serious bodily defect which was not known to him before marriage; but the latter were of opinion that simple dislike, the smallest offence, or merely his own imperial will, was a sufficient ground of divorce. This is the opinion which the Jews generally adopted, and particularly the Pharisees, which explains their conduct when they came to Jesus, 'tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?' The answer of our Lord is of the highest importance to the correct understanding of this law: 'Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.' From this it is evident that Christ considered that the law of Moses allowed too great a latitude to the husband in the exercise of the power of divorce, and that this allowance arose from 'the hardness of their hearts,' by which we are of course to understand, that they were so habituated to previous practices, that any law which should have abolished such practices absolutely would have met with no attention. All it could do was to introduce such modifications, with the view of diminishing the evils of the existing practice, as the people would tolerate. To estimate these modifications we must endeavour to ascertain the original conditions of the question. For these we think we must look to the existing practices in Arabia. For the Jewish and Arabian laws have such a singular identity in general, and such an obvious and apparently intended contrast in the exceptions, that it is quite easy to discover the common origin of both. It is true that the original practice was modified on the one hand by the law of Moses, as on the other by the law of Mohammed; but the Arabian legislator did not alter the

previous usages to any considerable extent, being restrained, as Moses was, by rooted customs. He would have done more if he could, but dared not; and therefore, in legislating on the subject, he takes care to say, 'The thing which is indeed lawful, but disliked by God, is divorce.'

The following may be stated as the illustrative Arabian usages in the matter of divorce. A man may divorce his wife on the slightest occasion, and without being obliged to assign any reason whatever. The act of divorce is oral; the husband has only to say to her, 'Thou art divorced,' and she becomes so. Mohammed required this declaration to be repeated three times, which one would think was for the purpose of rendering it a more deliberate act than it had previously been, were it not that he severely rebuked those who repeated it oftener than thrice. If we assume for a moment, with the school of Hillel, that a Jew might divorce his wife on equally inadequate grounds, or without assigning any, the result was probably the same to a Hebrew woman as now to one of Arabia, namely, that the circumstance of being divorced does not reflect any dishonour on the woman or her family. A woman may have been three or four times divorced by different husbands, without the slightest imputation remaining on her character. The husband sends the wife home to her family with a she-camel, and perhaps on the same day betroths himself to another woman; but the discarded wife must remain single at least forty days, that it may be known whether or not she is likely to bring a child to her former husband. Under this system, a man may change his wife as often as he likes to be at the expense of a camel; and Burckhardt assures us that he had seen Arabs not more than forty-five years of age, who were known to have had fifty wives. Yet the Arabs have rarely more than one wife at a time. The traveller we have now named justly observes:—'By this facility of divorce every tie is loosened that should connect families; by the frequent change of wives, all secrets

of parents and children are divulged over the whole tribe; jealousies are excited among the relations, and we may easily conceive its effects upon morals.' Now this is what we conceive to have been nearly the state of things on which both Moses and the Arabian lawgiver legislated. That the latter did so inefficiently, we here see; and if in other Mohammedan countries divorces are not so frequent, we do not attribute this to the efficacy of his legislation, but to the fact that the several nations now subject to the Mohammedan law had original customs and practical feelings, very different indeed from those of the Arabians, on whose customs and feelings that law was founded. But, on the other hand, we have a right to infer, from the general bearing of the Scripture, that the restrictions in the present chapter, on similar customs and feelings, were comparatively efficient in preventing such a state of things as we now see existing in Arabia. But where is this operating difference in legislation? Simply in this, that Mohammed allowed an *oral* divorce, however hasty or passionate, to be final; whereas Moses required a formal and deliberate act—a *written* bill of divorcement. The mere act of writing such a document necessarily afforded time for recollection, for the return of kind feelings, and for reconciliation. There is no calculating the vast difference in practice which this simple regulation must have produced. Besides, we are to recollect that probably few Israelites could write, and the husband must therefore find out a person who could write out the bill for him in proper form. This would most likely be a Levite, as literate and legal matters usually devolved on the Levites; and he might probably be a person of sense and principle, who would think it his duty to admonish the man before he complied with his request. Whatever might be the result, he would have had time for reflection; and it could scarcely happen that, under this law, marriages should be dissolved in the heat of temporary passion or excitement. This was a great and most important point gained.

4. '*Her former husband . . . may not take her again to be his wife, after that she is defiled,*' etc.—On this point the law of Moses, operating on the same general customs, is diametrically opposite to that of Mohammed. The latter does not allow a man to take back his discarded wife, unless she has been in the interval married to another who has died, or who has also sent her away. That therefore which is the only condition on which a re-union can take place in the former law, is that which precludes it in the latter. Sale dwells upon this as the only point of difference between the two laws; in which, as we have seen, he is quite mistaken. The difference on the point we now notice was evidently intended as a check upon divorce; and its superior efficacy to that end is much extolled by the learned translator of the Koran, whose Moslem predilections are well known. Of its efficacy in preventing divorces, the preceding statement, as to existing practices of Arabia, does not allow us to entertain any high opinion; and the fact is, that it does not prevent divorces, but it does prevent a re-union from frequently taking place, as a feeling of delicacy naturally prevents a man from taking back a woman who has been married to another man since she left him. It could not be operative in preventing divorces, unless we suppose that the husband, at the time of divorcing his wife, could imagine that at a future time he should wish

her to return; which is not a very obvious impression for him to entertain at the moment of passion or dislike which leads him to utter the fatal words, 'Thou art divorced.' The effect is, that the re-union of pairs who have been once divorced is rare in Mohammedan countries. 'It is not usual, but happens sometimes,' says Burckhardt, 'that an Arab, after a couple of years, takes back the woman whom he had divorced; and who, during that time, may have had several other husbands.' In Turkey and Persia divorces are, as we have stated, less common than in Arabia; and the re-union of a divorced pair is quite as unusual. The husband indeed often repents of his act, and would retrieve it at any less price than that of his late wife's intermediate marriage to another. As repentance, if it come at all, usually comes soon, and before the lady has married again, the recourse usually adopted is for a man to be sought, who, for a proper consideration, will engage to marry the lady on one day and divorce her the day after, that the terms of the law may be satisfied, and that, after being thus divorced, she may be re-married to her former husband. But it often happens that the person who undertakes to act this convenient part refuses to perform his engagement to divorce the woman; and there is no law to compel him to do so. The circumstances of intrigue and wickedness which result from this practice are in the highest degree revolting; and, as they form the favourite subject of the tales which the Oriental story-tellers detail, to delighted audiences, in the coffee-houses and public places, their effect in demoralizing the public feeling cannot be estimated. The matter is not much mended when the husband gets a friend, on whom he can rely, to perform the service for him: for as the intermediate marriage, however short, must be real and complete, it is easy to see how injurious such a practice, in its most favourable form, must operate upon the moral feelings of a people. It is perhaps wrong to name Mohammed as the author of this point of the law; for it is evident that Moses refers to it as a known custom, when he forbids the man to take back his divorced wife after she had been married again. Mohammed would therefore seem to have allowed the ancient law to continue its operation, with some modifications; whereas Moses altered it completely on this point: his previous measure obliged the act of divorce to be deliberate; and that now before us allows him a still further interval of recollection, as the woman could not immediately after being divorced marry another husband. But if, after all this opportunity of repentance, the woman contracted a marriage with another, the law most wisely provided for the stability and comfort of the second marriage, by preventing the first husband from having any interest in its dissolution. The law of Moses on the subject of divorce, therefore, did much to preserve the public morals, and to ensure the stability and comfort of married life.

15. '*At his day thou shalt give him his hire.*'—All the expressions in Scripture about hired servants imply that they were hired by the day. This is still the case in the East, where not only labourers, but mechanics, whether they work for a householder or for a master in their own craft, are paid by the day, and regularly expect their day's wages *when the sun goes down*, as expressed in the next verse. It has never come to our knowledge that they work at any trade after sunset, even in winter.

## CHAPTER XXV.

1 *Stripes must not exceed forty.* 4 *The ox is not to be muzzled.* 5 *Of raising seed unto a brother.* 11 *Of the immodest woman.* 13 *Of unjust weights.* 17 *The memory of Amalek is to be blotted out.*

If there be a controversy between men, and they come unto judgment, that *the judges*

may judge them; then they shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

3 'Forty stripes he may give him, and not

exceed: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

4 ¶ *Thou shalt not muzzle the ox when he treadeth out the corn.*

5 ¶ *If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.*

6 And it shall be, *that* the firstborn which she beareth shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel.

7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and *if* he stand to it, and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 ¶ When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12 Then thou shalt cut off her hand, thine eye shall not pity *her*.

13 ¶ Thou shalt not have in thy bag divers weights, a great and a small.

14 Thou shalt not have in thine house divers measures, a great and a small.

15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God.

17 ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou wast faint and weary; and he feared not God.

19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven: thou shalt not forget it.

<sup>1</sup> 1 Cor. 9. 9. 1 Tim. 5. 18.

<sup>2</sup> Or, next kinsman's wife.

<sup>3</sup> Heb. thresheth.

<sup>4</sup> Ruth 4. 7.

<sup>5</sup> Matth. 23. 24.

<sup>6</sup> Heb. a stone and a stone.

<sup>7</sup> Mark 12. 19.

<sup>8</sup> Luke 20. 28.

<sup>9</sup> Or, next kinsman.

<sup>10</sup> Exod. 17. 8.

Verse 2. 'Worthy to be beaten.'—See the note on Exod. v. 14. Among the Jews, who clearly derived it from the Egyptians, scourging was the common punishment for offences not punishable capitally or by fine. This is probably because they had no such punishment as imprisonment, for minor offences against the laws. It is shewn in the note above referred to, that this punishment is not in the East considered more ignominious than any other, nor does it appear that it was so considered by the Hebrews in the early part of their history; but they learned to consider it disgraceful after they became subject to the Romans, according to Josephus, who describes it as most ignominious. But perhaps he said this in conformity with the ideas of the Romans for whom he wrote. Michaelis, and others, indeed, deny that the Romans did consider stripes ignominious. But, if they did not, how came they to make any exceptions in favour of Roman citizens? See Acts xvi. 22, 23, 37, 38.

3. 'Forty stripes he may give him.'—All the restrictions are most important. First, the punishment must be the result of a solemn judicial investigation, and could not be arbitrarily inflicted, as now in the East, by any one, however powerful. It does not indeed appear that even a magistrate could summarily sentence a free Israelite to this punishment, as a magistrate or other great man now may, anywhere in the East, from Peking to Constantinople. The Jews, indeed, held that the whole bench of local magistrates ought to be present at the trial and punishment. Another

important restriction limited the amount of punishment so as to prevent it from being excessive. The number of stripes was to be regulated by the character of the offence, but was never to exceed forty. The importance of such a restriction will be felt when it is known that in the East a person who has given cause of offence is sometimes beaten to death, or often so severely as to be lamed for life—and this not so often, if ever, judicially, as by the order of some prince, or other great personage. Even the Romans sometimes lashed criminals to death, there being no limitation to the number of blows; and we all know that among them the dictators, consuls, provincial governors, prætors, and city magistrates, went about attended by lictors, who carried axes with long handles, tied up in bundles of rods; forming the instruments for binding, beating, or beheading the criminal to whom their master might award punishment. This was more barbarously Oriental than anything to be found in Israel, where such a parade, and such a course of proceeding would not have been tolerated. The Athenians usually condemned criminals to fifty stripes. Mohammed, who confirmed the prevalent use of stripes as a punishment, endeavoured to restrict the number; but his restrictions have been little heeded. He clearly had in view the limitation of Moses, and therefore mentions forty stripes as the punishment for several offences; but he thought it too low as a *maximum*, and therefore doubled the number for some crimes, and extended it to one hundred for very great offences. After specifying the number of stripes for parti-



cular crimes, he says that stripes, not exceeding ten, were to be given for all the minor offences not specified. Moses more wisely fixed the maximum at a moderate point, and left the rest to be determined by the circumstances of the case and the discretion of the judges. This is exactly the plan followed in the modern criminal code of Europe, with respect to most crimes not capital. Mohammed at first punished some crimes (as drunkenness) with death, which he afterwards punished with beating. He did not in the beginning fix any number of stripes, but told the people about him to beat the criminal, which they did, falling upon him and beating him in what manner they pleased—with date branches stripped of the leaves, or with their fists, their shoes, or their clothes, till he told them to cease. After the number of stripes had been assigned to particular offences, an instance occurred in which a person seemed too feeble to bear the hundred stripes to which he was sentenced, and Mohammed then ordered that one blow only should be given with a palm branch having a hundred twigs. In a parallel case, the Hebrew judge is said to have had the power of suspending the punishment. After the captivity, when the Jews became very scrupulous about the letter of the law, often forgetting its spirit, they fixed the practical maximum at thirty-nine stripes, to lessen the danger of exceeding forty through miscalculation. Hence it is that we read of ‘forty stripes save one’ in the New Testament (2 Cor. xi. 24). The punishment was then inflicted, according to the Talmudists, with a scourge having three thongs, thirteen strokes of which counted as the thirty-nine stripes which might not be exceeded. The offender, being stripped from the shoulders to the waist, was made to lie down on the ground, or, in later times, to lean forward upon a low pillar, to which his hands were fastened. The executioner then scourged him on the back with a scourge made with thongs of leather, but rods or twigs were occasionally employed.

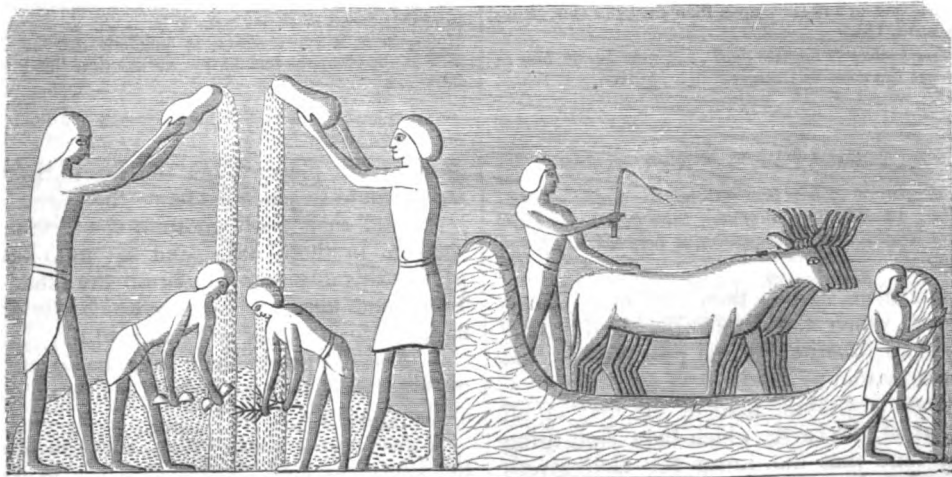
4. ‘*Not muzzle the ox when he treadeth out the corn.*’—The treading out of the corn by the feet of cattle seems to have been the most ancient mode of threshing out the larger grains, of wheat, barley, and rye. It is in fact the only process of threshing to which allusion is made in the books of Moses. It is seen by the cut here given, as well as from the testimony of ancient writers, that this mode of threshing was common in Egypt. Champollion says, in describing the subterranean apartment at Elkab (Eilethyas), which belongs to the reign of Rameses Meiamun: ‘Among other things, I have myself seen there the treading out or the threshing of the sheaves of grain by oxen; and over the engraving may be read, in almost entirely phonetic characters, the song which the overseer sings while threshing:

“Tread ye out for yourselves,  
Tread ye out for yourselves,  
O oxen!  
Tread ye out for yourselves,  
Tread ye out for yourselves,  
The straw;  
For men, who are your masters,  
The grain.”

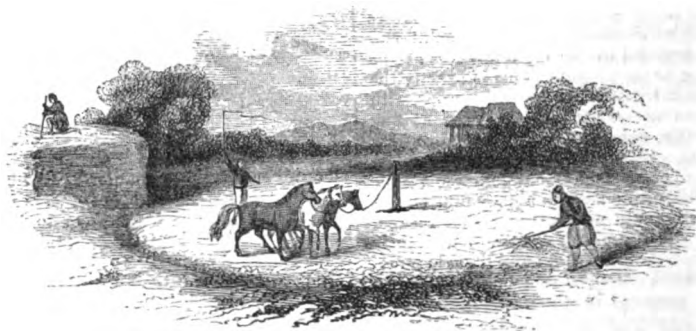
Of this same representation at Eilethyas, Rosellini says: ‘They make a great heap of ears in the midst of the threshing-floor, and cause them to be trodden out by six oxen, which are kept in constant motion by a man who goes behind with a whip.’ Homer also mentions no other mode of threshing than by driving oxen over the corn. He compares the slaughter made by the horses and chariot of Achilles to the beating out of grain by the trampling of oxen:

‘As when the peasant his yok’d steers employs  
To tread his barley, the broad-fronted pair  
With ponderous hoofs soon triturate the grain—  
So, bearing terrible Achilles on,  
His coursers stamp’d together, as they pass’d,  
The bodies and the bucklers of the slain.’

It was also one of the modes in use among the Romans. Among them, however, horses were preferred to oxen for this work (Columella, ii. 21; Virgil. *Georg.* iii. 132), and there can be no doubt of their superior adaptation to it; but the Hebrews for many ages had no horses, and when they had, did not soon learn to employ them in any agricultural labour. Neither did the Egyptians. But horses appear to have been employed for threshing in the time of Isaiah. At the present time the custom of threshing by the treading of animals is common in Northern Africa, and in different parts of the East; but horses are more employed than oxen. In this case a strong post is planted in the centre of the threshing-floor, with a movable wooden ring at top, through which passes the cord that yokes the animals, and which can be lengthened or shortened at pleasure, so as to make them move round in a wider or narrower compass. So Shaw, in describing the practice of the Moors and Arabs of Barbary, states: ‘These nations continue to tread out their corn after the primitive custom of the East. Instead of beeves they frequently make use of mules and horses, by tying, in like manner, by the neck, three or four of them together, and whipping them afterwards round about the *nedders*, as they call the threshing-floors, where the sheaves lie open and expanded, in the same manner as they are placed and prepared by us for threshing. This, indeed, is



ANCIENT EGYPTIAN THRESHING-FLOOR.



THRESHING BY ANIMALS.

a much quicker way than ours, though less cleanly. For as it is performed in the open air, upon any round level plot of ground, daubed over with cow-dung, to prevent, as much as possible, the earth, sand, or gravel from rising; a great quantity of them all, notwithstanding this precaution, must be unavoidably taken up with the grain. At the same time the straw, which has been taken notice of as their chief and only fodder, is hereby shattered to pieces; a circumstance very pertinently alluded to in 2 Kings xiii. 7, where the king of Syria is said to have made the Israelites "like the dust by threshing." In Isaiah xxviii. 27, 28, there are distinct references to all the different processes of Oriental threshing, and where, therefore, some further information will be given on the subject. The simple precept of humane consideration contained in this injunction of the present text is generally acted upon in the East, and we never saw or heard of any instance in which an animal employed in threshing was muzzled, or otherwise prevented from tasting the grain or the straw. In ancient times, however, the threshing oxen were not always allowed this indulgence, as we read of several methods which were employed to prevent it: as by muzzling the animals; by besmearing their nostrils with cow-dung; by fixing around their necks a wooden apparatus which prevented them from stooping; by fixing a pricking instrument in their mouths; by keeping them without drink; or by covering up the corn with skins. The indulgence must be understood as extended also to the ass, and other animals employed in the same labour (see Isa. xxx. 24). Its moral signification is also extended to man, and became in time a proverbial expression of the duty of kindness and liberality to all those who labour for and are dependent on us. St. Paul twice cites the passage, to illustrate the claims which religious guides and instructors have upon their flocks (1 Cor. ix. 9; 1 Tim. v. 17, 18).

5. 'Her husband's brother shall . . . take her to him to wife.'—See the notes to Ruth iv.

13. 'Divers weights, a great and a small.'—The foot note gives the literal reading of 'divers measures,' namely, 'a stone and a stone' (אֶבֶן וְאֶבֶן), shewing that stones, the due weight of which was properly ascertained, were the weights in use among the Hebrews. This has indeed been the case in most countries, and we ourselves preserve a trace of the same custom in the weight to which the name of 'a stone' is still given. Stones are still used in Western Asia, although not exclusively; and as no two such weights are of similar appearance, and as all stones are not equally ponderous even when of the same apparent size, the eye of the customer has no standard of estimate by which it might detect the dishonesty of a trader who uses different weights for different occasions and customers. The sin here reprehended is therefore common in the East, in proportion to its facility, and to the difficulty of detection. We have known it a common circumstance for articles bought in the bazars, and afterwards weighed at home by true standards, to exhibit a deficiency of fully one-third, and often more, although, in the act of purchasing, the seller had affected to be liberal and to turn the scale deeply in the purchaser's favour. But when any thing is to be sold, the practised dealer seldom fails to have a weight that is heavier in the same proportion, and which reverses the case. Mohammed was aware of the temptations to dishonesty which such facilities offered, when he declared that an honest dealer would take rank with martyrs in the future life. The ancient Egyptians, according to Diodorus, cut off the hands of the person who used false weights; and the laws of Mohammedan countries also have been very severe on this crime, but are very inoperative. Figures of ancient Egyptian scales have been given under Gen. xxiii.; and as some of the representations of these and other forms of scales seem to be as old as the time of Moses, there is every reason to conclude that they were such as the Hebrews had in use at the time this law was delivered.

## CHAPTER XXVI.

3 The confession of him that offereth the basket of first-fruits. 12 The prayer of him that giveth his third year's tithes. 16 The covenant between God and the people.

AND it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein;

2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt

go unto the place which the LORD thy God shall choose to place his name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD swore unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, A Syrian ready to perish was my father, and he went down into Egypt,

and sojourned there with a few, and became there a nation, great, mighty, and populous :

6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage :

7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression :

8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders :

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God :

11 And thou shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase the third year, *which is* 'the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled ;

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger,

to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me : I have not transgressed thy commandments, neither have I forgotten *them* :

14 I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *use*, nor given *ought* thereof for the dead : *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me.

15 'Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

16 ¶ This day the LORD thy God hath commanded thee to do these statutes and judgments : thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice :

18 And 'the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments ;

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour ; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

<sup>1</sup> Chap. 14. 28.

<sup>2</sup> Isa. 63. 15.

<sup>3</sup> Chap. 7. 6.

Verse 2. 'Put it in a basket, and . . . go unto the place,' etc.—The Jewish writers state that the baskets used by the rich, on this occasion, were of gold and silver, and were returned by the priests to the offerers ; but those of barked willow, which were ordinarily used, were not returned. The barley, as the same authorities tell us, was put at the bottom of the basket, above that the wheat, then the olives, above them the dates, next pomegranates, and at the top figs, the grape-clusters being hung on the outside. Each sort of fruit was separated from that above it by leaves of the palm or other trees. The Jews used to meet in the chief city of their tribe, and thence march in large bodies to Jerusalem, each man with his basket on his shoulder. In later times, those Jews who lived out of Palestine used to send, every year, from the countries in which they dwelt, however distant, a sum of money in place of the first fruits. Bishop Patrick, in a learned note on this place, thinks it probable that from this remarkable custom the heathen derived theirs of carrying the first fruits every year, as a tithe, to the island of Delos, where Apollo was supposed to have his special residence ; and this not only from the neighbouring islands and countries, but from distant parts.

5. 'A Syrian ready to perish was my father.'—The best

Biblical scholars are disposed to agree that the words rendered 'A Syrian ready to perish,' more properly mean 'a wandering Syrian,' referring to the nomadic life of the Hebrew patriarchs. Abraham was a Syrian by birth ; and Jacob, to whom the mention of the going down into Egypt seems particularly to point the designation, was one by descent, and had moreover spent twenty of his best years in Syria. It is very probable that the word 'father' is not here exclusively applied to Jacob, but includes also Abraham and Isaac.

14. 'I have not eaten thereof in my mourning.'—All the customs noticed in this chapter are thought to refer to idolatrous usages, forming an attestation on the part of the offerer, that he had not appropriated any part to interdicted uses. The present clause is thought, by Spencer and others, to allude to some such practice as that among the Egyptians, who were accustomed, when they offered their first fruits, to invoke Isis with doleful lamentations. Some however think, that as consecrated things were forbidden to persons in a state of mourning, the offerer merely means to say that he had, in the present instance, adhered strictly to this rule.

— 'Nor given *ought* hereof for the dead ;' or else, 'to the dead.'—As idols are sometimes called, contemptuously, in

Scripture 'the dead,' 'the dead ones' (ד'תים *methim*), it may probably so be understood here, and then the expression would signify that no part had been offered to idols; and as the word is here singular (תים *meth*), Spencer conjectures that the allusion is particularly made to the god to whom, in particular, the first fruits were usually consecrated by the Egyptians. Idols are called 'the dead ones' in the Bible, in opposition to Jehovah the Living

God, and in allusion to their origin, as being mostly men who had been deified after death. Some commentators think that the clause refers to the superstitious custom among the Gentiles of placing meat and drink upon the graves of deceased friends. But as this was done at any time, and with common articles of food—and not particularly in harvest-time with the first-fruits or tithes—the former interpretation seems the most probable, unless there be a reference to both.

CHAPTER XXVII.

1 *The people are commanded to write the law upon stones, 5 and to build an altar of whole stones. 11 The tribes divided on Gerizim and Ebal. 14 The curses pronounced on mount Ebal.*

AND Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be on the day 'when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister:

3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister.

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: 'thou shalt not lift up *any* iron tool upon them.

6 Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God:

7 And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law very plainly.

9 ¶ And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God.

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon mount Gerizim to bless the people, when ye are come over

Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

13 And these shall stand upon mount Ebal 'to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 ¶ And 'the Levites shall speak, and say unto all the men of Israel with a loud voice,

15 Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen.

16 Cursed *be* he that setteth light by his father or his mother. And all the people shall say, Amen.

17 Cursed *be* he that removeth his neighbour's landmark. And all the people shall say, Amen.

18 Cursed *be* he that maketh the blind to wander out of the way. And all the people shall say, Amen.

19 Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

20 Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

21 Cursed *be* he that lieth with any manner of beast. And all the people shall say, Amen.

22 Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

23 Cursed *be* he that lieth with his mother in law. And all the people shall say, Amen.

24 Cursed *be* he that smiteth his neighbour secretly. And all the people shall say, Amen.

25 'Cursed *be* he that taketh reward to slay an innocent person. And all the people shall say, Amen.

26 'Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.

<sup>1</sup> Josh. 4. 1.

<sup>2</sup> Exod. 20. 25. Josh. 8. 31.

<sup>3</sup> Heb. for a cursing.

<sup>4</sup> Dan. 9. 11.

<sup>5</sup> Ezek. 28. 12.

<sup>6</sup> Gal. 3. 10.

Verse 2. '*Set thee up great stones, and plaister them with plaister.*'—It is very difficult to obtain a clear idea of this direction, and, accordingly, various significations have been assigned to it. That which the text itself most obviously suggests, and which is, therefore, the common opinion, and that which the Jews themselves entertain, is, that the stones were to be covered with plaster, and the law written or inscribed thereon. But the presumed intention to erect durable monuments, and the supposed want of durability in monuments thus prepared, has induced some expositors to seek for other interpretations, in conformity with the notion that the characters were cut in the stone itself. Some therefore think that the stones were not to have their *surfaces* covered with the plaster, but that it was used as a cement for the *sides* of the stones, joining them firmly together. But it so happens that the most ancient inscriptions are invariably on monolithic stones, and that the present were so, seems to be implied in the direction to use '*great stones*' for the purpose. Another conjecture is, that the inscriptions were formed on the stones in *relievo*, and that afterwards the hollowed parts were filled up with plaster, which, if the stone were black and the plaster white, would render the characters the more conspicuous and at the same time tend to their preservation. This is not a subject on which a decided opinion can be expressed. It is possible that durability was not required, and that the purpose was merely to exhibit '*very plainly*' (v. 8) to the people assembled on this great and *solitary* occasion, a conspicuous copy of the fundamental precepts of the law, that they might consider it well, and perhaps take copies from it for themselves. In this case, the easiest and most obvious process would be to cover the stones with plaster or white-wash, and inscribe or paint thereon the words of the law. We find at this day in Egypt paintings and hieroglyphic writing upon plaster, which plaster is often laid even upon the natural rock. The process is therefore very ancient, and is exemplified in the country from which the Hebrews came. In this too, even durability would not be quite relinquished, for after the lapse of perhaps 3000 years we find the plaster still firm, and the colours of the figures painted on it remaining perfectly fresh.

3. '*All the words of this law.*'—Perhaps the decalogue, as called '*the law*' by way of eminence. But some think that the whole five books of Moses are intended, while others conclude that the direction refers to an abstract of the present book of Deuteronomy, omitting the historical parts. Josephus, however, understood that the blessings and curses themselves formed the subject of the inscriptions: and from the expression used by Joshua (viii. 34) in describing the completion of this injunction—'He read all the words of the law, the blessings and curses,' in which '*the blessings and curses*' are called '*the law*,' it seems not unlikely that the Jewish historian, and the Jews generally, are correct in understanding the phrase '*this law*,' as employed here, to have the same reference.

4. '*Mount Ebal.*'—Here, the Samaritan text of the Pentateuch reads '*Gerizim*.' The Samaritans had their rival temple on Gerizim, and are generally supposed to have corrupted the text to enhance its claims, as the alteration gives the inscribed stones and the altar to their favourite mountain. On the other hand, they accuse the Jews of having inserted '*Ebal*' here from spite to them; and argue that it is more natural that the altar should have been on the mountain of blessing than on that of cursing. Kennicott has advocated the Samaritan reading; but the great majority of Biblical scholars agree in adhering to the Hebrew. Ebal and Gerizim are two closely adjoining mountains separated by the narrow valley in which stands the town of Nablus, the ancient Shechem. (See the note to Gen. xii. 6.) This valley has Mount Gerizim on the south, and Mount Ebal on the north. The two mountains are nearly equal in altitude, neither of them exceeding seven or eight hundred feet above the level of the valley, but much more above the level of the sea, as the whole country is here considerably elevated. '*Neither of the mountains has much to boast of as to*

their pleasantness,' says Maundrell, 'yet as one passes between them, Gerizim seems to discover a somewhat more verdant, fruitful aspect than Ebal: the reason of which may be, because fronting towards the north, it is sheltered from the heat of the sun by its own shade; whereas Ebal, looking southward, and receiving the heat of the sun that comes directly upon it, must, by consequence, be rendered more scorched and unfruitful.' Mr. Buckingham, who saw much of the mountains from different points of view, speaks less hesitatingly as to the superiority of Gerizim. He thinks it by far the more agreeable, and that it might be made the more productive of the two, not only for the reason assigned by Maundrell, but from its slope of ascent from the valley being less abrupt than that of Ebal, and from the soil being therefore more liable to accumulate, and less subject to be washed down by the vernal and autumnal rains. Some travellers have taken the trouble to ascend to the top of Gerizim, where there are some ruins of an ancient town and fortress; but no remains of the Samaritan temple have yet been distinguished. Dr. Olin extols the prospect from the summit of Gerizim, which he states to be somewhat higher than Ebal. The survey extends over what seems the most fertile and populous districts of Palestine, affording the agreeable sight of numerous villages, and of cultivation carried to the very tops of the mountains, the table-lands at the summit of which are adorned with plantations of fruit-trees, while every level spot, and a vast number of small fields, supported by terraces, are sown in wheat. Even Gerizim itself exhibited traces of recent cultivation. Mount Ebal, as viewed from the opposite mountain, spreads out like the latter into a table-land at the summit, but is apparently rocky and more broken, and less susceptible of cultivation. This traveller saw, or thought he saw, the appearance of ruins upon Ebal, nearly opposite Nablus, but was unable to verify his observation by a nearer examination. The two mountains are represented in the view of the valley of Shechem given under Gen. xxxiii.

5. '*Thou shalt not lift up any iron tool upon them.*'—In Exod. xx. 25, '*tools*' generally are mentioned, but here the interdicted tools are specially designated as being of iron. The two interdictions are the same, and taken together they imply that tools of iron were at this time employed in the working of stone. This is of some importance, as there are those who think that even in shaping stone bronze tools alone were at this time and long after employed by the Egyptians and others. Instruments and tools of the latter material were certainly employed to an extent now unknown for such purposes; but it is likely that a more exclusive use of such instruments than the fact warrants has been inferred from the circumstance that numerous tools of bronze and none of iron have been found; for this might be accounted for by the much more rapid decomposition in the ground of the latter metal than of the former. Sir J. G. Wilkinson, in his *Ancient Egyptians*, has largely discussed the question as to the use of iron tools by the Egyptians. He admits that no instruments of that metal have been found, but shews that the use of iron and steel instruments is indicated in the paintings by blades, etc. of a blue colour; while it is exceedingly difficult to conceive how the hard Egyptian granite, which is worked with difficulty by our best tools of iron and steel, could be sculptured by bronze tools. These probabilities for the use of iron tools in stone work being established, the present text should be taken as settling the question for the use of iron tools in Egypt, and for such purposes; or, viewed in the opposite direction, these probabilities coincide with this intimation, and establish its truth against those who allege that tools of iron were not at this time in use.

12, 13. '*These shall stand upon Mount Gerizim to bless the people . . . and these shall stand upon Mount Ebal to curse.*'—This does not mean that the tribes which occupied the declivities of Gerizim were to pronounce the blessing, and those on Ebal the curse; but that they were respectively to respond '*Amen*!' to the blessings and the curses pronounced by the priests, who seem to have stood around

the ark in the valley, and, in pronouncing the benedictions, turned themselves towards the vast host which stood thronged on the ascent of Gerizim, and whose innumerable voices concurred in the full burst of sound with which each blessing was confirmed. Then, in like manner, the priests turned themselves towards Mount Ebal, to pronounce the maledictions, and to receive from thence the deep and loud 'Amen.' This, the Mishna informs us, they did alternately; that is, the priests first turned towards Gerizim, and said, 'Blessed be the man that maketh not any graven image,' etc.; and having received the re-

sponse, turned towards Ebal, and said, 'Cursed be the man that maketh any graven image,' etc.; and so on, of the rest. It is difficult to conceive a ceremony more simply and yet solemnly grand than this. This explanation also supplies the blessings which are mentioned as having been pronounced, but which are omitted in the text, perhaps because they were literally the same as the curses, in a reversed form. It is conjectured, however, that the blessings may all have been included in the general one, which the Lord had previously appointed, and which is given in Num. vi. 24-26.

## CHAPTER XXVIII.

1 *The blessings for obedience.* 15 *The curses for disobedience.*

AND it shall come to pass, 'if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:

2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.

4 Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* thy basket and thy *'store*.

6 Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD shall command the blessing upon thee in thy *'storehouses*, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.

11 And 'the LORD shall make thee plentiful 'in goods, in the fruit of thy 'body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

12 The LORD shall open unto thee his

good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and 'thou shalt lend unto many nations, and thou shalt not borrow.

13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them*:

14 And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

15 ¶ But it shall come to pass, 'if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

16 Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field.

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto 'for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 'The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the 'sword, and with blasting, and

<sup>1</sup> Levit. 26. 3. <sup>2</sup> Or, *dough*, or, *kneadingtrough*. <sup>3</sup> Or, *barns*.

<sup>4</sup> Chap. 30. 9. &c. <sup>5</sup> Or, *for good*. <sup>6</sup> Heb. *belly*. <sup>7</sup> Chap. 15. 4.

<sup>8</sup> Levit. 26. 14. <sup>9</sup> Lament. 2. 17. <sup>10</sup> Mal. 2. 2. <sup>11</sup> Baruch 1. 20. <sup>12</sup> Heb. *which thou wouldst do*. <sup>13</sup> Levit. 26. 16. <sup>14</sup> Or, *draught*.



with mildew; and they shall pursue thee until thou perish:

23 And thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25 The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be <sup>18</sup>removed into all the kingdoms of the earth.

26 And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

27 The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee with madness, and blindness, and astonishment of heart:

29 And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee*.

30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: <sup>19</sup>thou shalt plant a vineyard, and shalt not <sup>20</sup>gather the grapes thereof.

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and <sup>21</sup>shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*.

32 Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long: and *there shall be* no might in thine hand.

33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed away:

34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall bring thee, and thy

king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

37 And thou shalt become <sup>22</sup>an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.

38 <sup>23</sup>Thou shalt carry much seed out into the field, and shalt gather *but* little in; for the locust shall consume it.

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes*; for the worms shall eat them.

40 Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit*.

41 Thou shalt beget sons and daughters, but <sup>24</sup>thou shalt not enjoy them; for they shall go into captivity.

42 All thy trees and fruit of thy land shall the locust <sup>25</sup>consume.

43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:

46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

47 Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things*;

48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 The LORD shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not <sup>26</sup>understand;

50 A nation <sup>27</sup>of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be de-

<sup>18</sup> Heb. *for a removing*.

<sup>19</sup> Heb. *shall not return to thee*.

<sup>20</sup> Heb. *they shall not be thine*.

<sup>21</sup> Chap. 20. 6.

<sup>22</sup> 1 Kings 9. 7.

<sup>23</sup> Or, *possess*.

<sup>24</sup> Heb. *profane*, or, *use it as common meat*.

Jer. 24. 9, and 25. 9.

<sup>25</sup> Heb. *hear*.

<sup>26</sup> Micah 6. 15. Hag. 1. 6.

<sup>27</sup> Heb. *strong of face*.

stroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

53 And "thou shalt eat the fruit of thine own "body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

54 *So that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her "young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even*

great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD "bring upon thee, until thou be destroyed.

62 And ye shall be left few in number, whereas ye were "as the stars of heaven for multitude; because thou wouldst not obey the voice of the LORD thy God.

63 And it shall come to pass, *that* as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy *you*.

<sup>22</sup> Levit. 26. 29. 2 Kings 6. 29. Lament. 4. 10. Baruch 2. 3.  
<sup>23</sup> Heb. *cause to ascend*.

<sup>25</sup> Heb. *belly*.

<sup>24</sup> Heb. *afterbirth*.  
<sup>26</sup> Chap. 10. 22.

Verse 5. '*Thy basket and thy store*.'—The word translated '*store*' is the same which is rendered '*kneading-trough*' in Exod. xii. 34 (see the note there). The purport of this is evidently to promise that there should be abundance of fruits for the basket, and meal for the kneading-troughs.

13. '*The head, and not the tail*.'—a common orientalism, contrasting the most elevated and most degrading conditions. 'It is amusing,' says Mr. Roberts, 'to hear men of rank in the East speak of their dependents as *tails*. Has a servant not obeyed his master, the former asks, "Who are you? are you the head or the tail?" Should a person begin to partake of food before those of high caste,

it is asked, "What! is the tail to begin to wag before the head?"' (*Oriental Illustrations*, p. 126.)

21. '*The pestilence*.'—The Hebrew word נִפְּתִילָה, rendered by the Septuagint θάνατος, and occasionally by λοιμός, and usually translated pestilence in our version, is by modern writers usually set down as the plague. This opinion we formerly entertained; but the medical writer in the *Cyclopædia of Biblical Literature* affirms that there is no description of any pestilence in the Bible which would enable us to form any idea of its specific character. 'Several epidemics are the common accompaniments of dense crowding in cities, and of famine; and we accordingly

find them mentioned in connection (Lev. xxvi. 25; Jer. xiv. 12; xxix. 18; Matt. xxiv. 7; Luke xxi. 11). But there is no better argument for believing that 'pestilence' in these instances means the glandular plague than the fact of its being at present the prevalent epidemic of the East. It is also remarkable that the Mosaic law, which contains such strict rules for the seclusion of lepers, should have allowed a disease to pass unnoticed which is above all others the most deadly, and, at the same time, the most easily checked by sanitary regulations of the same kind.' (Art. PESTILENCE.) It would therefore appear that there is no distinct intimation in the Bible of the presence of the modern glandular 'plague,' with which we are apt to identify the Scriptural 'pestilence,' from the habit of regarding the words as synonymous. There is a similar absence of distinct indications of this disease in the ancient heathen writers; and upon the whole it remains doubtful whether that which is now properly known as the plague existed anciently in Egypt, Western Asia, or Europe, although other diseases as dangerous, as fatal, and as devastating may then have been known. It appears to us that the Hebrew word *deber*, which means 'destruction' or 'death,' may have been a general and indistinct term applicable to all or any of these terrible epidemics which afflict the life of man.

22. 'Consumption,' etc.—In the list of diseases here, and in v. 27, it must be understood, in several instances, not as indicating precisely the same diseases which are known to us by the names here given to them, but as words literally translating the original. It would require a physician practically acquainted with Oriental maladies, on the one hand, and with Oriental literature on the other, to point out with precision the disorders particularly intended. So, in the present instance, it might be better to render שחפת *shachepeth*, by 'a consuming disorder,' than by 'consumption,' because, although the latter word answers in literal meaning to the original, we assign it particularly to a disorder which is scarcely, if at all, known in the East, but with which the English reader will be apt to identify it.

— 'Fever . . . inflammation . . . extreme burning.'—Here are three diseases, all of which have in their origin the leading idea of *burning*; and which were therefore probably hot, burning disorders—fevers, inflammations; the proper names of which must have suggested to the Hebrews the particular diseases intended, with their distinguishing characteristics, concerning which we are ignorant. The word translated 'fever' חֲדָחַת *haddachath*, is the same which, in Lev. xxvi. 16, is rendered 'burning ague.' It doubtless denotes the most intensely burning kind of fever, such as should, as is said in that text, 'consume the eyes,' and cause sorrow of heart. The 'inflammation,' נִרְחַח *charchur*, also indicates some fervid disorder which it is not easy to distinguish. The דַּלְלֶכֶת *dalleketh*, rendered 'extreme burning,' is supposed by many good scholars really to mean the *ague*, in accordance with the Septuagint, Vulgate, and Arabic. Most of the other translations, however, with ours, render it by burning—which is still not altogether against its being the ague, which is distinguished by its hot as well as its cold fits. Fevers and agues of great severity are common in the East.

— 'The sword.'—Most Hebrew scholars agree that 'dryness' or 'drought' is the better meaning of חֶרֶב *chereb*, in this place; but it is not agreed whether it denotes drought in human bodies, occasioned by such as the above burning disorders, or external drought in the earth, from the force of the sun and the want of rain.

— 'Blasting and mildew.'—No English term is perhaps so proper as 'blight,' to represent the Hebrew word translated 'blasting.' Something of the nature of a mildew seems, as our translators apprehend, to be denoted by the other word.

23. 'Thy heaven . . . shall be brass, and the earth . . .

iron.'—A proverbial figure of speech; the comparison of the heavens to brass, denoting a continued drought, in which the heavens yield no rain; and the comparison of the earth to iron, shewing the consequence of that drought, when the earth becomes bare and hard like iron. May there not also be some reference to the glowing heat which the sun gives to the soil when hardened by long drought? It has often occurred to the writer, when in the East, without having this text at the time present to his mind, to compare the heat of the ground, under such circumstances, to that felt in iron which has lain exposed to the heat of the summer's sun.

24. 'The Lord shall make the rain of thy land powder and dust.'—This may, with the greatest probability, be referred to the winds, which occasionally in the East, and particularly in desert regions and the districts bordering on them, sweep the surface of the ground, and, whirling up the dust and sand, hurries it along, darkening the light of day, and subjecting to the most serious inconvenience, if not danger, the travellers and others who may be exposed to its operation. The sand-storms occur in their most awful form in those deserts where the fine sand is thrown into hillocks, which being swept by furious winds, the sand of which they are formed is tossed on high, and whirled rapidly and densely through the air, and at last falls heavily, forming other hillocks, to be swept and whirled again. Thus the storm proceeds—wave following wave—that newly raised mounting over that nearly spent, and the looser spray of both the rising and subsiding waves continuing to fill the upper and surrounding air until the storm has finally subsided. Under this most awful exhibition of the sand-storm, it sometimes happens that travellers and their cattle are overwhelmed and suffocated. And even the more common and less dangerous forms of this phenomenon, which occur in regions less absolutely sandy, or where the sands are less extensive than in the great sandy deserts of Asia, are still very formidable and alarming. Mr. Buckingham has given a description of such a storm, of that description which must have been well known to the Israelites during their wanderings. It occurred in the desert of Suez, that is, on the western verge of that sandy desert which occupies a considerable portion of the country between Egypt and Palestine:—'The morning was delightful on our setting out, and promised us a fine day; but the light airs from the south soon increased to a gale, the sun became obscure, and as every hour brought us into a looser sand, it flew about us in such whirlwinds, with the sudden gusts that blew, that it was impossible to proceed. We halted therefore for an hour, and took shelter under the lee of our beasts, who were themselves so terrified as to need fastening by the knees, and uttered in their wailings but a melancholy symphony . . . Fifty gales of wind at sea appeared to me more easy to be encountered than one amongst these sands. It is impossible to imagine desolation more complete; we could see neither sun, earth, nor sky; the plain at ten paces distance was absolutely imperceptible: our beasts, as well as ourselves, were so covered as to render breathing difficult; they hid their faces in the ground, and we could only uncover our own for a moment to behold this chaos of mid-day darkness, and wait impatiently for its abatement.'

Mr. Buckingham adds, that while they remained in this situation the most unbroken silence was maintained by the party, every one being too much impressed by the solemnity of the occasion, to speak. The fury of the storm at last spent itself in sudden lulls and squalls, like the storms of the ocean. 'The bold imagery of the eastern poets,' concludes the traveller, 'describing the Deity as avenging in his anger, and terrible in his wrath, riding upon the wings of the wind, and breathing his fury in the storm, must have been inspired by scenes like these.'

We must not omit to notice another effect of such storms, which is the injury to cultivated grounds from the sands thus 'rained' upon them from the bordering deserts. The sands gradually encroach upon the lands exposed to this danger, particularly when their population has been thinned; and thus it is that many districts of Western



SAND-STORM.

Asia, which were anciently famous for their fertility, are now quite barren.

27. *'The botch of Egypt.'* See the note on ch. vii. 15. Some writers think this the elephantiasis, and it may be so, although that appears to be sufficiently represented elsewhere as one of the forms of leprosy. We, however, incline rather to think that it may have been a disease more peculiar to Egypt; and in that case we might see sufficient analogy in a troublesome cutaneous disease which afflicts the people of that country towards the end of June or beginning of July, and which is on that account attributed to the rising of the Nile. It consists of an eruption of red spots and pimples, which for the time of their continuance occasion a very troublesome smarting.

*'Emerods.'*—See 1 Sam. v. 6.

*'The scab'* (גרב *garab*).—Probably a malignant kind of scurvy.

*'The itch'* (חֵרֶס *cheres*).—The itch is no doubt intended, from the analogy of the Arabic, in which the same word occurs as a verb, to scratch, to be rough or scabby. Its appearance here, in a list of the severest physical calamities, need occasion no surprise. The disorder is far more common and incomparably more formidable in the East than in Europe. It is not unusual to see a man covered from head to foot with the noisome and irritable sores of this disorder.

35. *'In the knees and in the legs.'*—Rosenmüller, in his *Scholia*, has shewn that this verse contains a very exact description of the elephantiasis, a disorder which in the middle ages was well known in Europe under the name of leprosy. This term was erroneously applied to it; but the mistake originating in the old Latin translators from the Arabic, is still kept up by travellers in the East, who usually describe as leprosy that which is in reality the elephantiasis. The following description of the disease forms part of the notice of it in Dr. W. A. Nicholson's Art. *LEPROSY*, in the *Cyclopædia of Biblical Literature*.

Elephantiasis first of all makes its appearance by spots of a reddish, yellowish, or livid hue, irregularly disseminated over the skin and slightly raised above its surface. These spots are glossy, and appear oily, or as if they were covered with varnish. After they have remained in this way for a longer or shorter time, they are succeeded by an eruption of tubercles; these are soft, roundish tumours, varying in

size from that of a pea to that of an olive, and are of a reddish or livid colour. They are principally developed on the face and ears, but in the course of years extend over the whole body. The face becomes frightfully deformed; the forehead is traversed by deep lines, and covered with numerous tubercles; the eyebrows become bald, swelled, furrowed by oblique lines, and covered with nipple-like elevations; the eyelashes fall out, and the eyes assume a fixed and staring look; the lips are enormously thickened and shining; the beard falls out; the chin and ears are enlarged and beset with tubercles; the lobe and alæ of the nose are frightfully enlarged and deformed; the nostrils irregularly dilated, internally constricted, and excoriated; the voice is hoarse and nasal, and the breath intolerably fetid. After some time, generally after some years, many of the tubercles ulcerate, and the matter which exudes from them dries to crusts of a brownish or blackish colour; but this process seldom terminates in cicatrization. The extremities are affected in the same way as the face. The hollow of the foot is swelled out, so that the sole becomes flat; the sensibility of the skin is greatly impaired, and in the hands and feet, often entirely lost; the joints of the toes ulcerate and fall off one after the other; insupportable fætor exhales from the whole body. The patient's general health is not affected for a considerable time, and his sufferings are not always of the same intensity as his external deformity. Often, however, his nights are sleepless or disturbed by frightful dreams; he becomes morose and melancholy; he shuns the sight of the healthy, because he feels what an object of disgust he is to them, and life becomes a loathsome burden to him; or he falls into a state of apathy, and after many years of such an existence he sinks either from exhaustion, or from the supervention of internal disease. The Greeks gave the name of elephantiasis to this disease, because the skin of the person affected with it was thought to resemble that of an elephant, in dark colour, ruggedness, and insensibility, or, as some have thought, because the foot, after the loss of the toes, when the hollow of the sole is filled up and the ankle enlarged, resembles the foot of an elephant.

33, 37. *'Thou shalt be only oppressed and crushed away . . . Thou shalt become an astonishment, a proverb, and a byword, among all nations.'*—How remarkably have these prophecies been accomplished in the whole history of this

singular people, since they became a people dispersed through all nations—cast down, but not utterly destroyed! Indeed the whole series of prophecies in this chapter have been so remarkably accomplished, that there could be few studies better adapted to convince a wavering mind of the Divine authority by which Moses acted and spoke, than to trace out the generally well known facts by which these most intelligible predictions were fulfilled, and are still fulfilling. Nor is there any other theory which will account for the amazing peculiarities which the Hebrew nation continues, at this day, to exhibit, than that which we find in the Divine intention, which is here expressed through Moses, and in after-times through other prophets. We shall hereafter have occasion to point out, in the Scripture history itself, the accomplishment of much that is here foretold: and shall chiefly limit the few following remarks to instances which occurred after the sacred history had closed. It is not part of the duty we have undertaken to investigate or point out generally the fulfilment of prophecy: but there will still be some conspicuous instances concerning which there is no difference of opinion, and which come fully within our plan. These are chiefly such as referred to the then future history of different nations, and which foretold the condition to which various countries and cities have long since been brought. Those who wish to trace the fulfilment of prophecy in detail will of course avail themselves of the assistance which the excellent works of Bishop Newton and Dr. Keith are so well calculated to afford.

49. *'The Lord shall bring a nation against thee from far.'*—This prophecy is thought to refer to the destruction of the Jewish nation by the Romans, to which it certainly most literally applies. They came from far; and the prophecy has a still closer application, when we consider that the soldiers themselves were mostly from France, Spain, Britain, and, what the Hebrews would call, the ends of the earth. Vespasian and Hadrian, the two great destroyers of the Jews, also came from commanding here in Britain. The eagle was their standard; and their language was far more unknown to the Jews than was that of the Chaldeans, to whom some would refer this prophecy.

50. *'Shall not regard the person of the old,'* etc.—This was true of the Chaldeans. In 2 Chron. xxxvi. 17, it is said, 'He' (the Lord) 'brought upon them the king of the Chaldeans, who slew their young men with the sword . . . and had no compassion upon young man or maiden, old man, or him that stooped for age.' This was also true of the Romans; for Josephus informs us, that when Vespasian entered Gadara, 'he slew all, man by man, the Romans shewing mercy to no age, out of hatred to the nation, and from a remembrance of their former injuries.' Similar slaughter took place at Gamala, where, as the same historian informs us, 'nobody escaped except two women, and they only by concealing themselves from the fury of the Romans when the city was taken. Not even the infants

were spared; but were snatched up by the soldiers, and thrown down from the citadel.'

53. *'Thou shalt eat the fruit of thine own body.'*—This was remarkably fulfilled at the siege of Jerusalem by Titus, as recorded by Josephus. But the same had previously happened also, when Samaria was besieged by the king of Syria in the time of Ahab. See the note on 2 Kings vi. 29; Luke xxi. 23. The prophecy probably refers to both, and to other similar events which may not have been recorded.

62. *'Few in number.'*—The present number of the Jews throughout the world is not supposed by any to exceed six millions, and is reckoned by some at not above four millions,—and this after the lapse of long ages during which peoples originally but few in number have grown into mighty and populous nations. It does not, however, appear that the present text refers to this, but rather to the numbers which would be left remaining after, as the following verse expresses it, they should be 'plucked from off the land' which they were then about to take for a possession. These are few indeed; and these few are aliens in the land that was once their own; and of all the aliens found in that land, they are the most oppressed and degraded.

68. *'There ye shall be sold.'*—This was accomplished on several occasions. It is related both by Aristæus and Josephus, that in the time of Ptolemy Philadelphus there were vast numbers of Hebrew slaves in Egypt, and that the king himself bought above 100,000 of them from their masters and set them free. Egypt indeed was the great slave mart of ancient times, and several of the conquerors and oppressors of the Jews sent, at least, a large proportion of their captives thither to be sold. Titus had 90,000 captives after Jerusalem was taken. Those above seventeen years of age were sent to different parts of the Roman empire to labour on the public works, besides great numbers who perished in compulsory combats with wild beasts. Those under seventeen were doomed to be sold for slaves; but in such deep contempt and detestation was the nation held, that few were willing to buy them; and the Jews who remained at large were too few and poor to be able to redeem their brethren. The market was also glutted with their numbers, so that they were sold at a mere nominal price—sometimes thirty for a small piece of money. Those who remained unpurchased were sent into confinement, where they perished by hundreds and by thousands together, from neglect and hunger. Egypt received a large proportion of these slaves, who were probably sent thither in ships, as the Romans had a fleet in the Mediterranean, and this was a much easier and safer way of transporting them than by land across the desert. The same things, precisely, took place on the final desolation of Israel by Hadrian, who may be said to have consummated their doom, by decreeing, with the concurrence of the Roman senate, that no Jew should ever, on pain of death, enter the land of his fathers.

## CHAPTER XXIX.

2 *Moses exhorteth them to obedience, by the memory of the works they had seen.* 10 *All are presented before the Lord to enter into his covenant.* 20 *The great wrath on him that flattereth himself in his wickedness.* 29 *Secret things belong unto God.*

THESE are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

2 ¶ And Moses called unto all Israel, and

said unto them, 'Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 The great temptations which thine eyes have seen, the signs, and those great miracles:

4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

5 And I have led you forty years in the wilderness: your clothes are not waxen old

upon you, and thy shoe is not waxen old upon thy foot.

6 Ye have not eaten bread, neither have ye drunk wine or strong drink : that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them :

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.

9 <sup>¶</sup>Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

10 ¶ Ye stand this day all of you before the LORD your God ; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy stranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water :

12 That thou shouldest <sup>¶</sup>enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day :

13 That he may establish thee to day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only do I make this covenant and this oath ;

15 But with *him* that standeth here with us this day before the LORD our God, and also with *him* that *is* not here with us this day :

16 (For ye know how we have dwelt in the land of Egypt ; and how we came through the nations which ye passed by ;

17 And ye have seen their abominations, and their <sup>¶</sup>idols, wood and stone, silver and gold, which *were* among them :)

18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations ; lest there should be among you a root that beareth <sup>¶</sup>gall and wormwood ;

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the <sup>¶</sup>imagination of mine heart, to add <sup>¶</sup>drunkenness to thirst :

20 The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

21 And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that <sup>¶</sup>are written in this book of the law :

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses <sup>¶</sup>which the LORD hath laid upon it ;

23 *And that* the whole land thereof *is* brimstone, and salt, and burning, *that* it is not sown, nor beareth, nor any grass groweth therein, <sup>¶</sup>like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath :

24 Even all nations shall say, <sup>¶</sup>Wherefore hath the LORD done thus unto this land ? what *meaneth* the heat of this great anger ?

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt :

26 For they went and served other gods, and worshipped them, gods whom they knew not, and <sup>¶</sup>whom he had not <sup>¶</sup>given unto them :

27 And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book :

28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The secret *things belong* unto the LORD our God : but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.

<sup>¶</sup> Chap. 4. 6. Josh. 1. 7. 1 Kings 2. 3. <sup>¶</sup> Heb. *pass*.  
<sup>¶</sup> Or, *stubbornness*. <sup>¶</sup> Heb. *the drunken to the thirsty*.

<sup>¶</sup> Gen. 19. 24, 25.

<sup>¶</sup> 1 Kings 9. 8. Jerem. 22. 5.

<sup>¶</sup> Heb. *dungy gods*.

<sup>¶</sup> Heb. *is written*.

<sup>¶</sup> Or, who had not given to them any portion.

<sup>¶</sup> Or, a *poisonful herb*.

<sup>¶</sup> Heb. *wherewith the LORD hath made it sick*.

<sup>¶</sup> Heb. *divided*.

Verse 5. 'Your clothes are not waxen old upon you,' etc. —The Rabbins add many circumstances to explain and magnify this miracle, stating that the clothes and shoes grew with the growth of the individual who wore them ;

but, as Patrick observes, there was no need of this, as the clothes of the persons that died would serve for their children when they reached their stature. The miracle, as expressed in the text, would be that the clothing which



the Hebrews had brought with them from Egypt, and that which they afterwards obtained as spoil from the Egyptians and Amalekites, did not wear out during their long wanderings. The great majority of interpreters in ancient and modern times understand the miracle literally as thus expressed; but there are also a considerable number of commentators, of piety and learning equally unquestioned, who do not take the text literally, but suppose it to express figuratively, that God had at all times kept them provided with sufficient clothing; or, that they were never, through mere poverty, reduced to wear their clothes and sandals till they were old and torn: just as Isa. xlviii. 21, 'They thirsted not when he led them through the deserts,' is not literally true, as they sometimes did thirst severely; but it is true figuratively, as their thirst was appeased by miraculous supplies of water. It is also observed, that if intended to be literally understood, so great a miracle would scarcely have been mentioned in so cursory a manner, not being at all noticed in the regular history, like all the other miracles, and only slightly referred to in exhortatory portions of the present book. It is further observed that God is not represented to work miracles, except when natural means fail; and yet here is one of the greatest, for which it is difficult to discover the occasion, as the people had numerous flocks of sheep and goats, and herds of cattle, which would amply supply them with wool, hair, and skins for their clothes and sandals; and that they knew how to spin and weave we see from Exod. xxxv. 25. They might also probably, if necessary, have obtained such articles by traffic with their Arabian neighbours. These arguments seem to have great weight; and while we would repel indignantly any attempt to explain away the detailed and manifest exhibitions of the Divine power which the sacred books contain, we rather incline to the opinion that the present text should be figuratively understood. Dr. Graves, indeed, in his *Lectures on the Pentateuch*, contends for the literal interpretation, on the ground that even though the above explanation were admitted, still *linen*, 'the most necessary and the least lasting part of the dress of every class,' could only be obtained by miracle.

But this is judging the customs of the East by those of Europe, and the wants of nomades by those of settled people. At this day the Bedouin Arabs do not generally wear any linen, but only a sort of woollen mantle wrapped around their naked bodies; and it is not only probable that the mass of the Israelites—while they also were wandering shepherds, and at a period so much more ancient—in like manner dispensed with linen, but that they even continued to do so long after their settlement in Canaan.

11. 'From the hewer of thy wood unto the drawer of thy water.'—These seem to have been regarded by the Hebrews as the lowest offices of useful service, and were commonly performed by slaves and aliens. The 'hewers of wood' probably not only felled the wood in the first instance, and brought it now to the camp and eventually to the towns, but also chopped it up for daily use as fuel. Fire-wood is usually brought to houses in rough branches, and cut up from time to time, as wanted; the trunk being reserved for building and carpentry. In Oriental towns, water is not conveyed to the several streets and houses by pipes or trenches. It must all be fetched from the river or drawn from the wells. In towns, this is seldom done by the householders themselves, or by their servants. There are men who make it a trade to supply every day, to regular customers, the quantity of water required. This they carry about in a well prepared goat-skin, which is slung to the back in the manner represented in our cut, the neck, which is usually brought under the arm and compressed by the hand, serving as the mouth of this curious but exceedingly useful vessel. Persons of larger dealings have an ass which carries two skins at once, borne like panniers: and we have known very prosperous water-carriers who had ox-skins carried on a horse or camel. These men, continually passing to and fro with their wet bags through the narrow streets, are great nuisances in the towns, from the difficulty of avoiding contact with them. The care taken to avoid them, in some degree answers to that which people exhibit in our own streets to avoid carriages and carts. There are no draught vehicles in Asiatic towns; and the water-carriers with their bags,



Hewers of Wood.



WATER-CARRIERS OF CAIRO.

together with the 'hewers of wood,' bearing large faggots on their own backs or the backs of their animals, form the only obstructions which usually occur in the streets, narrow as they are. In a time of public calamity the water-carriers are the last to discontinue their labour; and their doing so is a sure indication that the distress has become most intense and imminent, and is indeed a great ca-

lamity in itself. The writer remembers that, when this happened in the time when a severe plague was raging, Europeans, who were quite alive to the importance of maintaining a strict quarantine in their own houses, were, nevertheless, obliged to go out through the town to fetch water for themselves from the distant river.

## CHAPTER XXX.

1 *Great mercies promised unto the penitent.* 11 *The commandment is manifest.* 15 *Life and death are set before them.*

AND it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee,

2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

4 'If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and

thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 'And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

11 ¶ For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off.

12 *'It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?*

13 *Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?*

14 *But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.*

15 ¶ *See, I have set before thee this day life and good, and death and evil;*

16 *In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.*

\* Rom. 10. 6, &c.

17 *But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;*

18 *I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.*

19 *'I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:*

20 *That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.*

† Chap. 4. 26.

## CHAPTER XXXI.

1 *Moses encourageth the people. 7 He encourageth Joshua. 9 He delivereth the law unto the priests, to read it in the seventh year to the people. 14 God giveth a charge to Joshua, 19 and a song to testify against the people. 24 Moses delivereth the book of the law to the Levites to keep. 28 He maketh a protestation to the elders.*

AND Moses went and spake these words unto all Israel.

2 And he said unto them, *I am an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, 'Thou shalt not go over this Jordan.*

3 *The LORD thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, 'as the LORD hath said.*

4 *And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.*

5 *And 'the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.*

6 *Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.*

7 ¶ *And Moses called unto Joshua, and said unto him in the sight of all Israel, Be*

1 Num. 20. 12. Chap. 3. 27.

2 Num. 27. 21.

strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 *And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.*

9 ¶ *And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.*

10 *And Moses commanded them, saying, At the end of every seven years, in the solemnity of the 'year of release, in the feast of tabernacles,*

11 *When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.*

12 *Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:*

13 *And that their children, which have not known any thing, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.*

14 ¶ *And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua*

3 Chap. 7. 2.

4 Chap. 15. 1.

went, and presented themselves in the tabernacle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of a cloud : and the pillar of the cloud stood over the door of the tabernacle.

16 ¶ And the LORD said unto Moses, Behold, thou shalt 'sleep with thy fathers ; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them.

17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall 'befall them ; so that they will say in that day, Are not these evils come upon us, because our God is not among us ?

18 And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel : put it in their mouths, that this song may be a witness for me against the children of Israel.

20 For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey ; and they shall have eaten and filled themselves, and waxen fat ; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify 'against them as a witness ;

<sup>6</sup> Heb. lie down.

<sup>8</sup> Heb. find them.

<sup>7</sup> Heb. before.

<sup>9</sup> Heb. do.

<sup>5</sup> Josh. 1. 6.

for it shall not be forgotten out of the mouths of their seed ; for I know their imagination which they 'go about, even now, before I have brought them into the land which I swear.

22 Moses therefore wrote this song the same day, and taught it the children of Israel.

23 ¶ And he gave Joshua the son of Nun a charge, and said, 'Be strong and of a good courage : for thou shalt bring the children of Israel into the land which I swear unto them : and I will be with thee.

24 ¶ And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

27 For I know thy rebellion, and thy stiff neck : behold, while I am yet alive with you this day, ye have been rebellious against the LORD ; and how much more after my death ?

28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

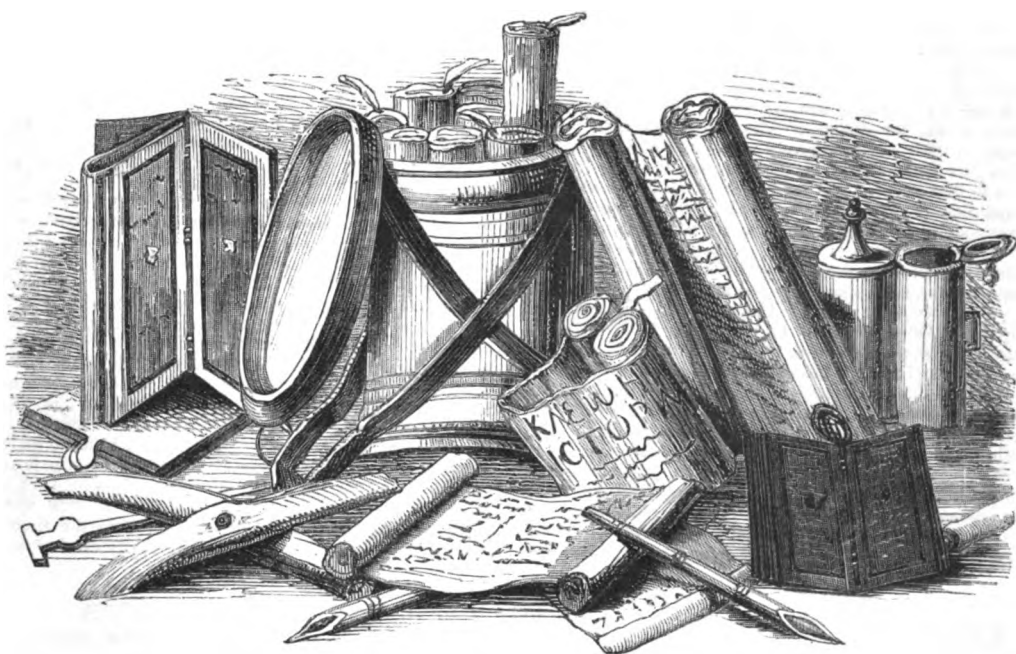
29 For I know that after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you ; and evil will befall you in the latter days ; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

Verse 24. '*Made an end of writing the words of this law in a book.*'—In order to give the reader some idea of the probable form and material of this most ancient book, and the other books mentioned in the sacred volume, we shall here state a few leading facts on the general subject, accompanying the statement by such engraved illustrations, from authentic sources, as seem calculated to render more distinctly intelligible the information supplied. It will be observed that our present notice is limited to such portable writings as may more or less properly come under the denomination of 'books.' As we shall not enlarge the subject by investigating the chronological priority in the use of the different substances employed, we shall find it convenient to arrange our brief remarks under the heads of Vegetable, Metallic, and Animal Substances. Most of those we shall notice, or probably all, were, in due order of time, known to the Jews, as we either know positively from Scripture, or else may, with tolerable certainty, infer from their connections with other nations. It may be therefore more useful to view the subject connectedly, than

to take it up in fragments as the several passages bring the details under our notice.

I. VEGETABLE SUBSTANCES.—1. *Wood.* *Inscriptions* on wood are very ancient, but do not require to be here noticed. Tablets of wood were very early in use, and seem to have been generally employed much in the same way as slates among ourselves, that is, for temporary writing (see the notes on Num. v. 23). Sometimes they were single, but frequently from two to five or more leaves were done up into a sort of book, something like our slate-books. The Greeks and Romans usually coated the boards with wax, on which the letters were traced with a *style*, or pen, commonly of iron, but also of gold, silver, brass, and sometimes of ivory or bone. These instruments had one end pointed, to trace the letters, and the other broad and smooth, for the purpose of obliterating what had been written, by spreading back the wax, so as to render it fit to receive other words. In such books, there was in the middle of each leaf a sort of button, to prevent the pages from touching each other when closed. But the



WRITING MATERIALS AND IMPLEMENTS.—FROM PAINTINGS AT HERCULANEUM.

greater warmth of their climate prevented the Jews from generally using wax: they, therefore, wrote on the tablets with a kind of ink, which could be easily sponged out when necessary. Such tablets of wood were in use long before the time of Homer, who lived 150 years before Isaiah; and Horne thinks it highly probable that several of the prophets wrote upon tablets of wood, or some similar material (compare Isa. xxx. 8, and Hab. ii. 2). Such certainly was the *πινυκτιδίων*, 'writing-table,' on which Zecharias wrote the name of his son, John the Baptist (Luke i. 63). They were not wholly disused in Europe until the fourteenth century; and are still employed in North Africa, Western Asia, and Greece. The leaves of these tablet-books, whether of wood, metal, or ivory, were connected together by rings at the back, through which a rod was passed, that served as a handle to carry them by.

2. *Bark of trees.* The fine inner bark of such trees as the lime, ash, maple, or elm, was early used as a substance for writing. As such was called in Latin *liber*, this name came permanently to be applied to all kinds of books, and has, in a similar connection, been adopted into most European languages. These books, like all others of flexible materials, were rolled up to render them portable, and to preserve the writing. They were usually rolled round a stick or cylinder; and if they were long, round two cylinders. Hence the name 'volume' (*volumen*)—a thing rolled up—which continues to be applied to books very different from rolls. In using the roll, the reader unrolled it to the place he wanted, and rolled it up again when he had done. The book of the law, written on parchment, is thus rolled and thus read in the Jewish synagogues at the present time. We do not know that rolls of bark are mentioned in the Scripture, but it does not therefore follow that they were not known to the Jews.

3. *Leaves of trees.* Pliny thinks that the most early substance used for writing was the leaf of the palm-tree; meaning, we presume, that this was the first flexible substance employed. Be this as it may, the process is certainly of very remote antiquity; and would be naturally suggested by its being perceived how readily particular leaves received and retained marks made by a pointed in-

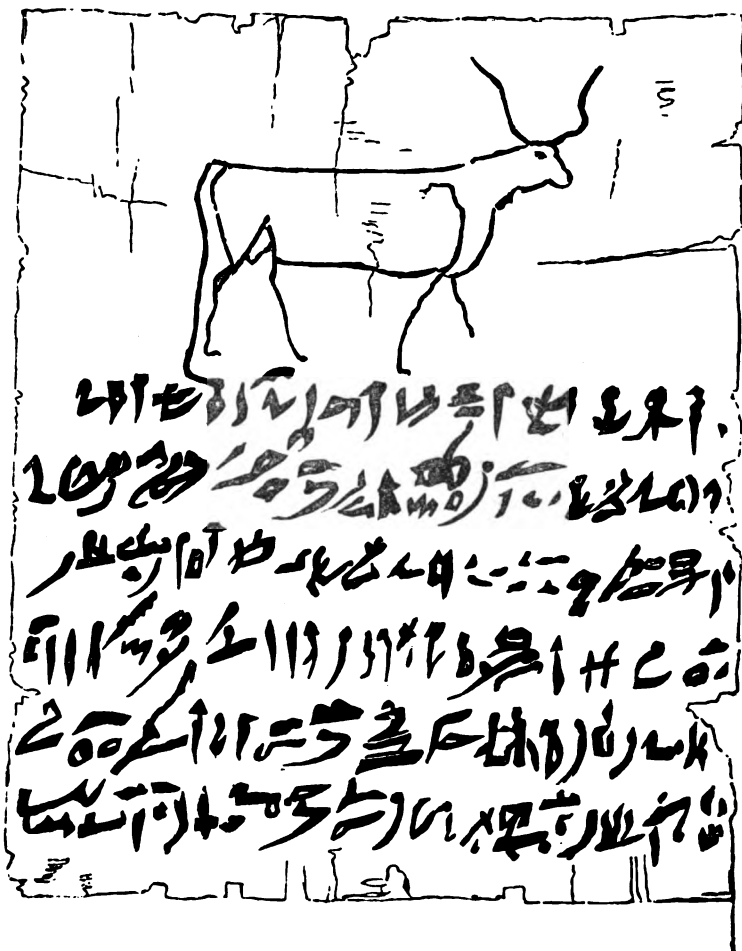
strument. At this day, books made with the leaves of different trees are common among the Indian nations, and specimens of them are numerous in England. The palmyra leaf is that which is most generally used, but others are preferred in some parts, as those of the *talipot*-tree, in Ceylon, on account of its superior breadth and thickness. The letters are written, or rather engraved, with a fine-pointed style, or sort of bodkin; and the writing is afterwards rubbed over with a composition of oil and pulverized charcoal, which renders the characters distinct and permanent.

4. *Papyrus.* This was a vegetable tissue, the manufacture of which originated and was, in a great degree, peculiar to Egypt. It is obtained from a bulrush (*Cyperus papyrus*, Linn.) which grew in the swamps of the Nile to the height of ten or fifteen feet. The parts used in making the papyrus were the thin concentric coats or pellicles that surround the triangular stalk; those nearest the centre being the best and finest. A layer of these was laid out lengthwise on a board, and another layer pasted over it crosswise, and after being pressed and dried in the sun, the sheet was completed by the surface being polished with a shell, or other hard and smooth substance. A number of these sheets were glued together, to form a roll of the required dimensions. The breadth was determined by the length of the slips taken from the plant; but the length might of course be carried to almost any extent. The largest which has yet been found is that which was bought, in 1836, for the British Museum, at the sale of Mr. Burton's collection of Egyptian antiquities; it consists of one entire sheet of papyrus without a single join, and measures one hundred feet in length. The writing, as in all rolls of whatever material, is not across the length or breadth of the roll, but in columns, extended in the direction of the roll's breadth, with a blank strip between them. Many such rolls have been found in Egypt, in mummy-cases and earthen vessels, and many also in the houses excavated at Herculaneum. The former, though more ancient, are better preserved and more easily unrolled than the latter, which have suffered from the action of heat. The superiority of the papyrus to all other ma-

terials previously known, brought it speedily into general use, for books, among the western civilized nations; and it must, in the time of the Apocrypha and New Testament, have been well known to the Jews. Indeed it may probably enough have been known to the prophets; for although the common account makes the discovery posterior to the foundation of Alexandria, this must be an error; since it was extensively used and formed an article of export from Egypt in the time of Herodotus, whose visit to that country was more than a century prior to the foundation of Alexandria: indeed papyri of the remote Pharaonic periods are still met with: and since the mode of writing on them is shewn by the sculptures to have been common in times long prior to the Exode, there is some reason to suppose that the use of the papyrus was known to Moses, and to the Hebrews who with him left Egypt. The papyrus was too dear, even in Egypt, to be employed for common uses, and as it must have been still more rare and costly when exported, this may well enough account for our not finding in the Old Testament any notice of its use among the Hebrews; although we are not thence entitled to infer that it was unknown to them. The rush itself is distinctly mentioned by Isaiah (xix. 7) in predicting the confusion of Egypt. The subjoined woodcut exhibits a portion of an Egyptian roll, and the one in the preceding page shews others from Herculaneum, one unrolled, some closed, and others in the boxes in which they were usually kept, several together, deposited ver-

tically, and ticketed at the upper extremity with their titles. (See more largely in *Egyptian Antiquities*, ii. 7, and *Pompeii*, ii. 13, in 'Library of Entertaining Knowledge,' Wilkinson's *Ancient Egyptians*, iii. 146-151.)

5. *Linen.* The use of linen as a substance for writing on, is allowed to have been long prior to the invention of papyrus. Indeed, it is evident that when men had invented linen cloth for dress, and afterwards began to feel the need of a flexible and durable material for writing, it would naturally occur to them, that if their linen could be so prepared as to receive and retain the characters, it would be more convenient to form a portable book with, than any substance previously known. They soon found how to adapt their tissues to this purpose by priming or painting them all over, before they began to write, the writing itself being also rather painted than written, for the inks of antiquity were rather paints than inks, containing no mordant to give them durability; resembling, in this, the inks now used in the East. That such writing was known to the ancient Egyptians, we know from the written baudages which are sometimes found on mummies. Linen books are mentioned by Pliny and Vopiscus; and Livy speaks of such books that were found in the temple of Moneta. The obvious character of the resource is also indicated by the fact, that the pictorial epistles of the Mexicans were painted on a cotton tissue. The use of linen was certainly known to the Jews in the time of Moses, the priestly robes being principally of that mate-

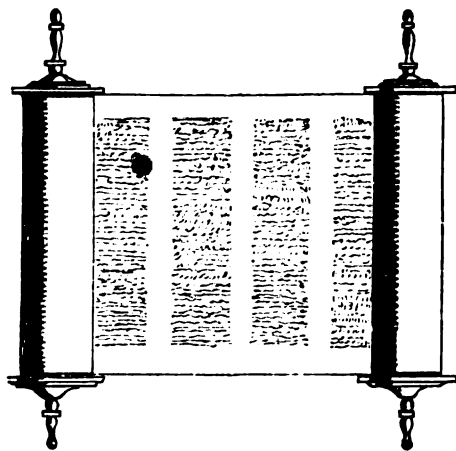




rial; and there are Biblical scholars who think that the original of the Pentateuch and the other books of the Old Testament were written on rolls of linen. The question is certainly open to investigation, as *rolls* only are mentioned in a general sense, without our being informed of what they were composed. Our own impression certainly is, that when a roll (מגילה *megillah*) or 'book' (ספר *sepher*) is mentioned, we are to understand that it was either of linen or of the skins of animals—sometimes, perhaps, the one, and sometimes the other.

II. METALLIC SUBSTANCES.—Tablets, and sometimes several tablets formed into a book like the wooden tablets, consisting of plates of lead, copper, brass, and other metals, were anciently used, either to form leaves on which the wax might be spread, or else for the writing to be engraven upon them. The latter process is exceedingly ancient. Writing on lead is mentioned by Job (xix. 24). Pliny mentions that leaden sheets or plates were used for important public documents. This we learn also from other sources; and brass was also employed for inscriptions intended to be very durable. What Pliny says on the general subject is instructive. 'At first men wrote on the leaves of the palm, and the bark of certain other trees; but afterwards public documents were preserved on leaden plates or sheets, and those of a private nature on wax and linen.' The order of sequence here is of no weight; we cite it for the facts. Montfaucon purchased at Rome, in 1699, an ancient book entirely composed of lead. It was about four inches long and three inches wide; and not only were the two pieces that formed the cover, and the leaves, six in number, of lead, but also the stick inserted through the rings to hold the leaves together, as well as the hinges and nails. It contained Egyptian Gnostic figures and unintelligible writing. Brass, as more durable, was used for the inscriptions designed to last the longest, such as treaties, laws, and alliances. These public documents were, however, usually written on large tablets. The ornamental brasses in our churches, many of which are in excellent preservation, although of ancient date, illustrate this still more ancient date of brazen tablets. The style, for writing on brass and other hard substances, was sometimes tipped with diamond (Jer. xvii. 1).

III. ANIMAL SUBSTANCES.—1. *Skins*. The skins of animals were in use for writing long before parchment was invented. Herodotus mentions the barbarians as writing or painting on the skins of goats and sheep; and Diodorus describes the ancient Persian records as being kept on the same substance. The recourse was so very obvious that it has prevailed in most countries. Even in America, the Mexicans had books of skins, and the North American Indians had maps painted on skins. It was also certainly one of the most ancient, if not the most ancient form of portable writing; and they have great probability on their side who contend that the books of Moses were written on the skins of sheep or goats. The Jews, then, had most certainly the art of preparing and dyeing skins, for rams' skins dyed red, made a part of the covering for the tabernacle. In connection with this fact, the following particulars of a Hebrew MS. roll of the Pentateuch, now in the public library at Cambridge, are very instructive. The roll was discovered by Dr. Claudius Buchanan, in the record-chest of the black Jews in Malabar, supposed to be descended from the first dispersion of the Hebrew nation by Nebuchadnezzar. The date of the manuscript could not be ascertained, but the text is supposed to have been derived from those copies which their ancestors brought with them to India. It is written on a roll of goat-skins, dyed red, and measures forty-eight feet in length by twenty-two inches in breadth. As it wants Leviticus and the greater part of Deuteronomy, it is calculated that its original length must have been not less than ninety Eng-



SYNAGOGUE ROLL.

lish f.e.t. In its present condition it consists of thirty-seven skins, comprehending 170 columns, four inches in breadth, and containing each from forty to fifty lines. It is in some places worn out, and the holes have been sewn up with pieces of parchment. (See further particulars in Horne's account of Hebrew Manuscripts in his *Introduction*, iv. 86-89.) We refer to this remarkable roll merely as representing a very primitive manner of writing important documents, without expressing any opinion as to the date of the roll, or the value of its text. Dr. Buchanan himself states, in his *Researches*, p. 236, that 'the Cabul Jews, who travel into the interior of China, say that in some synagogues the law is still written on a roll of leather, made of goats' skins, dyed red; not on vellum, but on a soft flexible leather.'

2. *Parchment*. This is but an improvement, although a very important one, on the process just mentioned. It was one of the latest, if not the latest of the various processes we have noticed, although some assign it a very early date, for want of adverting to the difference between it and *skins* less artificially prepared. The improvement is said to have been invented at Pergamos, at a time when Ptolemy Philadelphus prohibited the exportation of papyrus from Egypt, with the view of obstructing the formation of a grand library which Eumenes, king of Pergamos, was forming, and which he feared might eclipse his own great library at Alexandria. It is certain that the best parchment was made at Pergamos, and skins thus prepared were hence called *Charta Pergamena*, of which our *parchment* is a corruption. In Greek they are sometimes called *membrana* (μεμβράνα), under which name St. Paul mentions them in 2 Tim. iv. 13. Parchment came to be employed for legal, sacred, and other particular classes of works; but, in these later times, the comparative cheapness of papyrus, combined with as much durability as could be required for the more common literary works, maintained it still in general use. The Jews soon began to write their scriptures on parchment, of which the rolls of the law used in their synagogues are still composed.

3. *Ivory*. Tablets and tablet-books of ivory, on the same principle as those of wood and metals, were anciently in use, much as they continue to be so among ourselves. They were written on with that paint-like ink which, as we have already noticed, might be washed off when necessary. The Burmese have beautiful books formed of ivory sheets stained black, on which the characters are gilt or enamelled, and the margins adorned with gilding.

## CHAPTER XXXII.

<sup>1</sup> *Moses' song, which setteth forth God's mercy and vengeance. 46 He exhorteth them to set their hearts upon it. 48 God sendeth him up to Mount Nebo to see the land and then die.*

GIVE ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

3 Because I will publish the name of the LORD: ascribe ye greatness unto our God.

4 *He is the Rock, his work is perfect:* for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he.

5 'They have corrupted themselves, *their* spot *is* not *the spot* of his children: *they are* a perverse and crooked generation.

6 Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not made thee, and established thee?

7 ¶ Remember the days of old, consider the years of *'many* generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

8 When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

9 For the LORD's portion *is* his people; Jacob *is* the *'lot* of his inheritance.

10 He found him in a desert land, and in the waste howling wilderness; he *'led* him about, he instructed him, he kept him as the apple of his eye.

11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

12 So the LORD alone did lead him, and *there was* no strange god with him.

13 He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

15 ¶ But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness*; then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.

16 They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.

17 They sacrificed unto devils, *'not* to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

18 Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee.

19 ¶ And when the LORD saw *it*, he *'ab-*horred *them*, because of the provoking of his sons, and of his daughters.

20 And he said, I will hide my face from them, I will see what their end *shall be*: for they *are* a very froward generation, children in whom *is* no faith.

21 They have moved me to jealousy with *that which is* not God; they have provoked me to anger with their vanities: and *'I* will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

22 For a fire is kindled in mine anger, and *'shall* burn unto the lowest hell, and *'shall* consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will heap mischiefs upon them; I will spend mine arrows upon them.

24 *They shall be* burnt with hunger, and devoured with *'burning* heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

25 The sword without, and terror *'within*, shall *'destroy* both the young man and the virgin, the suckling *also* with the man of gray hairs.

26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, *'Our hand is* high, and the LORD hath not done all this.

28 For they *are* a nation void of counsel, neither *is there any* understanding in them.

<sup>1</sup> Heb. *He hath corrupted to himself.* <sup>2</sup> Or, that they are not his children, that is their blot. <sup>3</sup> Heb. *generations and generation.*  
<sup>4</sup> Heb. *cord.* <sup>5</sup> Or, compassed him about. <sup>6</sup> Or, which were not God. <sup>7</sup> Or, despised. <sup>8</sup> Rom. 10. 19.  
<sup>9</sup> Or, hath burned. <sup>10</sup> Or, hath consumed. <sup>11</sup> Heb. *burning coals.* <sup>12</sup> Heb. *from the chambers.* <sup>13</sup> Heb. *become.*  
<sup>14</sup> Or, *Our high hand, and not the LORD, hath done all this.*

29 O that they were wise, *that* they understood this, *that* they would consider their latter end !

30 How should <sup>15</sup>one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up ?

31 For their rock *is* not as our Rock, even our enemies themselves *being* judges.

32 For their vine <sup>16</sup>*is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter :

33 Their wine *is* the poison of dragons, and the cruel venom of asps.

34 *Is* not this laid up in store with me, and sealed up among my treasures ?

35 To me *belongeth* <sup>17</sup>vengeance, and recompense ; their foot shall slide in *due* time : for the day of their calamity *is* at hand, and the things that shall come upon them make haste.

36 For the LORD shall judge his people, <sup>18</sup>and repent himself for his servants, when he seeth that *their* <sup>19</sup>power is gone, and *there is* none shut up, or left.

37 And he shall say, Where *are* their gods, *their* rock in whom they trusted,

38 Which did eat the fat of their sacrifices, and drank the wine of their drink offerings ? let them rise up and help you, and be <sup>20</sup>your protection.

39 See now that I, *even* I, *am* he, and *there is* no god with me : <sup>21</sup>I kill, and I make alive ; I wound, and I heal : neither *is there* any that can deliver out of my hand.

40 For I lift up my hand to heaven, and say, I live for ever.

41 If I whet my glittering sword, and mine hand take hold on judgment ; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with

blood, and my sword shall devour flesh ; and *that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

43 <sup>22</sup>Rejoice, O ye nations, *with* his people : for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

44 ¶ And Moses came and spake all the words of this song in the ears of the people, he, and <sup>23</sup>Hoshea the son of Nun.

45 And Moses made an end of speaking all these words to all Israel :

46 And he said unto them, <sup>24</sup>Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it *is* not a vain thing for you ; because it *is* your life : and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it.

48 ¶ And the LORD spake unto Moses that selfsame day, saying,

49 Get thee up into this mountain Abarim, unto mount Nebo, which *is* in the land of Moab, that *is* over against Jericho ; and behold the land of Canaan, which I give unto the children of Israel for a possession :

50 And die in the mount whither thou goest up, and be gathered unto thy people ; as <sup>25</sup>Aaron thy brother died in mount Hor, and was gathered unto his people :

51 Because <sup>26</sup>ye trespassed against me among the children of Israel at the waters of <sup>27</sup>Meribah-Kadesh, in the wilderness of Zin ; because ye sanctified me not in the midst of the children of Israel.

52 Yet thou shalt see the land before *thee* ; but thou shalt not go thither unto the land which I give the children of Israel.

<sup>15</sup> Josh. 23. 10.  
<sup>19</sup> Heb. *hand*.  
<sup>22</sup> Rom. 13. 10.

<sup>16</sup> Or, *is worse than the vine of Sodom, &c.*  
<sup>20</sup> Heb. *an hiding for you*.  
<sup>24</sup> Or, *Joshua*.

<sup>21</sup> 1 Sam. 2. 6. Tob. 13. 2.  
<sup>23</sup> Chap. 6. 6, and 11. 18.  
<sup>25</sup> Num. 20. 12, 13, and 27. 14.

<sup>17</sup> Eccles. 28. 1. Rom. 12. 19. Heb. 10. 30.  
<sup>18</sup> Wisd. 16. 13. <sup>22</sup> Or, *Praise his people, ye nations ; or, Sing ye*.  
<sup>26</sup> Num. 27. 12. <sup>27</sup> Num. 20. 25, 26, and 33. 39.  
<sup>23</sup> Or, *strife at Kadesh*.

Verse 5. '*Their spot is not the spot of his children.*'—This unquestionably alludes to the spot which idolaters were wont to bear on their foreheads (Rev. xx. 4), to shew what deity they served, and to whom they belonged. This is still the custom in idolatrous regions. In India the worshippers of Siva have a spot on the brow, in a line with the nose, made with the ashes of cow's dung. The followers of Vishnu have yellow marks, others have vermilion, and some black.

10. '*Found him in a desert land.*'—'Found,' in the ordinary sense (*inventit*), is warranted by the present Hebrew text ; but the transposition of a letter affords the reading 'sustained' or 'provided for,' which is the sense given in the Samaritan text and by some ancient versions of repute,

and is probably the true one. Although the English word 'found' has also this sense in some applications, it does not seem to have it in this place, unless we may suppose that the translator chose it for the express purpose of covering both interpretations by one word.

— '*Waste howling wilderness.*' — 'Howling' correctly expresses the Hebrew <sup>28</sup>יָלֵל *yelil* ; but the Samaritan and Septuagint read 'sandy,' and are followed in some modern versions. There is, however, nothing difficult in the Hebrew reading, which probably refers to the howlings of wild beasts. The expression is still applied in the East to places frequented by wild animals.

11. '*As an eagle stirreth up her nest,*' etc.—This most

beautiful figure obviously refers to the first attempts of the parent eagle to teach her young to fly. There are many vague stories which represent the female eagle as throwing from her nest all her eggs but one, which she hatches; and others, which state that she indeed hatches more than one, but frequently destroys the most voracious of her brood. It is possible that these things may be done occasionally, as they might be by other birds; but all our real knowledge of the habits and character of the eagle coincides with the statement here made—namely, that, on the one hand, the mother frequently rears more than one eagle; and, on the other, she is most kind to the young she rears. But, although attentive to them while helpless in the nest, she does not encourage them in indolence when they are able to provide for themselves. She rouses them early to exertion, and to the exercise of their energies; she watches and directs, with interest and care, the first efforts to fly; and when finally assured that their powers are sufficiently matured, obliges them to leave the parent nest, and provide for themselves in future. From this care of them while helpless, and this careful training to exertion, the text takes its fine comparison, to illustrate the Lord's kindness to the Hebrews, his care for them, and the measures he had taken to raise them from that condition of religious, moral, and intellectual infancy into which they had fallen. Thus, to paraphrase the text, the eagle 'stirreth up her brood' ('nest') from their inactivity and sloth—'fluttereth over her young,' to incite them to try their wings—and 'spreadeth abroad her wings, taketh them, beareth them on her wings;' that is, assists by her wings their first faint and feeble efforts, until, stimulated by her example, and rendered confident by the success of their first attempts, they at last plunge boldly into the air, and, exulting in their strength, return to the nest of infancy no more. Sir Humphrey Davy had an opportunity of witnessing the proceedings of an eagle family after the young had left the nest. He thus describes them: 'I once saw a very interesting sight above one of the crags of Ben Nevis, as I was going, on the 20th of August, in the pursuit of black game. Two parent eagles were teaching their offspring, two young birds, the manœuvres of flight. They began by rising from the top of a mountain in the eye of the sun. It was about mid-day, and bright for this climate. They at first made small circles, and the young birds imitated them. They paused on their wings, waiting till they had made their first flight, and then took a second and larger gyration, always rising towards the sun, and enlarging their circle of flight so as to make a gradually extending spiral. The young ones still slowly followed, apparently flying better as they mounted; and they continued this sublime kind of exercise, always rising, till they became mere points in the air, and the young ones were lost, and afterwards their parents, to our aching sight.'

13. '*Honey out of the rock*.'—Also Ps. lxxx. 16. Bees are not plentiful in Egypt, from the scarcity of flowers; the attention of the Israelites might well, therefore, be directed to their abundance in Palestine. The bee itself, however, and its habits, would appear to be the same as in Egypt. Sir J. G. Wilkinson says the species there is smaller than ours; and although he had met with them wild in many parts of Egypt, he never saw them in any numbers. 'The wild bees,' he adds, 'live mostly under stones, or in the clefts of the rock, as in many other countries; and the expressions of Moses and of the Psalmist shew that in Palestine their habits were the same.'

15. '*Jeshurun*' (יֵשׁוּרֻן).—The word is found only here and in ch. xxxiii. 5, 26, and Isa. xlv. 2. It is undoubtedly a poetical name for Israel, but has been variously interpreted. Some look for its meaning in the Arabic, where it signifies *one who prospers* (يَشْرُقُ *jashur*), 'upright, righteous,' and therefore equivalent to *rectulus*; *justulus*, 'the good little people.' Gesenius takes this view; but Grotius and others regard it simply as the name of Israel, יִשְׂרָאֵל.

with the termination יל, here used as a diminutive of endearment: such a reference to the name is probably intended in connection with whatever signification we may assign to the word.

23. '*I will spend mine arrows upon them*.'—The judgments of God are frequently represented as arrows discharged by him to smite and punish a sinful people. (See Job vi. 4; Ps. xxxviii. 2, and xci. 5.) The same striking figure occurs also in the heathen poets. Thus Homer represents the pestilence in the Grecian camp as caused by the arrows of Apollo.

32. '*Vine of Sodom*.'—This metaphorical allusion has been supposed to refer to the same product, found on the borders of the Asphaltic Lake, of which Josephus gives an account, and which is also alluded to by Tacitus and other foreign writers. Josephus, after speaking of the conflagration of the plain, and of the yet remaining tokens of the divine fire, remarks that 'there are still to be seen ashes reproduced in the fruits; which indeed resemble edible fruits in colour, but on being plucked with the hands resemble smoke and ashes' (*De Bell. Jud.* iv. 8, 4). The plant thus indicated has been much sought after by travellers. Seetzen, and Irby and Mangles, concurred in pointing to the *Osher* plant, which, although not peculiar to the lake, grows here to a much larger size than in Nubia, where it is abundant, and is probably found in no other part of Palestine. The best account of it has been given by Dr. Robinson. He says, 'One of the first objects which attracted our notice on arriving at Ain Jidy, was a tree with singular fruit; which, without knowing at the moment whether it had been observed by former travellers or not, instantly suggested to our minds the far-famed fruits—

"which grew

Near that bituminous lake where Sodom stood."

This was the *Osher* of the Arabs, the *Asclepias gigantea* vel *procera* of botanists, which is found in abundance in Upper Egypt and Nubia, and also in Arabia Felix, but seems to be confined in Palestine to the borders of the Dead Sea. We saw it only at Ain Jidy; Hasselquist found it in the desert between Jericho and the northern shore; and Irby and Mangles met with it of large size at the south end of the sea, and on the isthmus of the peninsula. We saw here several trees of the kind, the trunks of which were six or eight inches in diameter, and the whole height from ten to fifteen feet. It has a greyish cork-like bark, with long oval leaves; and in its general appearance and character it might be taken for a gigantic perennial species of the milk-weed or silk-weed found in the northern parts of the American States. Its leaves and flowers are very similar to those of the latter plant; and, when broken off, it in like manner discharges copiously a milky fluid. The fruit greatly resembles, externally, a large smooth apple or orange, hanging in clusters of three or four together, and when ripe is of a yellow colour. It was now fair and delicious to the eye, and soft to the touch; but on being pressed or struck, it explodes with a puff, like a bladder or puff-ball, leaving in the hand only the shreds of the thin rind and a few fibres. It is indeed filled chiefly with air, like a bladder, which gives it the round form; while in the centre a small slender pod runs through it from the stem, and is connected by thin filaments with the rind. The pod contains a small quantity of fine silk with seeds; precisely like the pod of the silk-weed, though very much smaller, being indeed scarcely the tenth part as large. The Arabs collect the silk and twist it into matches for their guns; preferring it to the common match, because it requires no sulphur to render it combustible.'

42. '*I will make mine arrows drunk with blood*.'—Mr Roberts says, 'This figure of speech is often used in Hindoo books; and heroes are made to say of the foe, "My sword shall soon be *matham* (i. e. drunk or mad) with his blood."'  
*Oriental Illustrations*, p. 130.

49. '*This mountain Abarim*.'—See note to ch. xxxiv. 4.

## CHAPTER XXXIII.

1 *The majesty of God.* 6 *The blessings of the twelve tribes.* 26 *The excellency of Israel.*

AND this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

2 And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went 'a fiery law for them.

3 Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.

4 Moses commanded us a law, even the inheritance of the congregation of Jacob.

5 And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.

6 ¶ Let Reuben live, and not die; and let not his men be few.

7 ¶ And this is the blessing of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies.

8 ¶ And of Levi he said, 'Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;

9 Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

10 ¶ They shall teach Jacob thy judgments, and Israel thy law: 'they shall put incense 'before thee, and whole burnt sacrifice upon thine altar.

11 Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 ¶ And of Benjamin he said, The beloved of the LORD shall dwell in safety by him; and the LORD shall cover him all the day long, and he shall dwell between his shoulders.

13 ¶ And of Joseph he said, 'Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits brought forth by the sun, and for the precious things 'put forth by the 'moon,

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that 'was separated from his brethren.

17 His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

18 ¶ And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19 They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

20 ¶ And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the first part for himself, because there, in a portion of the lawgiver, was he 'seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

22 ¶ And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan.

23 ¶ And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou the west and the south.

24 ¶ And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25 ¶ Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.

26 ¶ There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.

27 The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them.

<sup>1</sup> Heb. a fire of law.  
<sup>6</sup> Gen. 49. 25.

<sup>2</sup> Exod. 28. 30.

<sup>3</sup> Or, Let them teach, &c.

<sup>4</sup> Or, let them put incense.

<sup>5</sup> Heb. at thy nose.

<sup>7</sup> Heb. thrust forth.

<sup>8</sup> Heb. moons.

<sup>9</sup> Gen. 49. 26.

<sup>10</sup> Heb. ceiled.

<sup>11</sup> Or, Under thy shoes shall be iron.

28 "Israel then shall dwell in safety alone : the fountain of Jacob *shall be* upon a land of corn and wine ; also his heavens shall drop down dew.

29 Happy art thou, O Israel : who is like

<sup>12</sup> Jer. 23, 6.

unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency ! and thine enemies "shall be found liars unto thee ; and thou shalt tread upon their high places.

<sup>13</sup> Or, shall be subdued.

Verse 2. 'The Lord came from Sinai, and rose up from Seir . . . and shined forth from mount Paran,' etc.—The reader will hardly fail to observe that the successive clauses of this verse embody a beautiful metaphor, drawn from the progressive motion and effects of the sun. This would be more clear in the more distinct translation which Geddes has given of it—'O Lord, who *camest* from Sinai ; *dawnest* upon them from Seir ; *shinest* upon them from the mountains of Pharan !' etc.

6. 'And let not his men be few.'—The word 'not' is not in the original ; and it forms a gratuitous addition to the sacred text which ought to be rejected. The verse then reads, 'Let Reuben live, and not die, but let his men be few.' As no obvious connection appears between the clauses—as there seems something wanting in the verse as thus read—and as Simeon's name is the only one that does not occur in the chapter, as now read—Biblical critics are generally disposed to suppose that the last clause applies to him, and that his name has, from some early accident, or carelessness of transcribers, been dropped from the text. This opinion is supported by the Alexandrian manuscript of the Septuagint, the most ancient and valuable extant ; and by the Complutensian and Aldine editions ; in all of which the name of Simeon occurs. Besides, Simeon comes next in order of birth to Reuben, and therefore we should here look for a passage referring to him ; and also the expression 'Let his men be few,' applies more correctly to Simeon than to Reuben. By the census in Num. xxvi. (see the table there), the tribe of Reuben was more numerous than Simeon, Levi, Gad, or Ephraim ; while the number in Simeon was, most remarkably, the lowest of all. With this understanding, the verse will read, 'Let Reuben live, and not die ; and let Simeon's men be few.' Zebulun and Issachar are mentioned together, with equal brevity, in v. 18. This explanation spares the necessity of speculation on the reason for the supposed omission of Simeon ; or for trying to find, under the expressed declaration, in what other tribe he must be understood to be included.

7. 'The blessing of Judah.'—This 'blessing' seems to turn upon the fact that Judah was to take the lead in all warlike enterprises.

9. 'Nor knew his own children.'—All this verse most probably refers to the zeal with which the Levites punished, without respect of persons, those who had sinned in the matter of the golden calf.

12. 'He shall dwell between his shoulders.'—This is generally referred to the manifestation of the Divine presence in the temple of Jerusalem, which was within the lot of Benjamin.

14. 'For the precious fruits brought forth by the sun, and for the precious things put forth by the moon.'—The last word is plural, 'moons' (דְּרָחִים, *derachim*), in the Hebrew. The reference is probably to annual and monthly products, or, less definitely, to the products of which there was but one crop in the year, and those of which there were several crops in the course of one year. Mr. Roberts, however, informs us (*Orient. Illust.*, p. 131) that the Hindoos attribute to the moon a very strong influence on vegetation. They think that, from the time of the new moon to its becoming full, all plants and all kinds of young grain gain more strength than at any other period.

17. 'Unicorns.'—See the note on Job xxxix. 9.

— 'With them (his horns) he shall push the people together.'—The possessions of the children of Joseph extended like two horns, from the Mediterranean Sea to the Jordan on the one side, and from the Jordan to the confines of Syria on the other. These are said to be the horns of an

unicorn, from their great strength. Their 'pushing the people together' is well illustrated by Josh. xvii. 14-18.

19. 'They shall suck of the abundance of the seas, and of treasures hid in the sand.'—Zebulun was to have a maritime situation, and this expresses the advantages of that situation. The 'abundance of the seas,' is understood by some to refer to commerce. It is however difficult to discover that this or any other tribe did actually engage in maritime commerce ; but both Zebulun and Issachar were doubtless advantaged by their immediate vicinity to the commercial Phœnicians. 'The abundance of the seas,' thus understood, they might receive from them, and dispose of advantageously to the other tribes. Might not 'the abundance of the seas' partly mean sea fish ? The paraphrase of Jonathan is curious and interesting, 'They shall dwell near the Great Sea, and feast on the tunny fish, and catch the *chalsen*, (or *murer* ; see the note to Exod. xxxv.) with whose blood they will dye of a purple colour the threads of their cloths : and from the sand they will make looking-glasses and other utensils of glass.' The latter part of this citation explains the 'treasures hid in the sand' ; and it is certainly a remarkable fact, in connection with this text and with the particular situation of the tribes, that the Phœnicians had, in after-times, famous manufactures of glass made from the sands of the rivers Belus and Kishon, which discharge themselves into the bay of Acre ; and this fixes the seat of the manufacture on the immediate borders of Zebulun and Issachar. We are not to forget that these tribes, destined to have a maritime coast, did not expel, or only partially expelled, the ancient inhabitants, and therefore did not obtain all the advantages which their obedience to the Divine command would have ensured.

20. 'Blessed be he that enlargeth Gad.'—Properly understood, the prophet here blesses God for having enlarged Gad, by the possessions—much larger, probably, than it would have received in Canaan—which had been given to the tribe on the east of the Jordan. What follows seems to suggest that Gad had particularly distinguished itself in the conquest of the kingdoms of Heshbon and Bashan.

22. 'He shall leap from Bashan.'—Not Dan, but the lion to whom he is compared. The sense is, 'Dan is like the lion's whelp that leaps from Bashan.' The reference is probably to the fact recorded in Judg. xviii., where we find that the proper settlement of the Danites in the south of the country (Josh. xix. 47) being too small for them, they sent out an expedition which conquered a district at the northern extremity of the land, which formed a colony very distant from the proper territory of the tribe. This might well be compared to the leap of a lion.

23. 'The west and the south,'—more exactly 'the sea coast and the south.' The inheritance of Naphtali lay on the borders of the lakes of Merom and Chinnereth, and it lay to the south of the northern Danites, who were last mentioned.

24. 'Let Asher be blessed.'—As the very name of Asher means blessedness, there is here a play of words which is lost in translation. No human felicity can be higher than that which is here assigned to him. He is to be happy in his family and friends ; his district is to be so productive in olive-trees that he may anoint even his feet with oil (comp. Job xxix. 6) ; instead of wooden bars, which are still common in the East, his were to be iron and brass ; in fine, length of days and abundance of riches were to crown his prosperity.

25. 'Thy shoes shall be iron and brass.'—Some understand this to mean that there would be mines of iron and



copper in the lot of Asher, which extended northward to Lebanon, so that *under the shoes*, as the foot note reads, there would be iron and brass. But the original word, translated shoe (מִנְיָל *minal*), may be equally rendered by *bolt* or *bar*. So the Arabic version understood it, and is followed by the more modern translators. It would then seem to mean, as most of the Jewish writers themselves understand it, that the land of Asher would be remarkable for the strength of its fortifications. 'Thy bolts shall be

iron and brass' does certainly seem the more probable meaning.

26. 'Who rideth upon the heaven in thy help,' etc.—This seems to be an allusion to the pillar of cloud and fire, which hovered over the tabernacle and directed the march of the Israelites.

28. 'The fountain of Jacob.'—This is a literal translation of a metaphorical word used to denote *posterity*, just as we still speak of a man's children as his *issue*.

## CHAPTER XXXIV.

1 *Moses from mount Nebo vieweth the land.* 5 *He dieth there.* 6 *His burial.* 7 *His age.* 8 *Thirty days' mourning for him.* 9 *Joshua succeedeth him.* 10 *The praise of Moses.*

AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the LORD shewed him 'all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

4 And the LORD said unto him, 'This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

5 ¶ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

7 ¶ And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his 'natural force' abated.

8 ¶ And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.

9 ¶ And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 ¶ And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,

11 In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

1 Or, *the hill*.

2 Chap. 3. 27. 2 Mac. 2. 4.

3 Gen. 12. 7, and 13. 15.

4 Heb. *moisture*.5 Heb. *fled*.

Chap. xxxiv. The writings of Moses close with the preceding chapter. That now before us must have been added by the book of Joshua, to which it serves as a natural point of transition, and is to be regarded rather as a section between the two books than as exactly belonging to either. The connection between it and the beginning of Joshua is, however, more close than between it and the proper end of Deuteronomy, as will appear by comparing the last verse with the first of Joshua; and there is reason to think that this chapter once formed the commencement of the book of Joshua, and was subsequently removed to its present place as forming a suitable conclusion to the books of Moses.

Verse 1. 'And Moses went up, etc.'—This concluding portion of Deuteronomy, respecting the death of Moses, requires a particular explanation. That the whole of the chapter was to be regarded as a piece altogether apart from what precedes it, or as a supplement from another writer, was maintained by the older commentators; and this opinion is confirmed not only by the contents of the chapter, but by the express declaration of the book itself with reference to that event and its circumstances; for ch. xxxi. contains the real conclusion of the work, and there Moses describes himself

as the author of the previous contents, as also of the song in ch. xxxii. and the blessings in ch. xxxiii. There is another circumstance which favours this opinion, namely, the close connection that exists between this last section of Deuteronomy and the beginning of Joshua, which plainly shews that the present chapter is intended as a point of transition to the book of Joshua, and that it was written by the same author as the latter.

— 'Unto the mountain of Nebo, to the top of Pisgah.'—Compare this with xxxii. 49: 'Into this mountain Abarim, unto mount Nebo.' From this it seems that Abarim is the general name of a range of mountains; and as Moses is said in one text to die in mount Nebo, and in the present, on the top of Pisgah, we must infer that Nebo was a mountain in the range of Abarim, and that Pisgah was the most elevated and commanding peak of that mountain. As to the mountain of Abarim, it is impossible to determine the precise limits to which the denomination reached: but it seems to have a more extensive application than any other name which is given to the mountains extending southward from those of Gilead, perhaps to the Arnon, and possibly southward still to the mountains of Seir, and is probably a general name for the whole. Still more plainly—we have

names in Scripture for all the mountains east of the Jordan, from Lebanon to the Red Sea, with the single exception that we want a denomination for those between the mountains of Gilead and those of Seir; and as we find the name 'Abarim' given in some large sense to these very mountains, we may suppose it was a name for the whole; and if so, we obtain the unbroken series of names which we require. But still, as we do not precisely know how far northward the denomination of 'Seir' extended, we are unable to say how far the denomination 'Abarim' should, under this view, be prolonged southward till it met that of Seir. Mount Nebo itself is usually identified with mount Attarus, nine miles north of the Arnon, and about the same distance east from the north-eastern extremity of the Dead Sea. It is a barren mountain which offers nothing remarkable. It is, however, the most elevated mountain in the neighbourhood, and its summit is distinguished by a large, wild pistachio-tree, overshadowing a heap of stones.

6. 'No man knoweth of his sepulchre unto this day.'—The reason of this concealment most probably was, lest, in future times, the Israelites should hold it sacred, as they afterwards did the brazen serpent. Judging from the number of deified mortals which the systems of ancient paganism contained, there was certainly the greatest danger that the Hebrews would in time have come to pay divine honours to their great lawgiver. This text has led to the opinion entertained by some of the Jewish writers, that Moses did not die, but was snatched away in a cloud, while conversing with Eleazar and Joshua. Josephus is one of those who give this statement; but it is directly contradictory to the sacred text, which says that he *died*, and was *buried* in the valley. Some Jewish and Christian commentators understand that Moses was buried by angels, at

the Lord's command; while others think that he was directed to enter a cave, where he died, and which served him for a grave. But the text says, that although he died in the mountain, he was buried in the valley. In 1655, some Maronite shepherds found, near mount Nebo, a tomb bearing the inscription, in Hebrew, of, 'Moses, the servant of the Lord,' and this was forthwith determined to be the long lost sepulchre of the Hebrew legislator. But a learned Jew, Rabbi Jakum, proved so convincingly that this must be the tomb of some other and much later Moses, that the report speedily died away. Some think that the whole story about the discovery of the tomb, and the refutation of Jakum, is a fabrication. But as we find that a supposed tomb of Moses is still shewn in the neighbourhood, we suspect that the only fabricated part of the story is that which assigns so convincing a character to Rabbi Jakum's reply. It might have convinced the Jews themselves; and all instructed minds will of course concur in his conclusion. But the natives are not an instructed people; and the Rabbi's best arguments were likely to avail little, when they had once got into their heads the conceit that they had found the tomb of Moses.

9. 'Joshua the son of Nun was full of the spirit of wisdom.'—It will be well to understand the precise office which Joshua was appointed to fill. He was not the successor of Moses; for Moses had no successor: but he was commissioned as a military leader, divinely appointed to be the conqueror of the land of Canaan, and to portion it out among the victors. The position of Joshua was very different, not only from that of Moses, but from that of every ruler, general, or prophet who ever after appeared in Israel. His office, like that of Moses, was isolated, and suited to peculiar circumstances which could not again occur.

The following very useful table of reference is copied from Wilson's *Archæological Dictionary*, where it is said to be 'taken from a MS. in the library of St. John Baptist's College; given by Archbishop Laud, and probably either compiled by his Grace, or by his direction.'

THE FIRST CLASS.					THE SECOND CLASS—continued.				
The Moral Law written on the Two Tables, containing the Ten Commandments.									
	Exod.	Levit.	Num.	Deut.		Exod.	Levit.	Num.	Deut.
	chap.	chap.	chap.	chap.		chap.	chap.	chap.	chap.
The first Table, which includes					Of the Instruments of the same, viz.,				
The First Commandment . . .	20.13	..	..	5.6	The Laver of Brass . . . . .	30	..	..	..
The Second Commandment . .	{ 20.23.	19.26	..	{ 4.5.6.7	The Altar of Burnt Offering . .	27	..	..	..
	{ 34	18	..	{ 8.11	The Altar of Incense . . . . .	30	..	..	..
The Third Commandment . .	20.23	..	..	5.6.10	The Candlestick of pure Gold . .	25	..	..	..
The Fourth Commandment . .	{ 20.23.31	19.23	..	..	The Table of Shew-bread . . . .	25.26	..	..	..
	{ 34.35	26	..	5	The Ark . . . . .	25.26	..	..	..
The second Table, including					Of the Priests and their Vestments				
The Fifth Commandment . .	20.22	19	..	5	for Glory and Beauty . . . . .	28	..	..	..
The Sixth Commandment . .	20	19	..	5	Of the choosing of the Levites . .	..	..	18.3.8	..
The Seventh Commandment . .	20	18.19	..	5.23	Of the Priest's Office in general .	..	..	3.18	..
The Eighth Commandment . .	20.22	19	..	5	Of their Office in Teaching . . .	..	19.10	..	{ 18.19
The Ninth Commandment . .	20.23	19	..	5	Of their Office in Blessing . . .	..	..	6	{ 17.31
The Tenth Commandment . .	20	..	..	5	Of their Office in Offering, which				
The Sum of both Tables . . .	..	19	..	6	Function, largely spreading it-				
					self, is divided into these Heads,				
					viz.,				
					What the Sacrifice ought to be . .	..	22	..	15.17
					Of the continual Fire . . . . .	..	6	..	..
					Of the Manner of the Burnt Of-				
					ferings . . . . .	..	6.7	..	..
					Of the Manner of the Peace Offer-				
					ings . . . . .	..	3.7	..	..
					Of the Manner of the Sacrifices				
					according to their several kinds,				
					viz.,				
					For Sin committed through igno-	..	4	5	..
					rance of the Law . . . . .				
					For Sin committed through igno-	..	5.7	..	..
					rance of the fact . . . . .				
					For Sin committed wittingly, yet	..	6	5	..
					not through Impiety . . . . .				
					The Special Law of Sacrifices for				
					Sin . . . . .	..	6.7	..	..

CHAP. XXXIV.]		DEUTERONOMY.				[B.C. 1451.			
THE SECOND CLASS—continued.					THE THIRD CLASS.				
					The Political Law.				
N.B. The magistrate is the Keeper of the Precepts of both Tables, and to have respect to human society; therefore the Political Laws of the <i>Israelites</i> are referred to both the Tables, and are to be reduced to the several Precepts of the Moral Law.									
	Exod.	Levit.	Num.	Deut.		Exod.	Levit.	Num.	Deut.
	chap.	chap.	chap.	chap.		chap.	chap.	chap.	chap.
Of things belonging to the Sacrifices . . . . .	..	2,6,7	15	..	Laws referred to in the First Table, namely,				
Of the Shew-Bread . . . . .	..	24	..	..	1st. To the First and Second Commandments, viz.,				
Of the Lamps . . . . .	27	24	8	..	Of Idolaters and Apostates . .	22	20	..	13,17
Of the Sweet Incense . . . . .	30	..	..	..	Of Abolishing Idolatry . . . .	23,34	..	33	7,12
Of the use of ordinary oblations, whereof there were several kinds observed by the Priests .	29,30	6,8.	..	..	Of Diviners and False Prophets .	22	19,20	..	18
Of the Consecration of the High Priest and other Priests . . . .	..	..	8	..	Of Covenants with other Gods .	23,34	..	..	7
Of the Consecrations and Office of the Levites . . . . .	..	..	35	..	2nd. To the Third Commandment, viz.,				
Of the Dwellings of the Levites .	..	..	..	..	Of Blasphemies . . . . .	..	24	15	..
Of the Anointing the Altar and all the Instruments of the Tabernacle . . . . .	29,30	..	..	..	3rd. To the Fourth Commandment, viz.,				
Of the continual Daily Sacrifices .	29	..	28	..	Of breaking the Sabbath . . .	31,35	..	15	..
Of the continual Sabbath Day's Sacrifice . . . . .	..	..	28	..	Political Laws referred to the Second Table,				
Of the Solemn Sacrifice for Feast Days, which were diverse and had peculiar rites distinguished into these, viz.,	..	..	10	..	1st. To the Fifth Commandment, viz.,				
Of Trumpets . . . . .	..	..	28	..	Of Magistrates and their authority . . . . .	18,30	..	11	1,16,17,23
Of Kalends or beginning of Months . . . . .	..	..	..	..	Of the Power of Fathers . . .	21	20	..	21
Of the three most Solemn Feasts in general . . . . .	23,34	23	..	16	2nd. To the Sixth Commandment, viz.,				
Of the Feast of Passover . . . .	{ 12,13. } 23	9,28	16	..	Of Capital Punishments . . . .	..	..	..	21,24
Of the Feast of Pentecost . . . .	23,24	23	28	16	Of Wilful Murder . . . . .	21	24	35	19
Of the Feast of Tabernacles . . .	23,34	23	29	16	Of Manslaughter unwittingly Committed, and of the Cities of Refuge . . . . .	21	..	35	19,21,22
Of the Feast of Blowing the Trumpets . . . . .	..	23	29	..	Of heinous Injury . . . . .	21	24	..	25
Of the Feast of Expiation . . . .	30	16,13	29	..	Of Punishments not Capital . .	..	..	..	25
Of the First Fruits . . . . .	{ 23,23. } 2	15	26	..	Of the Law of War . . . . .	..	..	..	20,23
Of Tithes . . . . .	{ 34 } 21	18	12,14,26	..	3rd. To the Seventh Commandment, viz.,				
Of Fruits growing and not eaten of . . . . .	..	19	..	..	Of Unlawful Marriages . . . .	..	18,20	..	7,22
Of the First-Born . . . . .	{ 13,22. } 34	..	..	15	Of Fornication . . . . .	..	19	..	23
Of the Sabbath Year . . . . .	23	25	..	..	Of Whoredom . . . . .	22	21	..	22
Of the Year of Jubilee . . . . .	..	27	..	..	Of Adultery and Jealousy . . .	..	19,20	5	22
Of Vows in general . . . . .	..	27	30	13	Of Copulation against Nature .	22	18,20	..	..
What Persons ought not to make Vows . . . . .	..	..	30	..	Of Divorcements . . . . .	..	..	..	24
What things cannot be Vowed . .	..	27	..	23	Other Matrimonial Laws . . .	21	18,20	..	{ 21,22. } 24,25.
Of Redemption of Vows . . . . .	..	27	..	..	4th. To the Eighth Commandment, viz.,				
Of the Vows of the Nazarites . .	..	6	..	..	Of the Punishment of Thefts . .	22	..	5	..
Of the Laws proper for the Priests, viz.,					Of Sacrilege . . . . .	..	..	..	..
Of Pollution . . . . .	..	22	..	..	Of not Injuring Strangers . . .	22,23	19	..	19
Of the High Priest's Mourning . .	..	21	..	..	Of not Defending Hiredlings . .	..	19	..	26,23
Of his Marriage . . . . .	..	21	..	..	Of Just Weights . . . . .	..	19	..	25
Of the Mourning of the Ordinary Priests . . . . .	..	21	..	..	Of Removing the Landmark . .	..	..	..	19
Of their Marriage . . . . .	..	21	..	..	Of Lost Goods . . . . .	22	..	..	..
Of their being forbid the use of Wine, &c. . . . .	..	10	..	..	Of Stray Cattle . . . . .	22,23	..	..	22
Of Sanctified Meats . . . . .	{ 6,7. } 19,22	{ 5,18 } 12,15,18	..	..	Of Corrupted Judgments . . .	23	19	..	16,24
Of the Office of the Levites, viz.,	..	..	..	..	Of Fire breaking out by chance .	22	..	..	..
Teaching . . . . .	..	..	17,27,31	..	Of Man-stealing . . . . .	21	..	..	24
Offering . . . . .	..	3,4,18	10	..	Of the Fugitive Servant . . . .	..	..	..	23
Other Promiscuous Ceremonial Laws, viz.,					Of Gathering Fruits . . . . .	..	19,23	..	23,24
Of Uncleaness in general . . . .	..	15,19	5	..	Of Contracts, viz.,				
Of Uncleaness in Meat, viz.,					Borrowing . . . . .	..	..	..	15
Of Blood . . . . . Gen. ix.	23	7,17,19	..	12	Of the Pledge . . . . .	22	..	..	24
Of Fat . . . . .	..	3,7	..	..	Of Usury . . . . .	22	25	..	23
Of Dead Carcasses . . . . .	22	17	..	14	Of Selling . . . . .	21	25	..	15
Other Meats and divers Living Creatures . . . . .	..	11,20	..	14	Of the thing Lent . . . . .	22	..	..	..
Of Uncleaness in the Issue of Seed and Blood . . . . .	..	15,12	..	23	Of a thing Committed to be kept . . . . .	22	..	..	..
In the Dead Bodies of Men . . .	..	19	..	..	Of Heirs . . . . .	..	{ 26,27. } 33,36	..	21
In the Leprosy . . . . .	..	13,14	5	24	5th. To the Ninth Commandment, viz.,				
Of Circumcision . . . . . Gen. xvii.	..	12	..	..	Of Witnesses . . . . .	..	5	..	17,19
Of the Water of Expiation . . . .	..	..	19	..	The Establishing the Political Law . . . . .	..	..	..	4
Of the Mourning of the Israelites.	..	19	..	14	The Establishing the Divine Law .	..	..	..	{ 6,11,29 } 30,31
Of mixtures . . . . .	..	19	..	22	in general . . . . .	..	..	..	{ 4,5,6,7,8 } 10,26,27
Of their Garments and Writing the Law privately . . . . .	..	..	15	6,11,22	From the Dignity of the Law-giver . . . . .	..	{ 19,20. } 22	{ 15 }	..
Of Young Birds not to be taken with the Dun . . . . .	..	..	22	..	From the Excellency of the Laws . . . . .	..	..	..	4,26
Of their Paddle Staves . . . . .	..	..	23	..	From the Promises . . . . .	{ 15,19. } 18,26	..	..	{ 4,5,6,7,10. } 11,12,20
					From the Threatenings . . . . .	23	26	..	{ 4,7,11,27 } 28,29,30

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# THE BOOK

OF

# J O S H U A.

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THIS book, in the original and in nearly all the versions, takes its name from that of the eminent person whose exploits in the conquest of Canaan it records, and by whom it is usually supposed to have been written. The historical truth and divine authority of the book is not involved in the question of its authorship; nor is it exclusively by rationalist writers that a later origin has been assigned to it. Some have ascribed it to Samuel, some to Isaiah, some to Ezra. But that it was written before the time of Ahab appears from 1 Kings xvi. 34; and even before the seventh year of David, as appears by comparing ch. xv. 63 with 2 Sam. v. 6. Mention indeed is made in it of the mountains of Judah and Israel (xi. 21), whence some have inferred that it could not have been written until after the separation of the tribes into two kingdoms; but that a general distinction of the kind existed earlier may be gathered from the first verse of Psalm lxxvi., which undoubtedly belongs to David. The clause 'unto this day,' in vi. 25, shews that Rahab was still alive when the book was written, and that would not, at the farthest, have been long after Joshua's death. This fact is of great value, because this notice with respect to a woman living in the time of Joshua, could not have been the addition of a later hand, as is often urged with regard to similar clauses when applied to monuments. In this book the same clause, being applied to memorials, will however intimate that the book was not, at the earliest, written till towards the close of Joshua's life and career. The precise date of the book however, and the name of the author, cannot perhaps be satisfactorily ascertained. There are not wanting clear indications of a contemporary hand, particularly in the twelve first chapters, where the circumstantial vividness of the narrative would alone satisfy an unprejudiced reader that the writer was an eye-witness of that which he describes. The first person plural 'we,' which comes in so naturally in v. 1, agreeing as it does with the 'us' in v. 6, of the same chapter, is of some value in establishing this conclusion. And if written by a contemporary at all, it is historically probable that it was by Joshua himself, or under his direction. This probability is increased by the circumstance that Joshua, after his last address to the people, 'wrote these words in the book of the law of God;' for although the direct reference appears to be only to the words which he had there uttered, and the covenant into which the people had entered, it is likely that he who did write this would not leave unrecorded the great events with which he had been connected. We cannot here examine minutely, or even enumerate, the various hypotheses of date and authorship which have been advanced. The sum of the matter seems to be—that the book was either written by Joshua towards the close of his life, the five last verses being added by a properly authorized person after his death; or that it was wholly written after his demise, from documents penned by him or under his direction. There is a disposition among many who allow that the twelve first chapters were written by a contemporary, to ascribe a later origin to the details of the territorial distribution contained in the chapters xiii.-xxii. inclusive. This is chiefly because, as they understand, the land is there described as wholly conquered and distributed, which appears from the ensuing book of Judges not to have been the case. It is almost entirely on the same apprehension that the numerous discrepancies of statements ascribed to the book by De Wette and others have been founded. All this seems to have arisen from their having failed to perceive what seems very clear to us (as stated in the notes to xv. 1; xviii. 3), that there were in fact two distributions of territory, the first of the conquered country in the southern half of Palestine; and the second, some years after, of territory as yet only partially subdued, and which, the power of the Canaanites being so much broken, it was expected that the tribes to whom the territories were severally allotted, would, with the assistance of their immediate neighbours, be able to clear for themselves. This simple fact establishes a perfect congruity between the books of Joshua and Judges, and would clear away an immense body of special criticism which has been founded on these chapters.

The questions of date and authorship are perfectly distinct from that of the canonical authority of the book, which admits of being much more satisfactorily established. Whether written in or after

the time to which its circumstances relate, and whether produced by a contemporary or a subsequent writer in the shape which it now bears, its authority is established by the manner in which reference is made to it in other books of Scripture. The value of this testimony the reader will be well able to appreciate by comparing the following texts: 1 Kings xvi. 34 with ch. vi. 26; also Ps. xlv. 2, 3; lxxviii. 12-14; lxxviii. 54, 55; xciv. 3, 5, which refer generally to the book; Hab. iii. 11 with x. 13; Acts vii. 45 with Josh. iii. 14; Heb. iv. 8, generally; Heb. xi. 30 with vi. 17-23; Heb. xi. 31; and James ii. 25 with ii. vi. 22-25. The contents of the book embrace the history of Israel while under the command and government of Joshua; comprising the entrance of the Hebrews into Canaan; their conquests in the country; the division of the territory by lot among the several tribes; and the provision made for the formal establishment of the theocratical government in that country. The leading object of the writer is manifestly to demonstrate the faithfulness of God in the accomplishment of the promises made to the patriarchs and to Moses, that this people should obtain possession of the land of Canaan. Viewed in this light, it is a most important supplement to the books of Moses, to which it bears about the same relation as the Acts of the Apostles does to the Gospels.

The length of time embraced in the history of the book of Joshua is variously computed by chronologers, varying from eight to thirty years. The common computation of about fourteen years is probably not far from the truth.

The following are the principal works on the book of Joshua:—*Josua Historia illustrata*, ab Andr. Masio. 1574; *Strigelii Liber Josuæ*, 1570; *Chytræi Prælectiones in lib. Josuæ*, 1609; *Serrari Comment. in lib. Josuæ*, 1609; *Drusii Annot. in loca difficiliora Josuæ, etc.*; *Bonfrerii Comment. in Josuam, Judices et Ruth*, 1631; *Osiandri Comment. in Josuam*, 1681; *Owen, Critical Disquisitions*, 1784; *Paulus, Blicke in das Buch Josua*, 1822; *Herwerden, Diss. de libro Josuæ*, 1826; *Frankel, Das Buch Josua*, 1817; *Maurer, Commentar über das B. Josua*, 1831; *König, Authentie des B. Josua*, 1836; *Bush, Notes on Joshua and Judges*, 1838. [*Keil, Commentar über das B. Josua Erlangen*, 1847.] On particular subjects in Joshua there are about thirty treatises in different languages, nearly half of which are devoted to the discussion of Joshua's commanding the sun and moon to stand still.

## CHAPTER I.

1. The Lord appointeth Joshua to succeed Moses.  
3 The borders of the promised land. 5, 9 God promiseth to assist Joshua. 8 He giveth him instructions. 10 Joshua prepareth the people to pass over Jordan. 12 He putteth the two tribes and half in mind of their promise to Moses. 16 They promise him fealty.



NOW after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister,<sup>1</sup> saying,

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this

people, unto the land which I do give to them, even to the children of Israel.

3 ¶ Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea, toward the going down of the sun, shall be your coast.

5 ¶ There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: 'I will not fail thee, nor forsake thee.

6 'Be strong and of a good courage: for 'unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: 'turn not from it to the right hand or to the left, that thou mayest 'prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt 'have good success.

9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither

<sup>1</sup> Deut. 1. 38.

<sup>2</sup> Deut. 11. 24. Chap. 14. 9.

<sup>3</sup> Heb. 13. 5.

<sup>4</sup> Deut. 31. 23.

<sup>5</sup> Or, thou shalt cause this people to inherit the land, &c.

<sup>6</sup> Deut. 5. 32, and 28. 14.

<sup>7</sup> Or, do wisely.

<sup>8</sup> Or, do wisely.

be thou dismayed : for the LORD thy God is with thee whithersoever thou goest.

10 ¶ Then Joshua commanded the officers to the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals ; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember <sup>9</sup>the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan ; but ye shall pass before your brethren <sup>10</sup>armed, all the mighty men of valour, and help them ;

<sup>9</sup> Num. 32. 20.

15 Until the LORD have given your brethren rest, as *he hath given* you, and they also have possessed the land which the LORD your God giveth them : then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sun-rising.

16 ¶ And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee : only the LORD thy God be with thee, as he was with Moses.

18 Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death : only be strong and of a good courage.

<sup>10</sup> Heb. *marshalled by five.*

## CHAPTER II.

<sup>1</sup> *Rahab receiveth and concealeth the two spies sent from Shittim.* <sup>8</sup> *The covenant between her and them.* <sup>23</sup> *Their return and relation.*

AND Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there.

2 And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house : for they be come to search out all the country.

4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were* :

5 And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out : whither the men went, I wot not : pursue after them quickly ; for ye shall overtake them.

6 But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them the way to Jordan unto the fords : and as soon as they

which pursued after them were gone out, they shut the gate.

8 ¶ And before they were laid down, she came up unto them upon the roof ;

9 And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land *were* faint because of you.

10 For we have heard how the LORD *dried* up the water of the Red sea for you, when ye came out of Egypt ; and what ye did unto the two kings of the Amorites, that *were* on the other side Jordan, *Sihon* and *Og*, whom ye utterly destroyed.

11 And as soon as we had heard *these things*, our hearts did melt, neither *did* there remain any more courage in any man, because of you : for the LORD your God, he is God in heaven above, and in earth beneath.

12 Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token :

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life *'for your's*, if ye utter not this our business. And it shall be, when the LORD hath given

<sup>1</sup> Heb. 11. 31. James 2. 25.

<sup>2</sup> Heb. *lay.*

<sup>3</sup> Heb. *melt.*

<sup>4</sup> Exod. 14. 21. Chap. 4. 23.

<sup>5</sup> Num. 21. 24.

<sup>6</sup> Heb. *rose up.*

<sup>7</sup> Heb. *instead of you to die.*



us the land, that we will deal kindly and truly with thee.

15 Then she let them down by a cord through the window: for her house *was* upon the town wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We *will be* blameless of this thine oath which thou hast made us swear.

18 Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt 'bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

19 And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and

<sup>8</sup> Heb. *gather*.

we *will be* guiltless: and whosoever shall be with thee in the house, his blood *shall be* on our head, if *any* hand be upon him.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them:

24 And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do 'faint because of us.

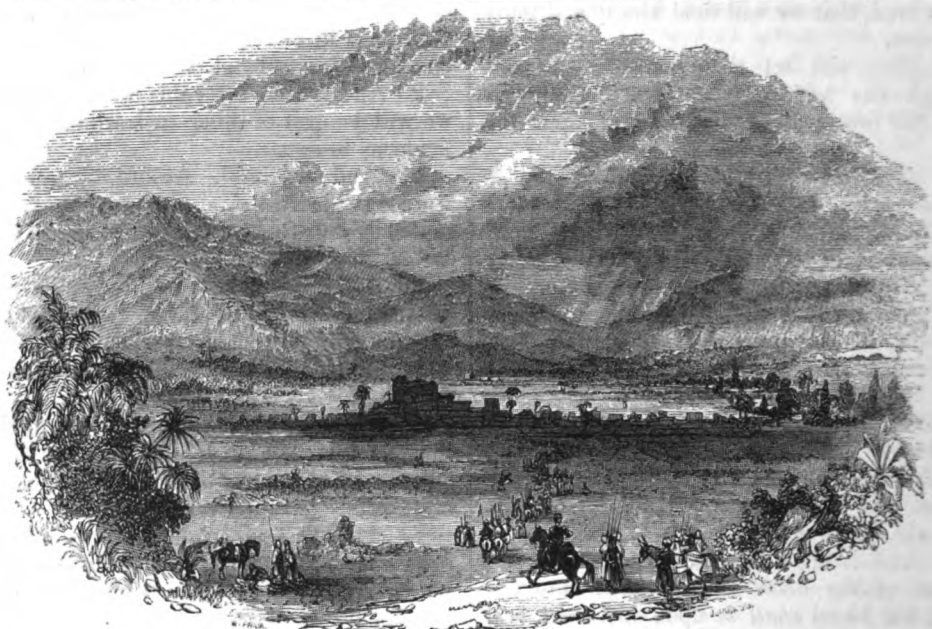
<sup>9</sup> Heb. *melt*.

Verse 1. '*Jericho*.'—All travellers previous to Mr. Buckingham have acquiesced in the current statement, that the site of the ancient Jericho is marked by the poor village of Rihbah, between three and four miles from the Jordan, where, however, it was admitted that *no trace of an ancient city could be found*. But that traveller has questioned this conclusion on such strong grounds, that his correction has, and we think with great propriety, been introduced into most recent maps of the Holy Land. As Mr. Buckingham has the sole merit of this discovery, and we decidedly acquiesce in his conclusions, there is nothing for us to do but to follow his account. In the note on v. 10, the plain of Jericho is described. It is only therefore necessary to observe here, that travellers from Jerusalem to Jericho must, after descending the hills which bound the plain on the west, proceed for about four miles towards the Jordan before they reach Rihbah. But Mr. Buckingham had scarcely quitted the foot of these hills to go eastward over the plain, before he came upon the ruins of a large settlement, of which sufficient remained to prove it to have been a place of consequence, although no one perfect building existed. Some of the more striking objects among the ruins were several large tumuli, evidently the work of art, and resembling in size and shape those of the Greek and Trojan heroes on the plain of Ilium. Near to this was also a large square area, enclosed by long and regular mounds, uniform in their height, breadth, and angle of slope, and seeming to mark the place of enclosing walls now worn into mounds. Besides these, the foundations of other walls in detached pieces, portions of ruins of an undefinable character, shafts of columns, and a capital of the Corinthian order, were seen scattered about over the widely extended heaps of this ruined city. These ruins did not seem, taken in their greatest extent, to cover less than a square mile; but the remains were not sufficiently marked to enable the traveller to form a plan of them. The order of the columns is indicated by the Corinthian capital, which also shews that the building belonged probably to the time when the country was dependent on Rome; and we hazard a conjecture, that they may have pertained to the palace which Herod built at Jericho; and the knowledge that a palace

was erected here at so comparatively late a period as the architecture indicates, strengthens whatever conclusion may be formed in preference of this site to that of Rihbah, where no ancient remains whatever are found.

But, besides this, the situation of these remains agrees much better than the site of Rihbah with the position which Josephus assigns to Jericho. He says, 'It is situate in a plain; but a narrow and barren mountain, of very great length, hangs over it. This mountain extends to the land about Scythopolis northward, and southward as far as the country of Sodom and the utmost limits of the lake Asphaltites. It is all of it very uneven, and uninhabited by reason of its barrenness.' (*De Bell. Jud.* iv. 8, 2.) And in another place, he says that Jericho is one hundred and fifty furlongs from Jerusalem, and sixty from the Jordan, adding, 'The country as far as Jerusalem is desert and stony, but that as far as the lake Asphaltites lies low, though it be equally desert and barren.' It is clear that all this applies very exactly to Mr. Buckingham's Jericho, but not to Rihbah. He observes himself: 'Nothing can more accurately apply in all its particulars than this description does to the site of the present ruins, assumed here as those of the ancient Jericho, whether it be in its local position, its boundaries, or its distance from Jerusalem on the one hand, or from the Jordan on the other. The spot lies at the very foot of the barren hills of Judea, which may be said literally to overhang it on the west; and these mountains are still as barren, as rugged, and as destitute of inhabitants as formerly, throughout their whole range, from the lake of Tiberias to the Dead Sea. The distance, by the computation of our journey in time, amounted to about six hours, or nearly twenty miles; and we were now, according to the report of our guides, at the distance of two hours, or about six miles, from the banks of the Jordan.'

Concerning Rihbah, which has so long borne the honour of being the representative of Jericho, we have only to observe that it appears to have obtained this distinction through some supposed resemblance between its name and that of Rahab the harlot. But were this analogy still clearer, it would prove nothing, since Jericho was never called after that celebrated woman. It is a poor village,



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containing about forty dwellings, every one of which is fenced in front with thorny bushes, while a barrier of the same kind encircles the whole of the village. A fine brook flowing by, and emptying itself into the Jordan, supplies the inhabitants with water for the irrigation of the grounds, and for their domestic wants. The only alleged antiquities shewn here are a modern square tower of Mohammedan workmanship, pretended to be the house of Zaccheus, and an old tree, stated to be that into which the same person climbed to see Christ pass by; but, unfortunately for the story, this tree is not a sycamore, which the Evangelist mentions in the narrative of that interesting transaction.

— ‘*They went, and came into an harlot’s house, named Rahab.*’—As this woman is honourably mentioned in the New Testament for her faith: and as, moreover, it appears from Matt. i. 5, that she was ultimately married to Salmon, by which marriage she became an ancestress of our Saviour, there has been considerable anxiety to rescue her name from the imputation which rests upon her character. Her vindication is made to rest, chiefly, upon the derivation of the word rendered ‘harlot.’ This is זונה *zonah*; and it is contended that this word ought not to be here derived from זנה *zanah*, ‘to commit fornication,’ but from זון *zun*, ‘to nourish,’ and, consequently, that it should be rendered not ‘harlot,’ but ‘hostess.’ The Chaldee paraphrase of Onkelos, Josephus, and several rabbins, agree in the same view; but the balance of opinion is against it. We feel obliged to express our entire concurrence in the common translation. The word *zonah* does not occur anywhere else in a sense which the context will allow to be rendered ‘hostess’ (see Levit. xxi. 7, 14; Deut. xxi. 18); and there is no sufficient reason for giving here a different derivation from that which it elsewhere bears. Moreover, the Septuagint, and the Apostles Paul (Heb. xi. 31) and James (ii. 25), have given it the common interpretation. It will also be observed that, while Rahab so anxiously provides for the safety of her relations, she does not say a word about her husband or children; which is a more remarkable circumstance than it would be in England, as, in the East, scarcely any women but those of low character remain unmarried. Another reason, which

has escaped the notice of expositors, but which seems to us of considerable weight, is, that in the East there are no such persons as hostesses. The places of public entertainment (*caravanserais*) in towns, only furnish empty lodging, and cannot be said to have even a host, much less a hostess; and if a stranger be accommodated in a private house, he never sees the lady of the house, or asks anything about her. The only woman in general who has a house to herself, and certainly the only woman to whose house a stranger can have access, is one who bears the stigma which attaches to the name of Rahab. Probably the spies went to this house because there was no other private house to which they could go; and they may be supposed to have some regard to the advantageous situation of the house, which was built against the town wall, and had a window towards the open country, thus affording facilities for escape, of which they afterwards actually had occasion to avail themselves.

4. ‘*The woman took the two men and hid them.*’—Apart from all other considerations, the woman had, according to Oriental notions, contracted an imperative and superseding obligation to do her utmost in behalf of the spies, after they had been harboured and had eaten under her roof; and, reciprocally, they had contracted an obligation to suffer no harm which they could prevent to come upon those under whose roof they had been sheltered. The sense of honour is manifested among the Orientals more in this custom than in any other. If a man receive another, even though a robber, into his house, if he eat with him but a crust of bread, he is bound to treat him as a friend, and to defend him even at the hazard of his own life—unless he is prepared to brave the scorn and contempt of all his countrymen. Oriental history abounds with striking examples of the fidelity with which these duties have been discharged—even towards murderers, and the bitterest enemies of the house. See Gen. xix. 1-9; Josh. ix. 19; Judg. iv. 17-22. Allusions to the custom may be traced in Psalm xli. 9; xci. 1; 2 Sam. xii. 3; Luke vii. 24; John xiii. 18.

6. ‘*Stalks of flax.*’—פשתת העץ *pishtai ha-etz*, literally, ‘flax of the wood,’ that is, undressed flax, or flax with its ligneous parts. It is well known that flax must be ex-

posed for a considerable time to the sun and air before it can be manufactured; and after that it is stacked up in regular heaps. Rahab had arranged hers on the roof of her house; the flat roofs of the Oriental houses (see Dent. xxii. 8) being, from their full exposure to the air and secure situation, admirably suited to, and much employed for, laying out such vegetable products, of whatever kind, as require to be dried in the sun.

11. 'As soon as we heard these things, our hearts did melt.'—It appears that the Canaanites, trusting to the obstacle which the river, at the season of flood, offered, were under no apprehension of immediate attack, although they well knew by this time that the Israelites intended to advance into the country, nothing less than the conquest of which they contemplated. The interval does not appear to have been applied to any purpose of preparation by the inhabitants. The number of small states among which the land was parcelled out, probably offered a serious obstacle to any extensive or formidable combination for a common object—at least until the danger should become more immediately pressing. However, those Canaanites who inhabited the quarter of the country in which the Hebrew host now appeared, were filled with consternation, not so much

on account of the Israelites themselves, it would seem, as on account of their God,—that great and terrible God, who had wrought such unheard-of wonders for them. The passage of the Red Sea, of which they had heard long before from various quarters—among the rest, perhaps, from the Egyptians—had, from its grandeur and important results, made a profound impression upon them. And when they saw the people, thus wonderfully delivered and helped, appear upon their borders, many of the Canaanites despaired entirely that any effectual stand could be made against them.

15. 'Upon the town wall.'—Bishop Horsley thinks that the original words here *קִיר הַחוֹמָה* *kir ha-chomah*, must have some more definite meaning than that of town-wall. 'May they not signify a joint or angle of the wall—the place where two sides of it meet?'

18. 'This line of scarlet thread.'—Geddes renders: 'This scarlet coloured rope.' It was probably the same cord or rope by which they were let down from the window. As it was to be a sign by which her house should be recognised when the city was sacked, it must have been something too conspicuous to be easily overlooked by those who were acquainted with its purport.

## CHAPTER III.

1 Joshua cometh to Jordan. 2 The officers instruct the people for the passage. 7 The Lord encourageth Joshua. 9 Joshua encourageth the people. 14 The waters of Jordan are divided.

AND Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 ¶ And it came to pass after three days, that the officers went through the host;

3 And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

4 Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this* way heretofore.

5 ¶ And Joshua said unto the people, 'Sanctify yourselves: for to-morrow the LORD will do wonders among you.'

6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, 'as I was with Moses, so I will be with thee.'

8 And thou shalt command the priests that bear the ark of the covenant, saying,

When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of the LORD of all the earth passeth over before you into Jordan.

12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the LORD of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.

14 ¶ And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the 'ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for 'Jordan overfloweth all his banks all the time of harvest,)

16 That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan:

<sup>1</sup> Heb. since yesterday, and the third day.

<sup>4</sup> Psal. 114. 3.

<sup>2</sup> Lev. 20. 7.

<sup>5</sup> Acts 7. 45.

Num. 11. 18. Chap. 7. 13. 1 Sam. 16. 5.

<sup>6</sup> 1 Chron. 12. 15. Eccles. 24. 26.

<sup>3</sup> Chap. 1. 8.

and those that came down toward the sea of the plain, *even* the salt sea, failed, *and* were cut off: and the people passed over right against Jericho.

17 And the priests that bare the ark of the

covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

Verse 12. '*Now therefore.*'—This verse is generally admitted to be an interpolation, being nothing more than the second verse of the next chapter egregiously misplaced.

14. '*When the people removed from their tents, to pass over Jordan.*'—The great event described in this chapter took place on the tenth day of the first month (iv. 19), wanting therefore only five days to complete the forty years from the day (the 15th of the first month) when the Israelites left Egypt. The manner in which the passage took place seems to be this. The priests, bearing the ark at the distance of two thousand cubits from the host, marched onward, and, in full confidence in the Divine promise, proceeded, as if to enter the river: but no sooner did their feet touch its waters, which then overflowed the banks from the melting of the snows of Lebanon (see Gen. xiv.), than the waters divided from shore to shore. The stream that was then coming from above stood still at that point; while that which had passed the point of separation, continued to flow to the Dead Sea, and, arriving there, left all the channel open between the sea and the point of separation.

As we cannot determine the site of the cities of Adam and Zaretan, mentioned in v. 16, we do not know the extent to which the channel was laid open; but from a reference to the direction of the journey, and the situation of Gilgal, where they formed their first encampment in Canaan (ch. iv. 19), we may suppose it to have been about seven miles. The river, in this part, has a firm pebbly bottom, on which the host might pass without inconvenience, when the waters had been cleared before them. The priests entered first, and stood still in the mid-channel, until the entire host had passed over. They seem to have been placed not so that the people passed on each side of them as they stood there, but only *below* them, that is, between them and the sea—the ark of God being thus interposed between the people and the suspended waters, that the faint-hearted might feel the more assured. It must have taken a considerable time for so vast a multitude, with women, children, and baggage, to pass over; and the constancy which the priests exhibited on this occasion, bears honourable testimony to their faith, and ought not to pass unnoticed. When all had gone over, the priests also went up with the ark out of the channel; and no sooner had they left it than the suspended waters, above, returned to their place, and overflowed the banks as before. When the river is thus overflowed its breadth is said to be nearly two hundred fathoms, and its greatest depth fourteen feet.

'The passage of this deep and rapid, though not wide river,' says Dr. Hales, 'at the most unfavourable season, was more manifestly miraculous, if possible, than that of the Red Sea; because here was no natural agency whatsoever employed; no mighty wind to sweep a passage, as in the former case; no reflux of the tide, on which minute philosophers might fasten to depreciate the miracle. It

seems, therefore, to have been providentially designed to silence cavils respecting the former; and it was done in the noon-day, in the face of the sun, and in the presence, we may be sure, of the neighbouring inhabitants; and struck terror into the kings of the Amorites and Canaanites, westward of the river, "*whose hearts melted, neither was there any spirit in them any more, because of the children of Israel.*"' Josh. v. 1; *Analysis*, i. 412.

15. '*Jordan overfloweth all his banks all the time of harvest.*'—The following is the recent and most valuable testimony of Professor Robinson on the subject of the overflowing of the Jordan. He remarks: 'It has generally been assumed that the Jordan of old, somewhat like the Nile, regularly overflowed its banks at the spring, covering with its waters the whole of the lower valley, and perhaps sometimes large tracts of the broad Ghor itself. It seems, however, to be generally admitted that no such extensive inundation takes place at the present day. It is therefore supposed that some change must have taken place, either because the channel has been worn deeper than formerly, or because the waters have been deepened or diverted. But although at present a smaller quantity of rain may fall in Palestine than anciently, in consequence perhaps of the destruction of the woods and forests, yet I apprehend that even the ancient rise of the river has been greatly exaggerated. The sole accounts we have of the ancient rise of its waters are found in the earlier Scriptural history of the Israelites, where, according to the English version, the Jordan is said to "overflow all its banks" in the first month, or all the "time of harvest." But the original Hebrew expresses in those passages nothing more than that the Jordan "was full (or filled) up to all its banks," meaning the banks of its channel; it ran with full banks, or was brimful. The same sense is given by the Septuagint and Vulgate.'

It occurs to us that although the passage in question may not necessarily mean more than this, the larger meaning of our translation, which the original will equally sustain, is well sustained by other passages. For instance, the lion (and, by implication, other ravenous beasts) is described as driven from its coverts on the banks by the 'swellings' of the river, which would hardly be possible unless the inner channel were not merely filled but overflowed, so as to inundate the thickets which are above the inner channel of the river.

16. '*The waters which came down,*' etc. — Horsley's translation of this difficult verse renders its details much more distinct: 'Then the waters which came down from the upper parts [of the river] stood still (i. e. the current was stopped); and rose up in one heap to a great distance above the city Adam, which is hard by Zaretan. And those that were coming down towards the sea of the plain, the salt sea, ran quite off, being separated [from the upper stream]. So the people crossed over opposite to Jericho.'

#### CHAPTER IV.

1 Twelve men are appointed to take twelve stones for a memorial out of Jordan. 9 Twelve other stones are set up in the midst of Jordan. 10, 19 The people pass over. 14 God magnifieth Joshua. 20 The twelve stones are pitched in Gilgal.

AND it came to pass, when all the people

were clean passed 'over Jordan, that the LORD spake unto 'Joshua, saying,

2 Take you twelve men out of the people, out of every tribe a man,

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm,

<sup>1</sup> Deut. 27. 2.

<sup>2</sup> Chap. 3. 12.

twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man :

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel :

6 That this may be a sign among you, *that* when your children ask *their fathers* <sup>in</sup> time to come, saying, What *mean* ye by these stones?

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD ; when it passed over Jordan, the waters of Jordan were cut off : and these stones shall be for a memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 ¶ And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood : and they are there unto this day.

10 ¶ For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua : and the people hastened and passed over.

11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.

12 And 'the children of Reuben, and the children of Gad, and half the tribe of Ma-

nasseh, passed over armed before the children of Israel, as Moses spake unto them :

13 About forty thousand 'prepared for war passed over before the LORD unto battle, to the plains of Jericho.

14 ¶ On that day the LORD magnified Joshua in the sight of all Israel ; and they feared him, as they feared Moses, all the days of his life.

15 ¶ And the LORD spake unto Joshua, saying,

16 Command the priests that bear the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, *and* the soles of the priests' feet were 'lifted up unto the dry land, that the waters of Jordan returned unto their place, and 'flowed over all his banks, as *they did* before.

19 ¶ And the people came up out of Jordan on the tenth *day* of the first month, and encamped in Gilgal, in the east border of Jericho.

20 ¶ And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall ask their fathers <sup>in</sup> time to come, saying, What *mean* these stones?

22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, 'which he dried up from before us, until we were gone over :

24 That all the people of the earth might know the hand of the LORD, that it *is* mighty : that ye might fear the LORD your God <sup>for</sup> ever.

<sup>3</sup> Heb. *to-morrow*.

<sup>4</sup> Num. 32. 27.  
<sup>5</sup> H-b. *to-morrow*.

<sup>6</sup> Or, *ready armed*.  
<sup>7</sup> Exod. 14. 21.

<sup>8</sup> Heb. *plucked up*.  
<sup>9</sup> Heb. *all days*.

<sup>10</sup> Heb. *went*.

Verse 9. 'Joshua set up twelve stones in the midst of Jordan.'—Some commentators are much troubled with this verse. Horsley, for one, asks, 'For what purpose were the stones erected where they would be invisible, and by what means were they secured against the impetuosity of the stream?' Unable to answer this, he is inclined to reject the verse as an interpolation. This is, however, a dangerous way of getting rid of what one does not understand. Kennicott contends that the twelve stones of this verse are no other than those already mentioned in *vs.* 3,

8, 20, and that they were not set up in the midst of the river ; and that the expression which seems to assign them that strange situation is corrupt, and would so alter it as to read, 'And Joshua set up twelve stones [taken] from the midst of Jordan, from the place,' etc. Still, nothing could be more natural than to mark the precise spot where the ark rested in the midst of the river ; and no better way of accomplishing that object could be devised. It was by no means necessary that it should be an enduring monument, if we think that it could not have been such.

but only that the spot should be marked for the time, till the Israelites should become sufficiently acquainted with the locality and the appearances of the banks of the stream to be able to recognise the site without any such monument. The stones might then be washed away, but the knowledge of the spot would be transmitted from father to son, and would never be forgotten so long as the race remained in occupation of the country. It is true that it is said to have remained there 'unto this day'; but that day may not, and probably was not, distant when these words were written. Again, if they were liable to be disturbed by the motion of the stream, nothing would be easier than for the Israelites to keep up the designed memorial by restoring them from time to time to their places, in such a stream as the Jordan, or to set other stones in the place they had occupied. It is also observable that it is not said of these stones as of the others, that they were of a size for one man to carry. They may have been greatly larger, and so disposed upon a lower heap as to be generally visible, and thus to indicate the very spot where the priests stood with the ark: for the Jordan, in its ordinary state, is by no means a deep river, and that its waters are remarkably transparent, so that an object of this kind might be at all times visible, except at the time of flood. From the native force of the Hebrew term for 'set up,' which is properly 'to rear up,' 'to erect,' *i. e.*, to raise to a considerable height, it may be reasonably inferred that they were so placed as to be ordinarily visible. It is not said, as in the case of the other stones, whence those to be set up in the river were to be taken. From all that appears in the text they may have been gathered from the adjacent plain, as many commentators have supposed.

13. 'About forty thousand prepared for war.'—At the second census, a little prior to the passage of the Jordan, the adult males in the tribe of Reuben were 43,730; of Gad, 40,500; and the half tribe of Manasseh must have had from 20,000 to 30,000 more: and yet, although the obligation to military service was universal, and the two and half tribes held their lands beyond Jordan on the condition of assisting their brethren in the conquest of Canaan, only 40,000 out of about 100,000 went to the war: and nevertheless they were held to have fulfilled the obligation they had incurred. This illustrates a point in the military history of a nation. At first, while their numbers are few, all go to the war; but when they so increase as to be unmanageable as a military force, difficult to bring into action, and unable to keep the field beyond a few days, a levy from the general body begins to be made of the number of men suited to the exigencies of the occasion. We see this principle regulates here the demand upon the services of the two and half tribes, more than half whose numbers remained behind to protect and provide for the families settled in the new country. Indeed, such partial levies occurred in the very first military undertakings of the Hebrews, as in their war with the Amalekites, when Joshua selected the men he required (Exod. xvii. 9, 10); and in that with the Midianites, when a thousand men were levied from each tribe (Num. xxxi. 1-6). The whole body of the people were never expected to take the field, except on very extraordinary occasions (see Josh. viii. 7, 11, 12; Judg. xx.; 1 Sam. xi. 7); and on all these occasions the war was terminated in a few days.

19. 'On the tenth day of the first month.'—That is, of the month Nisan, just forty years, lacking five days, after the departure out of Egypt. This was four days before the annual feast of the Passover, and on the very day when the Paschal lamb was to be set apart for this purpose (Exod. xii. 3); God having so ordered it in his providence that the entrance into the Promised Land should coincide with the period of that festival.

20. 'Those twelve stones . . . did Joshua pitch in Gilgal.'—The definite object of this proceeding is explained in the following verses: and the principle exemplified by such memorials has already given occasion to remark in the note to Gen. xxxv. 20 (see also xxviii. 18). Josephus says that an altar was constructed with the twelve stones;

and as the stones were not, singly, larger than one man could carry, this seems not unlikely. However, we have seen, in the note above referred to, that it was, and still is, a custom to set single stones as memorials of remarkable events. In the present instance, the stones, if set somewhat apart in an orderly manner and conspicuous situation, would seem likely to convey a more distinct reference to the twelve tribes than if united to form one altar, and if so arranged would suggest certain analogies to the Druidical stone circles which are found in various parts of the world, and of which our own country furnishes many interesting examples. A few remarks on this favourite and interesting subject of speculation may not be misplaced, and for a larger account we may refer to our *Pictorial History of Palestine*, ii. 404-412, 428-435.

We shall now first examine the passages of Scripture which seem to refer to such monuments, and to the ideas connected with them.

When God was about to deliver the principles of His law from the mountain of Sinai, Moses was repeatedly charged to place boundaries around the mountain consecrated by His presence, that the people assembled at its foot might be kept at a reverent distance. Instant death was the penalty of trespass beyond these bounds (Exod. xix. 12). This boundary was undoubtedly of stones. A boundary which should offer a physical obstacle to such a multitude was not required, but merely one which should mark out to them the limit beyond which they might not pass; and for this purpose stones placed at certain distances would suffice. The real restraint was moral and penal. It is absurd to think of a wooden railing, a hedge, or even a stone wall. This would detract much from the dignity of the circumstances. Here then was a sacred enclosure, the summit or centre of which was consecrated by the presence of God: within this enclosure only the ministering and chief persons (Moses, Aaron, the four sons of the latter, and seventy elders of Israel) were admitted, while the mass of the people stood without. Although there is no direct mention of 'stones,' this instance is very important, because it indicates that the encircling boundary almost certainly of stones, enclosed holy ground, and marked out to the people the limit beyond which they might not trespass.

Not long after this the people entered into their solemn covenant with God. On this occasion Moses built an altar of earth at the bottom of the mountain, and around it erected twelve stones, corresponding to the twelve tribes of Israel (Exod. xxiv. 4). This act corresponds with the usual idea of a pillar erected near an altar—as the monument of a solemn covenant: the altar indicating that God was one of the contracting parties, and the pillars in this instance being twelve, to indicate that the parties on the other side were twelve in number.

The next example is that of the present text. Here twelve stones are pitched in the bed of the Jordan, and the other twelve which were taken up out of the bed of that river are pitched in Gilgal to commemorate the passage of that river. The object of this is clearly declared:—'That this may be a sign among you, that when your children ask, in time to come, saying, What mean ye by these stones? Then ye shall answer them, The waters of the Jordan were cut off, and these stones are for a perpetual memorial to the Israelites' (Josh. iv. 5-7). As, then, this was intended for a standing monument, the stones must have been embedded in the ground, so as not to be removed without some force; and when thus embedded, they must have had some elevation above the ground, so that they might not, in the course of time, be covered by the soil. From this, as well as from the analogy in other instances, it will follow that the stones selected for this purpose were of a shape suitable to their being set up as pillars, and that they were so set up. It would seem from the terms of the text that each of the twelve stones was borne to its place by a man from each of the tribes; and although the strongest men were doubtless chosen for this service, the stones could have been but small in comparison with others usually set up as pillars



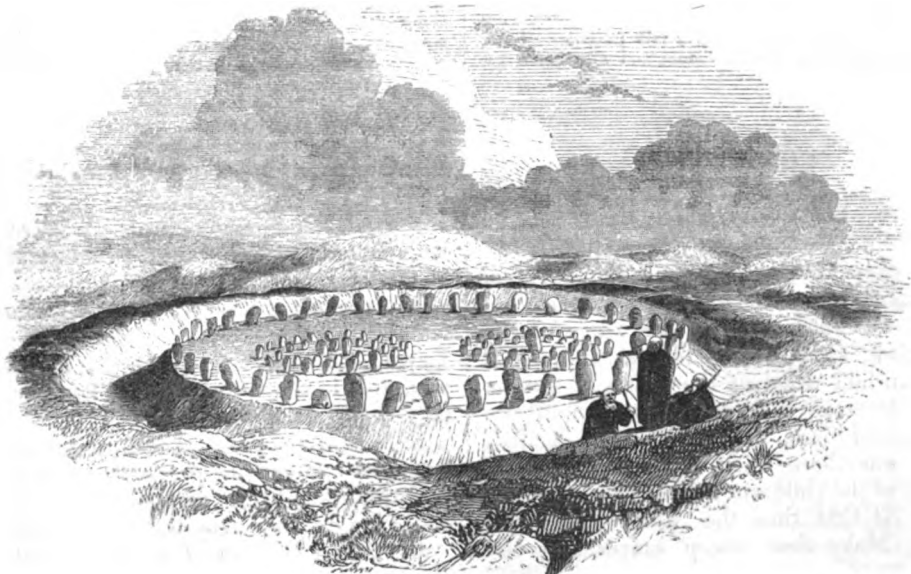
of memorial. It is, indeed, possible that although the formal duty devolved on a man from each tribe, he was not precluded from receiving the assistance of other men not formally appointed, in which case the stones may have been larger. Now if these stones were indeed set up as pillars, there is no form in which they can be conceived to be placed so likely as that of a circle; and that it was such is implied in the name Gilgal (a circle, a round, a wheel, etc.); and the same might be inferred from the fact that this was the form of arrangement which analogous instances offer.

Now as this of Gilgal is by far the most important of the monuments of the class now under consideration which occurs in the history of the Hebrew nation, it is of much importance to collect the ideas which appear to have been afterwards connected with it.

The first 'messenger,' or prophet (Judg. ii. 1, see marginal reading), whom we read of in Scripture as being sent on a special mission, came from Gilgal, which, although not in itself a circumstance of much importance, may, in connection with others that follow, suggest that the place had even thus early become a station of priests or prophets to admonish and instruct the people. The fact that Ehud returned to Eglon when he had proceeded as far as Gilgal (Judg. iii. 19) tends to the same conclusion, by suggesting that the place was accounted sacred by the Hebrews, and had, perhaps in consequence of that sanctity, been appropriated to idolatrous uses by the Moabites. Subsequently Gilgal comes before us as a place where various of the more solemn acts of public business—legislative, judicial, deliberative, and political—were transacted.

It is remarkable that all the places at which Samuel held his courts of judicature, in his annual circuits from his residence at Ramah, were places of sacred stones. 'He went from year to year in circuit to Bethel (the place of Jacob's sacred stone or stones), and Gilgal, and Mizpeh, and judged Israel in all these places' (1 Sam. vii. 16). Concerning Mizpeh, we may observe that this name was given to the place of the stones collected and set up by Jacob and Laban on the other side Jordan, or, more exactly, Mizpeh was the name given to the stone or pillar of memorial there set up, while 'Gilead' was that of the heap of stones, or of the whole place collectively (Gen. xxxi. 48, 49). We know not, however, that this was the Mizpeh of the present text, which may have been another

place of an erected pillar (as the name itself imports) on the borders of Judah and Benjamin. This Mizpeh was almost equal with Gilgal as a place of assemblage for public transactions. It was here that the tribes met at the call of the Levite to deliberate on the war against Benjamin (Judg. xx. 1). It was at this place that Samuel convened the solemn national assembly of repentant Israel, which is mentioned in 1 Sam. vii. 5-12; and from the sequel it appears that Mizpeh was so well known even to the Philistines as a place for assemblies of the nation, when it had some great matter in view, that they no sooner heard of this meeting than they marched up their army against the assembly. The same prophet 'called all Israel together in Mizpeh' for the election of a king (1 Sam. x. 17). But we have not yet done with Gilgal. There must have been an altar at this place, although the occasion of its erection is not mentioned; for that burnt offerings and peace offerings might be offered there is manifest from Samuel's direction to Saul,—'Go down before me to Gilgal; and, behold, I will come down to thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings' (1 Sam. x. 8). Here the same Saul was inaugurated as king—the first king—on a subsequent occasion. After Saul's victory over the Ammonites, 'Samuel said to the people, Come, let us go down to Gilgal and renew the kingdom there. And all the people went to Gilgal; and *THERE they made Saul king before Jehovah in Gilgal; and THERE they sacrificed sacrifices of peace offerings before Jehovah; and THERE Saul and all the men of Israel rejoiced greatly*' (1 Sam. xi. 14, 15). Saul himself, at a later day, called the people together at the same place for war against the Philistines; and after waiting for Samuel, he himself offered sacrifices there to Jehovah, before commencing his expedition (1 Sam. xiii. 4, 7, 12, 15). It was under the pretence or delusion of sacrificing to Jehovah in Gilgal, that Saul spared the choice cattle of the Amalekites, although that people and all that belonged to them had been devoted by the vow of *cherem* to utter destruction. And it was here, 'before Jehovah in Gilgal,' that Samuel hewed Agag in pieces (1 Sam. xv. 21, 33). So also, when David returned from the other side Jordan, after the defeat and death of Absalom, he proceeded to Gilgal, where the people of Judah and a portion of the other Israelites met him, with the intention of inviting him to resume the government,—or, in some sort, to re-elect him, as they had seemed to have rescinded their



GENERAL VIEW OF ABURY RESTORED.

original choice by their intermediate adhesion to Absalom (2 Sam. xix. 40, etc.). Gilgal appears to have been the customary residence of the prophet Elijah, for it was from thence he set forth with Elisha, before he was taken away. This confirms a previous conjecture that there was a college or school of the prophets at this place (2 Kings ii. 1). In the earlier prophets there are many denunciations against the corruptions of which Gilgal (see Amos iv. 4; v. 5; Hos. iv. 15; ix. 15; xii. 11) ultimately became the seat. In some of these places it is coupled in this condemnation with Bethel, another place of sacred stones; and this shews that the ancient sanctities connected with these places failed not to point them out for idolatrous appropriation.

The next, and indeed the only other instance which the Scripture offers, is that which formed a part of the great solemnity at Ebal and Gerizim. In this case 'great stones' were set up, and covered with inscriptions from the words of the Law; and there was connected with them an altar of unhewn stones. The inscriptions remove this one degree from the originally simple character of its class of monuments; yet the instance is of great importance, from its clear intimation that the 'great stones' spoken of on such occasions were apart and distinct from the altar; for as this is not distinctly stated in the other examples which have been adduced, some interpreters have supposed that at Gilgal and Sinai they were employed in the construction of the altars. This notion arose from want of sufficient attention to the rude stone erections of primitive times, which precluded commentators from being aware of any other use than that of building an altar to which they could be applied.

Now all these instances are in perfect accordance with the construction and use of the still existing 'Druidical circles,' as they are called, of which our own country offers some of the grandest, and probably most ancient, examples in the world—the principal being those of Abury and Stonehenge. In our own times antiquarians have ceased to dispute whether these circles of stones were intended for religious, civil, or military uses, but are more disposed to agree that they were intended for all these purposes; and this conclusion is, to our minds, satisfactorily corroborated by the diversified occasions on which resort was made to Gilgal. This point is fully established by citation of authorities in the work to which we have referred. The result of this conclusion would be, that such erections were temples primarily, and, like all temples (and even now our own churches, when separate public buildings are wanting for parochial business), were used when necessary for important public purposes. Thus, among the Israelites, the tabernacle, and afterwards the

temple, were not only the places of religious service, but the places of concourse to the people on all public matters of importance. The resort to their places of stones was only occasional, although, as we have seen, sufficiently frequent in early times to indicate the continued operation of the habits and ideas connected with such monuments. This simple and obvious explanation has tended much to mitigate the warmth with which the various single alternatives were, during the last century, advocated by different writers on the subject; while, at the same time, it demonstrates their analogy to, or identity with, the arrangements of 'great stones' which the Scriptures mention.



DRUIDICAL CIRCLE IN PERSIA.

This indefinite appropriation of the stone circles in different countries, doubtless arose from the union, under the ancient systems of religion, of the religious, legislative, and judicial functions in the same persons: and the legislators and judges who, as priests, were invested with a sacred character, would naturally avail themselves of bearing out the authority which their civil and judicial acts derived from that connection, by associating them also with the sacred place. It seems to us that the religious use of these monuments formed the primary idea in their construction; and that their civil use was a secondary notion, or rather one necessarily involved in the other. But we think it may be perceived that, after the religious notions connected with these erections had passed away, they long continued to be appropriated to civil assemblages. Hence we have of this latter appropriation historical proof, and almost existing usage, which cannot ascend so high as the religious appropriation. [APPENDIX, No. 14.]

## CHAPTER V.

1 *The Canaanites are afraid.* 2 *Joshua reneweth circumcision.* 10 *The passover is kept at Gilgal.* 12 *Manna ceaseth.* 13 *An angel appeareth to Joshua.*

AND it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

2 ¶ At that time the LORD said unto Joshua, Make thee 'sharp' knives, and cir-

cumcise again the children of Israel the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at 'the hill of the foreskins.

4 And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised.

6 For the children of Israel walked forty

<sup>1</sup> Or, *knives of flints.*

<sup>2</sup> Exod. 4. 25.

<sup>3</sup> Or, *Gibeah-haaraloth.*

years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD swore that 'he would not shew them the land, which the LORD swore unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* he raised up in their stead, when Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, 'when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.

9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called 'Gilgal unto this day.

10 ¶ And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

<sup>4</sup> Num. 14. 23.

<sup>6</sup> That is, *rolling*.

<sup>7</sup> Exod. 23. 23.

<sup>5</sup> Heb. *when the people had made an end to be circumcised.*

<sup>8</sup> Or, *prince.*

<sup>9</sup> Exod. 3. 5. Acts 7. 33.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched *corn* in the selfsame day.

12 ¶ And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

13 ¶ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood 'a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries?

14 And he said, Nay; but *as* 'captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

15 And the captain of the LORD's host said unto Joshua, 'Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so.

Verse 2. '*The second time.*'—It appears that the people had neglected the regular administration of the rite, upon the eighth day, during their wandering in the wilderness. As it would seem that Moses and Aaron must have had the power of enforcing it during that period if they had thought proper, it may appear that this neglect was by their concurrence, probably out of regard to the peculiar condition of the Israelites—liable as they were, at a moment's warning, to strike their tents and move off to another station. They were in that respect in the position of travellers, and all legislation involving ceremonial observances has recognised certain exemptions in favour of travellers. The Passover had also been neglected during the same period, and to that neglect the same observation is applicable. The Passover was a memorial of their exemption from the doom which destroyed the firstborn of Egypt, and of their triumphant and hasty departure from that country. This memorial would be needed when they became a settled people, but was less needful while the generation lived which had been the immediate objects of this dispensation, and while subject to a condition of life which was in itself an immediate consequence from, and therefore a constant memorial of, the events which the Passover commemorated.

But in stating that this was '*the second time,*' the text implies also that there had been a former general circumcision which the Scripture does not record. When was this? Certainly before the celebration of the Passover at Sinai (Num. ix.): for it appears from the sequel of the present chapter that there had been before a general circumcising of all the males that came out of Egypt, but no general circumcision before this of the males born in the wilderness (v. 5). But since no uncircumcised person could eat the Passover, the males that came out of Egypt must have been circumcised before the celebration of the Passover at Sinai. That therefore must have been the first general circumcision in respect of which this is called the second. [APPENDIX, No. 13.]

9. '*The reproach of Egypt.*'—It will appear from the note on v. 2 that the Israelites had neglected the rite of

circumcision during at least the latter part of their sojourn in Egypt, else the *first* general circumcision upon those who left that country, which is implied in the mention of the *second* upon those who had been born in the wilderness would not have been necessary. It would therefore seem that '*the reproach of Egypt*' must be understood to mean that the Israelites were, when in Egypt, reproached by the people of that country for their uncircumcision. This is the more probable, as there is much reason to think that the Egyptians themselves practised circumcision. See the note on Gen. xvii. 10.

—'*The place is called Gilgal.*'—This word, as explained here, means a rolling away, or removal; but Josephus, followed by some others, understands it to mean *liberty*, in allusion to the third of the interpretations given to the preceding clause. We do not know that there exists any local indication of the precise site of Gilgal. It must have been at some point between the Jordan and Jericho, and, seemingly, nearer to the latter than the former. Josephus says that the first encampment in Canaan was fifty furlongs from the river and ten from Jericho. Jerome also states that in his time the place was shewn at the distance of about two miles east of Jericho, and was held in much veneration by the inhabitants of the country. The occasions on which Gilgal is subsequently mentioned are specified in the note on ch. iv. 20. [APPENDIX, No. 14.]

10. '*The plains of Jericho.*'—The plain of Jericho is an opening or expansion in the plain of the Jordan towards the Dead Sea. The whole expansion takes in the plains of Moab on the east side of the river, and the plains of Jericho on the west, the breadth across being from ten to twelve miles. In fact the plain of the Jordan is in no other part so wide. The large plain of Jericho is partly desert, but from the abundance of water and the heat of the climate, it might be rendered highly productive; indeed the fertility of this plain has been celebrated in every age. Josephus describes it as the most fertile tract of Judæa, and calls it a '*divine region.*' He speaks also of its beautiful gardens and its groves of palm-trees; and his

description is borne out by Scripture, in which Jericho is described as the city of palm-trees (Deut. xxxiv. 3; Judg. i. 16). This region also produced honey, opobalsam, the cyprus-tree (or el-henna), and myrobalanum, as well as the common fruits of the earth in prolific abundance. The Scripture adds the sycamore-tree to the number of its products (Luke xix. 4). Of all these productions which so distinguished the climate of Jericho, and the greater part of which it enjoyed in common with Egypt, very few now remain. Only one solitary palm-tree lingers in the plain; the sycamores have altogether disappeared; the celebrated opobalsam is not known; and the myrobalanum alone appears to thrive, being probably the thorny shrub growing wild in the plain, to which the name *zukkum* is given by the present inhabitants: the modern balsam of Jericho is an oil extracted from the kernels of the green nut which it bears.

11. '*Old corn . . . parched corn.*'—This verse seems intended to shew the abundant supply of bread, naturally produced, which the Israelites now obtained, as accounting for the cessation of the manna, which was no longer necessary. The want which gave occasion to the miraculous supply of food was particularly mentioned; and now the abundance, which occasions it to be discontinued, is mentioned with equal precision. The Hebrews had now old corn, which the people of the plain, who, we may be sure, had fled into the city, left behind them in their houses and barns. And they had also new corn; for it was now the time of barley harvest, and the people must either have recently reaped their corn, or they had left it standing, and the Hebrews cut it down. The former seems more

probable. As the parched corn seems to be used in opposition to old corn, it probably means the new *ears* of corn, roasted and eaten. This very simple and primitive preparation is very well relished in the East; and many a poor traveller manages to derive his principal subsistence from the ears of corn which he gathers from the fields through which he passes, and prepares in this fashion. The Hebrews may have thus employed not only the ripe ears of barley, but the unripe ears of wheat; indeed, that they did the latter exclusively, is perhaps the preferable supposition: for the unripe ear, with its grain soft and juicy, is more relished than that which is ripe and hard. Another principal preparation, much and constantly in use in Western Asia, is *burgoul*; that is, corn first boiled, then bruised in the mill to take the husk off, and afterwards dried or parched in the sun. It is thus preserved for use, and employed for the same purposes as rice—chiefly boiled, to form a *pillau*, the standard dish of the East. It is thus used as a substitute for rice in places where that favourite grain is not grown, or is too dear for common use. It forms a very good dish, which we have eaten with pleasure, after having had the appetite cloyed with the continual recurrence of the rice-pillau. The meal of parched corn is also much used, particularly by travellers, who mix it with honey, butter, and spices, and so eat it; or else mix it with water only, and drink it as a draught—the refrigerating and satisfying qualities of which they justly extol.

15. '*Loose thy shoe from off thy foot.*'—See the note on Exod. iii. 5.

## CHAPTER VI.

1 *Jericho is shut up.* 2 *God instructeth Joshua how to besiege it.* 11 *The city is compassed.* 17 *It must be accursed.* 20 *The walls fall down.* 22 *Rahab is saved.* 26 *The builder of Jericho is cursed.*

Now Jericho 'was straitly shut up because of the children of Israel: none went out, and none came in.

2 ¶ And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

3 And ye shall compass the city, all ye men of war, *and* go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down 'flat, and the people shall ascend up every man straight before him.

6 ¶ And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear

seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 And the armed men went before the priests that blew with the trumpets, and the 'rereward came after the ark, *the priests* going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor 'make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

11 So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 And Joshua rose early in the morning, and the priests took up the ark of the LORD.

13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before

1 Heb. *did shut up, and was shut up.*

2 Heb. *under it.*

3 Heb. *gathering host.*

4 Heb. *make your voice to be heard.*

them; but the reward came after the ark of the LORD, the priests going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp: so they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

17 ¶ And the city shall be 'accursed, even it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because 'she hid the messengers that we sent.

18 And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

19 But all the silver, and gold, and vessels of brass and iron, are 'consecrated unto the LORD: they shall come into the treasury of the LORD.

20 ¶ So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that 'the wall fell down 'flat, so that the people went up into the city, every

man straight before him, and they took the city.

21 And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 ¶ But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, 'as ye sware unto her.

23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her 'kindred, and left them without the camp of Israel.

24 And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

26 ¶ And Joshua adjured them at that time, saying, 'Cursed be the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.

27 So the LORD was with Joshua: and his fame was noised throughout all the country.

<sup>5</sup> Or, devoted.

<sup>6</sup> Chap. 2. 4.

<sup>7</sup> Heb. holiness.

<sup>8</sup> Heb. 11. 30.

<sup>9</sup> Heb. under it.

<sup>10</sup> Chap. 2. 14. Heb. 11. 31.

<sup>11</sup> Heb. families.

<sup>12</sup> 1 Kings 16. 34.

Verse 1. 'Now Jericho,' etc.—The chapter would much better have begun at the end of v. 5. The present verse reads as a parenthesis, and the next verse continues the address from 'the captain of the Lord's host' to Joshua, which was commenced in the last verse of the preceding chapter.

5. 'Ram's horn' (קֶרֶן הַיִּבֶּל *keren ha-jobel*, *jobel-horn*).—That *keren* here means 'horn,' or an instrument in the shape of a horn, there is no question; but it is doubted whether *jobel* means a ram. The word is used, in Exod. xix. 13, to denote the instrument with which the jubilee was proclaimed; and it is agreed that the same instruments were employed on the present occasion. The rabbins generally are quite certain that *jobel* denotes a ram, and that rams' horns were employed on both occasions. It is true that there is no other example in which *jobel* bears this meaning in the Hebrew of the Bible, nor do the rabbins profess that there is. They say that the word is of Arabian origin, on the authority of Akiba, who said, that when he was in Arabia he heard the people call a ram *jobel*. The present Arabic language, however, does not acknowledge this use of the word; and the matter is altogether very uncertain. We certainly believe that a horn of some animal was intended, and think that it was either the horn of an ox or a ram. The horn of an ox is

certainly a very ancient instrument of sound. A portion being cut off at the smaller extremity presented an opening which extended through its length, so that it could be adapted with great facility to the purposes of a trumpet. Rams' horns were applied to this use later. Indeed, Bochart and others contend that there never were any trumpets of rams' horns, the inside being solid, and not hollow, and therefore wholly unsuitable for the purpose. But this objection falls to the ground when it is observed that the inside of these horns is not hard, and may be extracted without great difficulty, excepting, however, a portion of about four or five inches at the point. But a part of this being cut off, and a hole bored through the remainder, the solidity of this portion becomes rather an advantage than otherwise, furnishing a smooth, solid, and durable mouth-piece, which supersedes the necessity of supplying that necessary part with some foreign substance.

9, 13. 'The priests.'—It would be well to expunge these words, which are not in the original. The sense is, that the whole rear blew with trumpets as they marched along.

17. 'The city shall be accursed.'—That is, devoted by solemn ban, or *cherem* (see Lev. xxvii. 28), to destruction. This is the most striking and complete instance of the *cherem* as operating against a city, and we see its effect

fully developed. When it was intended to proceed against a hostile city with extreme severity, it was previously devoted to God: and, in such cases, not only were all the inhabitants put to death, but also, according as the terms of the vow declared, no booty was made by any Israelite; the beasts were slain; what would not burn, as gold, silver, and other metals, was added to the treasure of the sanctuary; and everything else, with the whole city, burned, and an imprecation pronounced upon any attempt that should ever be made to rebuild it. We see from Deut. xiii. 16-18, that if an Israelitish city introduced the worship of false gods, it was, in like manner, to be utterly destroyed, and to remain unbuilt for ever. There were two transgressors against this *cherem* on Jericho. The first, Achan, whose transgression was two-fold; first, by taking articles that ought to have been destroyed, and, secondly, the robbery and sacrilege of taking other articles that belonged to the sanctuary. The other transgressor was Hiel, by whom Jericho was rebuilt. [1 Kings xvi. 34.]

20. '*The wall fell down flat.*'—There have been some reflections upon the alleged unnecessary character of this miracle, on the supposition that such a vast army as that of Israel ought to have been able to take Jericho, without a miracle to throw down the walls before it; particularly when the generally miserable character of Oriental fortifications is considered. But the reader has only to turn to Num. xiii. 28, and Deut. i. 28, to perceive that the Hebrews themselves considered the walled towns of Palestine a great and insurmountable obstacle to the conquest of the country; whence Moses had expressly assured them that the 'cities great, and fenced up to heaven,' of the Canaanites would avail nothing before the power of their Almighty Leader, who went before them: 'As a consuming fire he shall destroy them, and he shall bring them down before thy face' (Deut. ix. 1-3). In the note to the last

cited chapter, we explained the general inefficiency of Oriental forces in the siege of walled or fortified places, however insignificant such fortifications might seem to European engineers. And if this is the case even now, when the use of gunpowder and cannon is known, and some military engines are in use,—how much more so must it have been in those early times, when not even the present limited use of such assistance could be obtained in the most difficult of military operations.

25. '*She dwelleth in Israel even unto this day.*'—This clause affords strong evidence that the book was written in or near the time of the events it commemorates, and in all probability by Joshua himself.

26. '*He shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.*'—This implies that the man should lose all his sons in the course of this forbidden undertaking; the eldest when he began, the rest in the progress of the work, and the last at its completion. For the completion of this prediction, between five and six centuries afterwards, see 1 Kings xvi. 34. It was probably intended, as Maimonides intimates, that the town should have remained a ruined heap, as an enduring memorial of the miracle which God had wrought. In the ancient history of other nations, we meet with many instances of prohibitions to rebuild a city destroyed in war, with imprecations against those who should attempt it. Strabo states, that it was believed that Troy had not been rebuilt on its former site from the dread of a curse which Agamemnon was supposed to have pronounced against him that should do so. This, he adds, was an ancient custom; and, as a further instance, mentions that Cræsus, after he had destroyed Sidene, uttered a curse against him who should rebuild its walls. The Romans also, after the destruction of Carthage by Scipio Africanus, pronounced a curse upon him who should presume to rebuild that city.

## CHAPTER VII.

5 *The Israelites are smitten at Ai.* 6 *Joshua's complaint.* 10 *God instructeth him what to do.* 18 *Achan is taken by lot.* 20 *His confession.* 25 *He and all he had are destroyed in the valley of Achor.*

BUT the children of Israel committed a trespass in the accursed thing: for 'Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

2 ¶ And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let 'about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few.

4 So there went up thither of the people about three thousand men: and they fled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men: for they chased them

from before the gate *even* unto Shebarim, and smote them 'in the going down: wherefore the hearts of the people melted, and became as water.

6 ¶ And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads.

7 And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

8 O LORD, what shall I say, when Israel turneth their 'backs before their enemies!

9 For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

10 ¶ And the LORD said unto Joshua, Get thee up; wherefore 'liest thou thus upon thy face?

11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the ac-



cursed thing, and have also stolen, and dissembled also, and they have put *it* even among their own stuff.

12 Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which the LORD taketh shall come according to the families *thereof*; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

15 And it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought <sup>6</sup>folly in Israel.

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

<sup>6</sup> Or, wickedness.

<sup>7</sup> Heb. *tonjuc*.

<sup>8</sup> Heb. *pourred*.

<sup>9</sup> That is, trouble.

19 ¶ And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide *it* not from me.

20 And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done:

21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a <sup>7</sup>wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

22 So Joshua sent messengers, and they ran unto the tent; and, behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and <sup>8</sup>laid them out before the LORD.

24 ¶ And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

26 And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of <sup>9</sup>Achor, unto this day.

Verse 2. '*Ai, which is beside Beth-aven, on the east side of Bethel.*'—This '*Ai*' is the '*Hai*' of Gen. xii. 8, and xiii. 3; and is usually mentioned together with Bethel, which lay westward from it. That *Ai* lay to the east of Bethel is distinctly stated; and the two cities were not so far distant from each other but that the men of Bethel could mingle with those of *Ai* in the pursuit of the Israelites, thus leaving both cities defenceless (ch. viii. 17); yet they were not so near but that Joshua could place an ambush on the west (or south-west) of *Ai*, without its being observed by the men of Bethel, while he himself remained behind in a valley to the north of *Ai* (ch. viii. 4, 11-13). The discovery of the site of Bethel by Dr. Robinson might have been hoped to furnish some clue to that of *Ai*; but this learned traveller was unable to find any undoubted traces of it. His conjecture, tending to identify it with the present village of Deir Diwan, has been given under Gen. xii. 8.

— '*Beth-aven.*'—This name means 'the house of emptiness,' usually as applied to idolatry; and as Hosea (iv. 16);

v. 8; x. 5) affixes this name, derisively, to Bethel (which means 'house of God'), on account of its having become a conspicuous seat of idolatrous worship, it has been commonly thought that Bethel and Bethaven are always to be understood as the same place. But it is evident from this text that there was near Bethel a distinct place called Bethaven; and that what the prophet intended was, to apply to it, in the literal meaning, the name which actually belonged to a place in the neighbourhood. We know nothing about Bethaven but what the text tells us, that it was near Bethel, and, as we learn from ch. xviii. 12, that it lay, as Bethel did, on the north border of the tribe of Benjamin.

5. '*Wherefore the hearts of the people melted, and became as water.*'—Michaelis regards the dispiriting effect of so trifling a loss upon some hundred thousands of men, as a manifest proof that there was no right arrangement of military affairs among them; for when all is rightly ordered in an army, a panic will not arise from so small a cause. This is partly right. But we are to consider that

the Hebrews had not been taught to place any reliance on numbers or military skill, but rather that, under all circumstances, they must be invincible with the Divine assistance which had been promised to them. Any defeat, therefore, would seem to shew that the promised aid had been withheld; and they could not but be aware that the smallest defeat must have much effect in encouraging their enemies, who had hitherto beheld resistance hopeless. This, more than the loss itself, gave just cause for the consternation with which the defeat of three thousand men, with the loss of thirty-six, inspired the host of Israel. But even in a military point of view, their consternation is not unaccountable, considering that they were nomades, fresh from the desert. What the Bedouins of Arabia now feel in this matter, will illustrate the probable feeling of the Israelites on the occasion before us. Burckhardt says: 'There is one circumstance that greatly favours the chance of a foreign general in his contest with the Bedouins. They are but little accustomed to battles in which much blood is shed. When ten or fifteen men are killed in a skirmish, the circumstance is remembered as an event of great importance for many years by both parties. If, therefore, in a battle with foreign troops, several hundreds are killed at the first onset, and if any of their principal men should be among the slain, the Bedouins become so disheartened that they scarcely think of further resistance; while a much greater loss on the side of their enemies could not make a similar impression on mercenary soldiers. But even the Arabs would only feel this impression at the beginning of a severe contest; and they would soon, no doubt, accustom themselves to bear greater losses in support of their independence, than they usually suffer in their petty warfare about wells and pasture grounds' (*Notes on the Bedouins*, p. 167).

6. 'Rent his clothes.'—The rending of clothes as an act of regular mourning has already been noticed under Lev.

x. 6. It also occurs here and in other places as a spontaneous act of grief or indignation; and as such it is still very frequent in the East.



RENDING CLOTHES.

— 'Put dust upon their heads.'—This also is an ancient and still subsisting sign of great affliction. Sculptures and paintings evince that it was a sign of deep lamentation



CASTING DUST UPON THE HEAD.

among the ancient Egyptians as well as the ancient Etruscans. Throughout the East it is at this day frequently witnessed, and is often indicated as an act of grief and despair in Eastern histories and tales.

18. 'He brought his household man by man, and Achan . . . was taken.'—This was of course by lot. We only know with certainty that, in this and similar instances, when a particular person was to be found, either for punishment or honour (as in the election of Saul to the kingdom), the lot first determined the particular tribe, and then went through the descending branches of each family, till it at last reached the particular person. But how this was done we know not: Josephus only says that the proceeding took place before the high-priest and the elders (*Antiq.* v. 1): to which some of the Jewish writers add, that they were made to pass before the ark, and that the Urim and Thummim enabled the high-priest to pitch upon the right tribe, family, and person. Others will have it that the high-priest alone was enabled, by extemporaneous inspiration, to make the required indications. But there seems more probability in the opinion of those

who suppose that at first twelve lots or tickets, on each of which was written the name of one of the tribes, were put into an urn; that when one of the tribes was found guilty, as many lots were put in as there were families in that tribe; after that, as many as there were householders in the family that was taken; and then as many as there were persons in the selected household, until, at last, the right person was found. That the lot, as practised by the Hebrews, was lawful, is unquestionable; for it was not only countenanced, if not enjoined, by God himself, but was practised by the Apostles. They, however, as well as, at least, the earlier Jews, had a well-grounded assurance, from experience, that, when resorted to as a means of taking the will of God, he would respond to the appeal. This assurance arose from and was justified by the peculiar relation in which they stood to Him: and of course is not justifiable or applicable under other and general circumstances, in which it is impossible that this assurance can be realised.

21. 'A goodly Babylonish garment.'—Literally, 'a mantle of Shinar,' of which Babylon was, in after-times, the famous

and dominant capital. The robe was therefore manufactured somewhere in the plain of Shinar. We think it well to mention this, in order to preclude any inference, right or wrong, concerning the city of Babylon in particular, its early luxury, or its improved manufactures. That Babylon had been founded long before this time we know; but we have no evidence to shew that it became of much importance, or was much distinguished for its luxury or refinement until between eight and nine centuries after the time of Joshua,—that is, not until the fall of Nineveh, when Babylon became the capital of Mesopotamia and of a large dependent empire. We are therefore only to understand that Achan's heart was seduced by a splendid mantle manufactured at some place in Shinar; but we cannot say that it was unquestionably 'Babylonish,' unless we refer the term rather to the district than to the city. However understood, it is interesting to find this indication, that this district had so early acquired that reputation for its manufactured robes, for which Babylon was in long subsequent times famous among the ancients: and it is certainly possible that the robe which tempted Achan, and also that which seemed such desirable spoil to the mother of Sisera (Judg. v. 30), was similar to that which we afterwards more distinctly know as a noted manufacture of Babylon. The mantles which were then held in such high esteem are known to have been of various colours, which seem to have been disposed in figures resembling those on Turkey carpets. But from what the Roman writers say about them, it is difficult to gather distinctly whether these figures were painted, woven in the loom, or embroidered with the needle. (See further under Judg. v. 30.) These robes, from their glossiness and tasteful combination of colours, produced a very splendid and rich effect. They were very costly, and considered in the highest degree luxurious. Plutarch relates that Cato, that great enemy to luxury, on receiving, by inheritance, a Babylonish garment, commanded it to be immediately sold. Josephus says that the robe concealed by Achan was 'a royal garment, interwoven with gold.'

— 'Two hundred shekels of silver.'—This would be worth nearly 25*l.* in present value of the metal; but probably much more in actual value at that time with reference to

the higher price of the metal and lesser cost of commodities.

— '*A wedge of gold.*'—Literally 'a tongue of gold,' i. e. what we understand by an ingot of gold; a corruption of the word 'lingot,' a little tongue. The worth of this ingot, according to the present value of the metal, would be above 90*l.*, subject to the conditions specified in the preceding note.

25. '*Burned them with fire, after they had stoned them with stones.*'—With respect to the capital punishment of stoning, and the subsequent one of burning, see the notes on Lev. xx. As we shall hereafter meet with various capital punishments, introduced from foreign countries, it may be well again to direct attention to the fact that the only capital punishments directed by the law of Moses are stoning and 'slaying with the sword.' The latter punishment may have included decapitation, which, as being in use among the Egyptians (Gen. xl. 17-19), must have been known to the Hebrews. But this use of the sword is certainly not mentioned in the laws of Moses; and it would seem to have been generally left to the discretion of the executioner to destroy the convict with the sword, in such a way as seemed to him most convenient or effective. The expression 'to fall upon,' or more properly, 'to rush upon,' such persons, seems to imply this liberty in the executioner. As very cruel punishments hereafter are mentioned, we are anxious to have it clearly understood that they are not sanctioned by the Hebrew law. There is not, even now, any Oriental code so mild in the form of its capital punishments as that of Moses.

26. '*Valley of Achor.*'—The word means 'trouble,' and has evident reference to the name of Achan (אָחָן). Indeed it is generally agreed that the name here given to the valley (אָחָר) is the proper name of the man; the final *א*, which makes all the difference, having been written *י*, by some careless transcriber. Accordingly, the name is given as 'Achar' in 1 Chron. ii. 7; and it is invariably so given in the Syriac version, and by Josephus. We know nothing about the valley. It could not have been at any great distance from Jericho; and in ch. xv. 7, we learn that it was on the northern border of the tribe of Judah.

## CHAPTER VIII.

1 *God encourageth Joshua.* 3 *The stratagem whereby Ai was taken.* 29 *The king thereof is hanged.* 30 *Joshua buildeth an altar,* 32 *writeth the law on stones,* 34 *propoundeth blessings and cursings.*

AND the LORD said unto Joshua, 'Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land:

2 And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

3 ¶ So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the city, even

behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that are with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them,

6 (For they will come out after us) till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, that ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you.

9 ¶ Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose up early in the morn-

1 Deut. 1. 21, and 7. 18.

2 Chap. 6. 21.

3 Deut. 20. 14.

4 Heb. pulled.

ing, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side <sup>6</sup>of the city.

13 And when they had set the people, *even* all the host that *was* on the north of the city, and <sup>7</sup>their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

14 ¶ And it came to pass, when the king of Ai saw *it*, that they hastened and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, Stretch out the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hastened and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no <sup>8</sup>power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city

against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they <sup>9</sup>let none of them remain or escape.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And *so* it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai.

26 For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 <sup>10</sup>Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he <sup>11</sup>commanded Joshua.

28 And Joshua burnt Ai, and made it an heap for ever, *even* a desolation unto this day.

29 And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and <sup>12</sup>raise thereon a great heap of stones, *that remaineth* unto this day.

30 ¶ Then Joshua built an altar unto the LORD God of Israel in mount Ebal,

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the <sup>13</sup>book of the law of Moses, an altar of whole stones, over which no man hath lift up *any* iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.

32 And he wrote there upon the stones a copy of the law of Moses, which *he* wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; <sup>14</sup>as Moses the servant

<sup>5</sup> Or, of Ai.

<sup>6</sup> Heb, their lying in wait.

<sup>7</sup> Heb, hand.

<sup>8</sup> Deut. 7. 2.

<sup>9</sup> Num. 31. 22, 26.

<sup>10</sup> Verse 2.

<sup>11</sup> Chap. 7. 26.

<sup>12</sup> Exod. 20. 25. Deut. 27. 5.

<sup>13</sup> Deut. 11. 29, and 27. 12.

of the LORD had commanded before, that they should bless the people of Israel.

34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

<sup>14</sup> Deut. 31. 12.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, <sup>14</sup>with the women, and the little ones, and the strangers that <sup>15</sup>were conversant among them.

<sup>15</sup> Heb. walked.

Verse 4. '*Lie in wait against the city.*'—We are certainly not anxious to prove that Joshua was a great general, or that the Israelites, as a people, could boast much prowess or skill in military matters. Indeed this affair at Ai seems throughout to shew the contrary; and so much the more clearly, therefore, are we enabled to perceive that, with their own resources, they were wholly inadequate to the great undertaking which lay before them; and consequently, that the Divine assistance which they, by manifest miracles, received, was in the highest degree necessary to put them in possession of the promised land. On this view we are disposed fully to concur in the following remark of Michaelis, although we dissented from his opinion that the loss of thirty-six men was no adequate cause for the consternation which followed the first attempt against Ai. He says, with regard to this second attempt, 'Joshua once more attacked the city of Ai (a small place, to reduce which he first thought 3000 men sufficient), with all his immense army, of which no fewer than 30,000 were thought necessary to form an ambuscade. The inhabitants of the city were too inexperienced in war to perceive the artifice; they pursued a body of some hundred thousands, that made a feint of flying before them, and while they thus left the city unprotected, the ambuscade rushed in and took possession of it. This, at the same time, plainly shews that the Canaanites were quite ignorant of the art of war. Even after the time of Joshua, until the days of David, we find so many instances of panics, surprises, routs (for example, that of the Midianites, Judg. vii.), victories gained by inconsiderable numbers, and extraordinary feats of personal prowess, which seldom have much effect against good discipline and order, that we may very justly conclude the Hebrews and all their neighbours to have been, at least until David's time, very defective in real military knowledge.' It must not be forgotten, however, that contrivances, which may now seem hackneyed and unskilful, must at one time have been original and effective. That the people of Ai were deceived by a feint, which now appears so easily seen through, seems to shew that such a stratagem had not previously been known; and, in that case, considering Joshua its author, we may rate his generalship rather more highly than Michaelis seems to do, without however exalting him into so consummate a warrior that his own resources left him little need of that Divine aid which was promised and given to him. There may be some scepticism at the bottom of the encomiums we so often hear on Joshua's abilities as a general. Joshua himself knew perfectly that without God he could do nothing; nor was he less aware that he was not himself that 'Captain of the Lord's host' to whom the glory of its successful warfare was due.

17. '*Or Beth-el.*'—The Septuagint has not these words; nor is there in this chapter any reference to Bethel or its inhabitants. The clause is therefore omitted by Houbigant, Boothroyd, and others, who regard it as evidently interpolated.

18. '*Joshua stretched out the spear that he had in his hand.*'—This had a flag or streamer at the end of it, to render it the more conspicuous, according to the very prob-

able explanation of Abarbanel and other rabbins. Although Joshua is now told *when* to lift up his spear, it is clear that the action itself was a preconcerted signal, well understood by the troops. They would else have been at a loss to know what intention the action expressed.

29. '*The king of Ai he hanged on a tree.*'—The captive king was slain, and his body hanged upon a tree till eventide, when, according to the Jewish law (Deut. xxi. 23), it was taken down. It was then buried in one of the gates of the town—or rather, a large heap of stones was raised over it there. No one can deny that this was a most revolting act. All that can be said in its justification, is involved in the considerations stated at the end of this book; by which it will appear that to put him to death was a sacred duty to the Hebrews; and apart from this, the *manner* of his death only is open to objection; and that, it will be observed, although ignominious, was by no means cruel. But, in fact, it were easy to shew that even in wars which are not of an unusually savage character, or which were not wars of extermination, it was customary to take the chiefs prisoners if possible, for the purpose of subjecting them to a public execution, not merely to punish them, but to intimidate others by the terror of the example. History is full of this—the history of all nations. In the East the practice is not yet extinct; and the execution of the king of Ai will bear no comparison with the maltreatment and decapitation of Saoud, the Wahabee chief, at Constantinople, when we consider the distance of time and place in his alleged offences, and the encouraging assurances which he had received. In this, then, it appears that the worst that can be said is, that the Hebrews were not superior to other nations of those and long subsequent times. And certainly we are not disposed to contend that they were superior in anything, and are willing to allow they were inferior in many things—*except in their religious system*—to the nations around them. These observations must be extended in their application to any incidents of a similar kind which may hereafter occur.

30. '*Joshua built an altar,*' etc.—Some commentators have built large inferences upon the alleged fact that in order to reach this place, Ebal and Gerizim, to fulfil the injunction of Moses, when the Hebrew head quarters was still at Gilgal, the host must have forced its way against all obstacle through an unconquered and hostile country. But in fact, it seems to be now generally agreed by the best Biblical critics, that these verses are misplaced. The context seems obviously to require that these six verses should be placed at the end of ch. xi. Some would place them even later, and in fact, so far as historical time is concerned, they might as well come at the end of ch. xxi. The real order of the narrative in describing the conquest of Canaan, makes it sufficiently manifest that this great and interesting ceremonial could not well have taken place before the conquests described in the ensuing chapters were completed; and the point of time when some of the tribes were about to disperse to their new homes, and when the ark was about to be removed to Shiloh, which was but ten miles from Shechem, supplies the most proper and probable occasion. [APPENDIX, No. 14.]

## CHAPTER IX.

<sup>1</sup> *The kings combine against Israel.* <sup>3</sup> *The Gibeonites by craft obtain a league.* <sup>23</sup> *For which they are condemned to perpetual bondage.*

AND it came to pass, when all the kings which *were* on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *thereof*;

2 That they gathered themselves together, to fight with Joshua and with Israel, with one accord.

3 ¶ And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai,

4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up;

5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.

6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you?

8 And they said unto Joshua, We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye?

9 And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt,

10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroth.

11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals <sup>1</sup>with you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league with us.

12 This our bread we took hot *for* our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine, which we filled, *were* new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

14 And <sup>2</sup>the men took of their victuals, and asked not *counsel* at the mouth of the LORD.

15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

16 ¶ And it came to pass at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

20 This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them.

21 And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had <sup>3</sup>promised them.

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* cursed, and there shall <sup>4</sup>none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God <sup>5</sup>commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, we *are* in thine hand: as it seemeth good and right unto thee to do unto us, do.

<sup>1</sup> Heb. mouth.

<sup>2</sup> Heb. is your hand.

<sup>3</sup> Heb. not be cut off from you.

<sup>4</sup> Or, they received the men by reason of their victuals.

<sup>5</sup> Deut. 7. 1, 2.

<sup>6</sup> Verse 15.



26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua made them that day hewers

of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.

Verse 3. '*Gibeon*.'—The name of this town imports that it was built upon a hill. It was, according to Josephus, forty (in another place he says *fifty*) furlongs north-west from Jerusalem; and Jerome states that in his time it still went under its old name, and was four miles (south-west) from Bethel. The same writer says it was the capital of the Hivites, and a royal city; but the Scripture only states that it was a very important town, greater than Ai, and like a royal (or metropolitan) city (ch. x. 2). It is remarkable also that no king of Gibeon is ever mentioned; and, upon the whole, we may infer, that it was the head of a confederacy or commonwealth, of which the towns of Chephirah, Beeroth, and Kirjath-jearim were also members (v. 17), and their inhabitants included under the denomination of Gibeonites. In the division of the land all these towns were given to Benjamin, except Kirjath-jearim, which fell to the lot of Judah: and Gibeon itself was one of the four cities of Benjamin that were assigned to the priests (ch. xviii. 25; xxi. 17). From 2 Sam. ii. 13, it appears that there was a pond or pool (בְּרֵכָה *berēkah*, the same in Arabic) at Gibeon, which from the passage would seem to have been rather large, and is undoubtedly the same as 'the great waters that are in Gibeon' of Jer. xli. 12. There was also a 'great stone' or rock in Gibeon (2 Sam. xx. 8). The place retained its importance under the Israelites. The tabernacle was there in the latter part of David's reign (1 Chron. xxi. 29, 30), and in the early part of Solomon's (1 Kings iii. 4); but we do not know when or on what occasion it was removed thither. The presence of the tabernacle rendered Gibeon the 'great high place,' whither Solomon went at the beginning of his reign to offer a thousand burnt offerings upon the altar, and where the Lord appeared to him, and gave him the opportunity to prefer wisdom to riches or length of days. It is mentioned by Jeremiah, so as to shew that it was a place of existing importance in his time. There is no subsequent notice of it in Scripture. But the intimations above given seem to point very distinctly to a place which still bears the name of el-Jib (merely a contraction of *Gibeon*) in Arabic, and which belongs to a village seated on the summit of a hill about five miles north by west from Jerusalem. The name Gabaon, as applied to this place, occurs in the writers of the Crusades; it was afterwards lost sight of till the last century, when the attention of Pococke was again directed to it; and his observations have since been confirmed by Dr. Robinson. There is an extensive ancient reservoir near the village, which may well represent the pool of Gibeon.

4. '*Old sacks*,' etc.—Of course they profess to do what they would actually have done, had they really come from a distant place. Hence we learn that, at this time, little accommodation except that of lodging, if that, was expected upon a journey; and that every one carried provisions and drink with him, as at present. This rendered necessary their sacks, doubtless for containing their provisions and baggage. All travellers now carry sacks with them for such purposes. If they can afford it, these sacks are large, containing a strange assortment of articles—of dress, bedding, food, and even of pots and pans for cooking the necessary meals. These are usually carried on animals hired for the purpose, or on the animal which the servant, if any, rides. A poorer traveller reduces his baggage to narrower limits, so that he wants but small bags, which, being thrown over the back of his ass or mule, he rides upon himself. Those who have but one ass to carry themselves and baggage, frequently dismount and walk a considerable part of the way to relieve their beasts. This may account for the manner in which the clothes and shoes of the Gibeonites were supposed to have been worn out by

long travel, although they had asses on which to ride. The bags which travellers use are commonly of stout woollen cloth or carpeting, sometimes strengthened with leather to keep out the wet. Bags of hair cloth are also sometimes used for this purpose, and almost always for carrying the corn and chopped straw for the cattle.

— '*Wine bottles, old, and rent, and bound up*.'—These were of course skin-bottles, like those for conveying water. (See Gen. xxi. 14.) Such bottles are liable to be torn or to burst, and when that happens they are mended either by being 'bound up,' that is, by gathering up the wounded part like a purse; this is a temporary expedient, such as travellers resort to who have not the skill or means of making a more complete repair. They may be otherwise mended by sewing in a new piece; and sometimes by the insertion of a round flat piece of wood into the orifice.

5. '*The bread of their provision was dry and mouldy*.'—The bread commonly used in the East is calculated to last only for the day on which it is baked; and in a day or two more it becomes exceedingly hard and unfit for use. This common bread could not therefore be that usually employed for daily food, for then its dry condition would not serve as an indication of the length of the journey which had been taken. It must rather have been a sort of bread which will keep a considerable time, though it does ultimately become hard and mouldy. They have such bread in the East, the use of which is almost exclusively confined to travellers. It is a kind of biscuit, usually made in the shape of large rings, nearly an inch thick, and four or five inches in diameter. The bread is, when new, very firm, and rather crisp when broken; but, not being so well prepared as our biscuits, it becomes gradually harder, and at last mouldy from the moisture which the baking had left in it. In general it is seldom used until previously soaked in water. The bread of the Gibeonites may have been something of this sort. There is another kind of bread, which will keep as well, or better. This is the thin broad sheet of crisp wafer-bread, as thin as wrapping-paper, the preparation of which has been described in the note to Lev. ii. 4. But this is seldom used for a journey, being speedily reduced to powder by the action in travelling. The Gibeonites, in attending so strictly to every little circumstance which might induce belief in their story, were probably the more strongly influenced by their knowledge of the acuteness with which persons accustomed to a life in the desert can draw correct inferences from the most trifling external circumstances.

14. '*And the men took of their victuals*,' etc.—Some understand this to mean that the elders took their victuals as sufficiently satisfactory evidence of the truth of the story told by the Gibeonites, and therefore thought it superfluous to 'ask counsel of the Lord.' But others conceive that the elders ate with the Gibeonites, in token of amity and peace, according to a very ancient and still prevalent custom. Either way, the dilemma in which the elders found themselves involved, was a just consequence of their neglecting to 'ask counsel of the Lord,' which it was particularly incumbent upon them to have done in the very first treaty of alliance into which they had occasion to enter.

17. '*Beeroth*,' supposed, with sufficient reason, to be the same as Beer, the place to which Jotham fled after he had delivered his famous parable from Mount Gerizim. Beeroth is merely the plural of Beer. (See the note on Judg. ix. 21.)

— '*Kirjath-jearim*.'—This name means 'city of forests.' It was to this place that the ark was brought after its return from the land of the Philistines, and where it remained till removed to Jerusalem by David (1 Sam. vii.; 1 Chron. xiii.). It is one of the towns which were first re-occupied

by the Jews on their return from the captivity (Ezra ii. 25; Neh. vii. 29). Eusebius and Jerome speak of it as being in their day a village, nine miles from Diospolis (Lydda), on the road to Jerusalem. Dr. Robinson thinks that Kirjath-jearim may possibly be recognised in the present Kuryet el-Enab. It agrees closely with the indication of locality just given, and is besides not far from Gibeon, from which Kirjath-jearim could not well have been far distant. The first member of the name (*Kirjath, Kuryet*, which means 'city') is the same in both; and the only change would be that the ancient 'city of forests' has become the city of grapes. Kuryet el-Enab is the same place which ecclesiastical tradition has, seemingly without sufficient reason, identified with the Anathoth to which Jeremiah belonged (Jer. i. 1), and which is more probably to be found at Anata, about an hour and a quarter from Jerusalem. Kuryet el-Enab is a poor village, the principal buildings in which are an old convent of the Minorites and a Latin church. The latter, although now deserted, is not in ruins, and is said to be one of the largest and most solidly constructed churches in Palestine.

23. '*Hewers of wood and drawers of water for the house of my God.*'—(See note on Deut. xxix. 11.) It is previously said, 'for the whole congregation.' But it does not mean that the Gibeonites were to furnish wood and water to the Israelites for their private use, but only that they were to relieve the congregation, by undertaking its duty of furnishing the wood and water required for the

service of the sanctuary. Some of the rabbins do indeed understand that while the Hebrews remained in camp, and before the land was divided, the Gibeonites performed this service for the whole body of the people; but even they admit that afterwards their services were limited to the sanctuary. This service must have been onerous at the great festivals: but it does not appear to have been generally so; neither could it require the service of all the Gibeonites, who probably undertook the duty by turns, so that the great body had leisure to attend to their private concerns. They were assuredly not reduced to a condition of absolute slavery: but seem to have been rather domestic tributaries than slaves, their tribute being the personal service mentioned. We may conclude that they enjoyed their private property; and that persons in good circumstances did not themselves labour, but paid the poorer members of their community for acting as their substitutes. Many think that the service was imposed in order to pacify the people, who were much dissatisfied with the conduct of their rulers, and to induce them, by the relief which the proposal offered to themselves, to respect the oath of the elders and not put the Gibeonites to death. This is probable. The Gibeonites seem to have been faithful servants to the congregation, performing patiently the duties imposed upon them. Except what occurs in the next chapter, we hear nothing further about them till the time of David, which is the best proof that can be given of their orderly conduct in the mean time. See the note on 2 Sam. xxi. 2.

## CHAPTER X.

5 *Five kings war against Gibeon.* 6 *Joshua rescueth it.* 11 *God fighteth against them with hailstones.* 12 *The sun and moon stand still at the word of Joshua.* 18 *The five kings are mured in a cave.* 23 *They are brought forth,* 24 *scornfully used,* 26 *and hanged.* 28 *Seven kings more are conquered.* 43 *Joshua returneth to Gilgal.*

Now it came to pass, when Adoni-zedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; 'as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

2 That they feared greatly, because Gibeon was a great city, as one of the 'royal cities, and because it was greater than Ai, and all the men thereof were mighty.

3 Wherefore Adoni-zedec king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together,

and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

8 ¶ And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, and went up from Gilgal all night.

10 And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.

11 And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword.

12 ¶ Then spake Joshua to the LORD in the day when the LORD delivered up the

Amorites before the children of Israel, and he said in the sight of Israel, 'Sun, 'stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is* not this written in the book of 'Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

15 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 ¶ But these five kings fled, and hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them:

19 And stay ye not, *but* pursue after your enemies, and 'smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.

22 ¶ Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

25 And Joshua said unto them, Fear not, nor be dismayed, be strong and of good

courage: for thus shall the LORD do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they 'took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which* remain until this very day.

28 ¶ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah 'as he did unto the king of Jericho.

29 ¶ Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah:

30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

31 ¶ And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

33 ¶ Then Horem king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 ¶ And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish.

36 ¶ And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that

<sup>4</sup> Isa. 28. 21. Ecclus. 46. 4.

<sup>5</sup> Heb. *be silent.*

<sup>6</sup> Deut. 21. 23. Chap. 8. 28.

<sup>6</sup> Or, *the upright.*

<sup>9</sup> Chap. 6. 21.

<sup>7</sup> Heb. *cut off the tail.*

were therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that were therein.

38 ¶ And Joshua returned, and all Israel with him, to Debir; and fought against it:

39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel<sup>10</sup> commanded.

41 And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon.

42 And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

<sup>10</sup> Deut. 20, 16, 17.

Verse 3. 'Hebron...Jarmuth...Lachish...Eglon.'—All these towns were to the south of Jerusalem, in the territory which afterwards was given to the tribe of Judah.

10. 'Along the way that goeth up to Beth-horon.'—There were two Beth-horons, distinguished as the Upper and Nether (xvi. 3, 5; xviii. 13; 1 Chron. vii. 24). The Upper Beth-horon lay in the N.W. corner of the tribe of Benjamin; and between this and the Nether or Lower Beth-horon was a pass called in this verse 'the way that goeth up,' that is, the 'ascent,' of Beth-horon; but in the verse following, 'the way that goeth down,' or the 'descent' of Beth-horon, being, in fact, an ascent to the Upper and a descent to the Nether of the two places. The pass led from the region of Gibeon down to the western plain. It was down this pass that the Amorites were on this occasion driven by Joshua. The upper and lower towns were both fortified by Solomon (1 Kings ix. 17; 2 Chron. viii. 5). It would seem, from intimations in the books of the Maccabees and in Josephus, that in ancient times, as at the present day, the great road of heavy transport and of communication between Jerusalem and the sea was by the pass of Beth-horon, which may account for the importance attached to its defence by Solomon. In the time of Eusebius and Jerome the two Beth-horons were small villages, and according to them the Upper Beth-horon was twelve Roman miles from Jerusalem; in this Josephus nearly agrees; and he adds that it was half that distance from Gibeon. The site of Beth-horon was recognised by Dr. E. D. Clarke in that of the present Beit-Ur, which place was visited in 1838 by the Rev. J. Paxton, and, shortly after, by Dr. Robinson. The Lower Beit-Ur is upon the top of a low ridge, which is separated by a narrow valley from the foot of the mountain upon which the Upper Beit-Ur stands. Both are now inhabited villages, and are still distinguished as the Upper and the Lower. Both the villages are now small; but traces of ancient walls and foundations evince their former importance. In the steep ascent to the Upper Beit-Ur the rock is in some parts cut away, and the path formed into steps; and on the first offset or step of the ascent are foundations of large stones, indicating, probably, the site of a castle which once guarded the pass.

11. 'The Lord cast down great stones from heaven,' etc.—It is very doubtful whether a shower of hailstones, or of bodies actually stony, or at least mineral, is intended. The text, literally rendered, is, 'And Jehovah caused great stones to fall [or to be cast down] upon them, and many more died by the hailstones (אֲבָתִים הַבָּרָד) than by the sword.' This would be clear enough were it not that the word rendered *hail*, in its proper bearing and connection here, seems less to state that the stones were actually hailstones than to express the vast quantity, the force, and execution of the stony shower; and the expression of flying, or falling, as thick as hail, is common in all ancient languages, and is retained in most of the modern. On this

ground many interpreters, especially of late years, have been disposed to consider a shower of stones as the most obvious and natural explanation. This question has been argued without any wish to magnify or diminish the prodigy. That is nearly the same either way: for hailstones capable of killing men, are about as rare as showers of stone, while the latter are more capable, when they do occur, of producing serious effects. That the shower was timed so opportunely, and that it did not fall on the Israelites, but only on their enemies, are circumstances sufficient to refer the phenomenon to its true source, whether it were of stones or of hail. Either way, however, there is no doubt that a natural agency was employed. It was the time and the application that constituted the supernatural interposition. A shower of stones is as natural as a shower of hail, but it is certainly of far less frequent occurrence. Several instances of such showers, some of them extensively fatal to life, have been recorded by the most credible ancient historians, and some have occurred to modern observation. The countries in which the recorded instances have occurred the most frequently are Italy, Greece, and Asia Minor. The fact of such showers is now no longer doubted by any scientific man, although they account for them rather differently. So lately as 1803, and so near as L'Aigle in Normandy, there was a fall of several stones weighing from ten to seventeen pounds each. However remote the places in which they fall, these mineral bodies are always found to be distinguished by one remarkable similarity, namely, their containing an alloy of iron and nickel, generally with twenty-five of the former to six or eight of the latter. The reader may find much curious information on this subject in King's *Remarks on certain Stones said to have fallen from the Clouds, both in these Days and in Ancient Times*, 1796.

Yet that hailstones might be an adequate second cause of the described effect is proved by numerous examples of old and modern date. Such have indeed occurred in our own island. Dr. Halley describes two remarkable falls of hail which occurred in April and May, 1697. The latter was the most extraordinary. It occurred in Hertfordshire after a storm of thunder and lightning. Several persons were killed by the hail, their bodies being beaten black and blue: vast oaks were split by it, and fields of rye cut down as with a scythe. The stones measured from ten to thirteen or fourteen inches in circumference. Their figures were various, some angular, some oval, some flat (*Philosophical Transactions*, No. 229). In the remarkable hail-fall, described by Dr. Neill (*Edin. Philos. Trans.* vol. ix.), which occurred during a thunder-storm in the Orkneys, 24th July, 1818, mingled with ordinary hail were enormous masses of ice, some as large as the egg of a goose, whereby animals were killed, and several persons wounded. An enormous hailstone is recorded to have fallen, among other large masses, at Handsworth House, near Birming-

ham, during a thunder-storm in July, 1811. It consisted of a cuboidal mass, six and a half inches in diameter, and resembled a congeries of frozen balls, about the size of walnuts (Traill's *Physical Geography*, p. 192).

One of the most striking recent illustrations of hailstones capable of producing such effects as are here indicated, occurred in the summer of 1831, at Constantinople, and is thus described by Commodore Porter, at that time the American Envoy at the Porte. 'We had got perhaps a mile and a half on our way (down the Bosphorus), when a cloud rising in the west gave indications of an approaching rain. In a few minutes we discovered something falling from the heavens with a heavy splash, and of a whitish appearance. I could not conceive what it was, but observing some gulls near, I supposed it to be them darting for fish; but soon after discovered that they were large balls of ice falling. Immediately we heard a sound like rumbling thunder, or ten thousand carriages rolling furiously over the pavement. The whole Bosphorus was in a foam, as though heaven's artillery had been discharged upon us and our frail machine. Our fate seemed inevitable; our umbrellas were raised to protect us, the lumps of ice stripped them into ribands. We fortunately had a bullock's hide in the boat, under which we crawled and saved ourselves from further injury. One man of the three oarsmen had his hand literally smashed; another much injured in the shoulder; and all more or less injured. A smaller kaick accompanied, with my two servants. They were both disabled, and are now in bed with their wounds; the kaick was terribly bruised. It was the most awful and terrific scene that I ever witnessed, and God forbid that I should ever be exposed to such another. Balls of ice as large as my two fists fell into the boat; and some of them came with such violence as certainly to have broken an arm or leg, had they struck us in those parts. One of them struck the blade of an oar and split it. The scene lasted may be five minutes; but it was five minutes of the most awful feeling that I ever experienced. When it passed over, we found the surrounding hills covered with masses of ice, I cannot call it hail; the trees stripped of their leaves and limbs, and everything looking desolate. We proceeded on our course, however, and arrived at our destination, drenched and awe-struck. The ruin had not extended so far as Candalie, and it was difficult to make them comprehend the cause of the nervous and agitated condition in which we arrived. The Reis Effendi asked me if I was ever so agitated when in action? I answered, No; for then I had something to excite me, and only human means to oppose. He asked the Minister if he ever was so affected in a gale of wind at sea? He answered, No; for then he could exercise his skill to disarm or render harmless the elements. He asked him why he should be so affected now? He replied, "From the awful idea of being crushed to death by the hand of God with stones from heaven, when resistance would be vain, and when it would be impious to be brave." He clasped his hands, raised his eyes to heaven, and exclaimed, "God is great!"

'I returned to the beautiful village of Buynkdere. The sun was out in all its splendour; at a distance all looked smiling and charming; but a nearer approach discovered roofs covered with workmen repairing the broken tiles; desolated vineyards, and shattered windows. Two boatmen were killed in the upper part of the village, and I have heard of broken bones in abundance. Many of the thick brick tiles with which my roof is covered are smashed to atoms, and my house was inundated by the rain that succeeded this visitation. It is impossible to convey an idea of what it was. Imagine to yourself, however, the heavens suddenly frozen over and as suddenly broken to pieces in irregular masses of from half a pound to a pound weight, and precipitated to the earth. My own servants weighed several pieces of three quarters of a pound; and many were found by others of upwards of a pound. There were many which fell around the boat in which I was, that appeared to me to be as large as the swell of a large-sized water decanter.'

12. '*Sun, stand thou still,*' etc.—That the sun and the moon 'physically' stood still, no one now supposes. The effect required might be produced without to that extent deranging the system of the universe. The system of astronomy then, and until within a recent period, universally prevalent, taught that both the sun and the moon had a rotatory motion around the earth; and that the phenomena of day and night were caused by that motion, as in fact they appear to be. We do not read here that God himself declared that the sun and moon stood still on this occasion. If we suppose that God intimated to the heart of Joshua that He would grant him a miraculous prolongation of the day, if his faith were of such strength as to ask for it publicly at the head of his army, we may conclude that Joshua would make that request in such terms as, according to his own conceptions, were proper to be employed in asking for such a miracle,—and this was, that the sun and moon might be arrested in their courses, which he thought alone adequate to produce the effect required,—or rather, which he thought must happen if the favour were granted which he was inspired to ask. God granted his request, and the day was prolonged as he desired. The historians of the times recorded the fact according to what appeared to them, and agreeably to what was then thought to be true astronomy; and, accordingly, the sun and moon appearing, and being deemed for several hours not to have moved forward in their courses, both the author of the book of Jasher, and of the book of Joshua, so record it in their several books. Although the latter was written under the direction of a divine assistance, we have no reason to conclude that God would interpose to prevent him from recording the fact in this manner. 'If God,' says Shuckford, 'had inspired Joshua to relate this fact in a manner more agreeable to true astronomy, unless he had also inspired the world with a like astronomy to receive it, it would rather have tended to raise, among those who heard and read of it, disputes and oppositions of science falsely so called, than have promoted the great ends of religion intended by it.'

13. '*And the sun stood still, and the moon stayed.*'—There are very few modern interpreters who have not expressed their belief that the expressions employed by Joshua are to be understood only as figurative. But they differ much in the extent to which they press this figure, and in the meaning which they assign to it. It will amount to the same thing, if, instead of being figurative, the words were employed merely in accommodation to the astronomical notions which at that time and long after prevailed—whether this arose from ignorance of the true astronomy on the part of Joshua, or from an intention to use only such expressions as should be intelligible to the people.

It is well known that this passage long formed a stumbling-block to the general reception of the Copernican system; because it ascribes the diurnal motion to the sun which that system gives to the earth itself. But now, even those who contend in general for the literal interpretation of all Scripture, for the most part allow that the suspension of the earth's motion is the utmost we are required to understand. And the sun being at rest, as it respects the diurnal motion, it is indeed impossible that by the discontinuance of a motion, in order to produce the phenomenon of protracted day, anything more than the suspension of the motion which actually occasions the phenomena of day and night could be intended; and that is the motion of the earth, not of the sun—yet so apparently that of the sun, that forms of speech still current among ourselves justify and explain the true meaning of the words which Joshua employed. Indeed, we will hazard an opinion that a modern general, under the same circumstances, would not be intelligible to an English army if, instead of commanding the sun to stand still, he ordered the motion of the earth to be suspended.

That there was adequate cause, in the manifestation of the Divine power and greatness, for a very signal miracle, might be easily shewn against those who contend that it is unlikely that the motion of the earth should be suspended for so inadequate a cause as that of enabling Joshua to complete his victory over the already defeated Canaanites.

But there are those who very sincerely believe that 'the whole machinery of the universe is in the hand of God, and he can stop the motion of the whole or any part of it with less trouble than any of us can stop a watch' (Bishop Watson), who yet, very properly, wish to know what it is that they are required to believe. If it is clearly affirmed or implied that the earth stood still, they see nothing to hinder them from believing that it was so, even though all the particulars may not be perfectly comprehensible to them. Although, therefore, it may be evident that in one or two instances the authors of the alternatives we are about to submit, were actuated by a desire to pare down the miracle to their own capacities of belief, it would be exceedingly unfair to say that all those who have arrived at a conclusion short of that which teaches that the motion of the earth was suspended, were influenced by any other motive than a desire to ascertain the truth.

There are certain general principles on which nearly all these explanations proceed. In the first place we are reminded that in all the works of God, and even in his miraculous dispensations, there is no inordinate or lavish waste of power; or, in other words, that the secondary cause employed is adequate, and not more than adequate, to the production of the required effect,—that He does not speak in thunder when the small still voice would be equally operative. Hence it is argued that if there be any act of Divine power, whereby the required prolongation of the day might be produced, we are at liberty to seek for it, instead of at once concluding that the words imply so serious a derangement of our system as, it appears, even the stoppage of earth and moon must have occasioned.

Then, again, we are reminded that it is said by a writer, certainly posterior in point of time to this transaction, that 'there arose not a prophet since in Israel like unto Moses, . . . in all the signs and wonders which the Lord sent him to do' (Deut. xxxiv. 10, 11). But the miracle now in question, if understood literally, or as indicating a discontinuance of the earth's motion, very far exceeded all the miracles wrought by the hand of Moses. They were local, and for the most part limited to the particular occasions which rendered them necessary; but this stupendous miracle must have extended to the whole world, and must have been felt even at the antipodes as the greatest prodigy that could possibly happen. It is also singular that if the miracle had been by the Hebrews themselves understood in this extent, there is no allusion to it in any subsequent passage of Scripture. There is no early miracle which is not mentioned repeatedly—to magnify the greatness, the mercy, or the judgment of God—by the Psalmist and the prophets; but to this, the greatest of them all, and the one by which, at least, the power of God would be the most magnified, no reference is made. Even the Apostle, when, in the Epistle to the Hebrews, enumerating the examples of faith which the old saints manifested, takes particular notice of the destruction of Jericho, and the story of Rahab, both of which belong to the time, and were connected with the history of Joshua, and are recorded in the same book, passes by this astonishing event, which is a far more important instance of what he wished to illustrate. The inference from this is, that although there certainly was a miracle in the matter, it was understood by the later sacred writers to be something far less stupendous than later and more literal interpreters have been led to imagine.

Considering all these circumstances, it is deemed probable that the words of Joshua, taken with the context, are to be regarded as an example of those bold metaphors and poetical forms of expression with which the Scriptures abound. Further, we are reminded, in confirmation of this opinion, that the historian refers to the Book of Jasher, in which this transaction had been previously recorded. Now this book, if its character is rightly defined in the ensuing note, is just the sort of one in which we might expect to find examples of those bold figures for which the Hebrew and all other Oriental poetry is celebrated; and in reading which it would be productive of very serious mistakes if we fettered our judgment to that literal sense to which, in

other cases, we are right to adhere. Would we understand literally such strong figures as are contained in Deut. xxxii. 42; Judg. v. 5, 20; Ps. xcvi. 8; lxx. 13; Isa. xxxiv. 3, 4; Hab. iii. 10? After being accustomed to such sublimity of metaphor, we should not refuse to entertain the idea, that some bard made Joshua speak in the same lofty strain; and that the few words here quoted from the Book of Jasher, consisting of two hemistichs, formed only part of an ode celebrating the defeat of the five kings. The historian, in repeating to an audience contemporary with the event, the well-known words of a contemporary poet, is not liable to be misunderstood, however figurative may be the terms employed. To such an audience it would have seemed an impertinence to explain the sense in which the familiarly-known figure was to be understood.

Under such impressions various writers have thought themselves at liberty to inquire what these expressions, supposed by them to be figurative, might really denote.

Josephus only says that the day was lengthened, that the night might not come on too soon (*Antiq.* v. 1. 17). Another opinion is that of Maimonides, which has been adopted and revived by several continental theologians, both among Catholics and Protestants. This is, that Joshua only asked the Almighty that he might be enabled to defeat his enemies before the going down of the sun, and that God heard his prayer, inasmuch as that before the close of the day, the five kings with their armies were cut in pieces. This view is admitted by Grotius; and Jahn, who also receives it, explains the words of Joshua as expressing this significance under a sublime trope (*More Nevochim*, ii. 39). Another Jewish writer, Spinoza, followed by more than one recent commentator, reduces the miracle to the application of a natural second cause, to the prolongation of the day, for the required purpose, at the time wanted, and by the desire of Joshua. And this is supposed to have been effected by the refraction of the sun's rays by the atmosphere, which was then more than ordinarily charged with hail (*Tract. Theologico-politic.*, c. 2). Grotius is so much influenced by the omission of any allusion to this stupendous event, as literally understood, by the author of the Epistle to the Hebrews, when it was so much to his purpose to have adduced it, that he is disposed to agree with Maimonides (*Comment. in Josh.* x. 14). Peirerius supposes the phenomenon which occasioned a prolonged daylight was local only,—confined to Palestine,—or perhaps even to the territories about Gibeon; which he imagines were enlightened by a kind of twilight, or something like our aurora borealis, which continued long enough to answer the purpose for which it was required (*Præadamit.* iv. 6). Le Clerc, who argues the question generally, fortifies by additional arguments the theories of the two preceding writers, without proposing any new explanation of his own.

It is evident from what has been said, that, as usually understood and translated, the text, if not figurative, must indicate the discontinued motion of the earth, and, with it, of the moon. Bishop Gleig (in Stackhouse's *History of the Bible*), after contending with great earnestness and ability for the fitness of our belief in this, and stating the reasons for such belief, if it be required; goes on to intimate his impression—or rather to state the alternative, that the text is open to other interpretations. He says—

'It does not, however, appear that an actual cessation of the motion of the earth was necessary to produce all that happened according to the narrative of the sacred historian. The radical import of the word *דָּוָם* *dom*, which some take to be *silence*, and others, as our translators, *stillness*, is *equable*, *level*, *uniform*, *even*, *parallel*; and the words *בְּחַצְי הַשָּׁמַיִם* *bachatzzi hash-shamayim*, which, in our version, are rendered "in the midst of heaven," signifying in that division of the heavens which is made by the visible horizon; from all which it follows, that the sun must have been in the horizon, just ready to set, when Joshua issued the command which appeared to arrest him in his course. The word *שָׁמֶשׁ* *shemesh*, which we render "sun," signifies rather



the solar light than the orb of the sun; and therefore the whole passage might be thus rendered:—"Solar light, remain thou upon Gibeon; and be thou, moon, stayed, or supported, over the valley of Ajalon: and the solar light remained, and the moon was stayed, until the people had avenged themselves upon their enemies. Is not this written in the Book of Jasher? So the solar light lingered in the division of the heavens (or in the horizon) and hastened not to go down about a whole day."

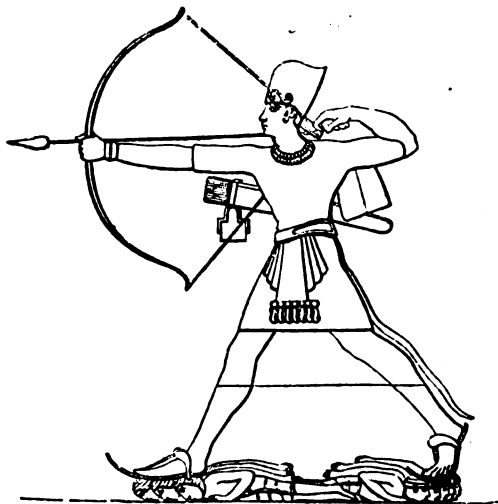
But all this may have been produced, not indeed without a miracle, and a great miracle, but certainly without stopping the rotatory motion of the earth. We know that the sun, by one of the present laws of Nature, appears to be in the horizon, after he has actually sunk a degree or two below it. What is the cause of this phenomenon? The common reply is, the refractive power of the atmosphere; but this, like the words *attraction* and *repulsion* in astronomy, is nothing more than metaphorical language; for, in the proper sense of the word, the atmosphere can have no power. The fact is simply this, that by the will of God, which first brought the universe into being, and now supports it in its present form, a ray of light, passing obliquely out of a rare medium into a denser, is bent at the point of incidence towards the perpendicular, and bent more or less according to the density of the medium into which it passes. If the rays of the setting sun be so bent at present as to make him appear visible in the horizon, when we know him to be a certain number of degrees below it, might not He, who by a mere act of volition, produces regularly this effect, by a different act of volition, so order matters, that a ray of light, passing from the sun to this earth, should be so bent at the angle of incidence, and during its progress through the atmosphere, which is of unequal density, as to make the sun visible at once over half the globe, or even over the whole? No man of reflection will say that He could not; and if so, the solar light might have been made to linger on the temples of Gibeon, and the moon to appear in the valley of Ajalon, without stopping the diurnal rotation of the earth, and producing that violent reaction which is commonly urged as an insuperable objection to the Scriptural account of this miracle. The objection in itself is, indeed, of no force; for He who could make the rotation of the earth to cease for a few hours could, at the same time, prevent the natural consequences of such a sudden cessation of motion so rapid; and to Almighty power it was as easy to do all this as to bend a ray of light round half the surface of our globe, which would have equally served the only purpose for which the miracle appears to have been wrought. The bending of the ray would have been just as great a miracle as suspending the motion of the earth; for by either means the duration of the light of day would have been so protracted, as to render that day without a parallel in the annals of the world; and I have stated the alternative only to shew the unlearned reader that there is nothing in this stupendous miracle more difficult to be conceived than there is in every other work of Almighty power—even in the ordinary works carried on according to what is called the laws of Nature. See on the subject of this prodigy, besides the works above cited:—Calmet, *Dissertation sur le Commandement que Josué fit au Soleil*, &c., 1724; Ilgen, *Dissert. de Imbre Lapideo et Solis et Lunæ Mora*, etc., 1793; Steudel, *Was sagt der Stillstand der Sonne*, &c., 1813; Golz, *Die Stillstand der Sonne*, &c., 1833; Weigle, *Ueber Jos. x. 7-15*, 1834.

— 'The book of Jasher.'—This book of Jasher is again mentioned in 2 Sam. i. 18, where also a poetical quotation is produced from it. The word Jasher means 'just,' or 'upright' (as in the margin), whence it was formerly generally supposed that it contained a kind of history of just men. But of late years the opinion of Bishop Lowth has become prevalent—that, as may be judged from the poetical character of the two quotations cited from it, the book was probably a collection of national songs, written at various times. He also supposes that it obtained the name of *Jasher* from *יָשָׁר*, *jashar*, 'he sang,' or else from its having begun with that word, as the different books of the Hebrews usually took their name from the initial word. The cir-

cumstance that the book is quoted in 2 Sam. i. 18, with reference to circumstances which occurred in the time of David, has been produced as an argument for its late composition; but if the book were of the nature suggested, it is obvious that it may, as a collection of poems, have received additions at various periods, and have been still nevertheless quoted by its original name. The Jews themselves are much divided in opinion about this book. Some regard it as the same with the book of Genesis, others the book of Deuteronomy, and some the book of Judges. The Targum interprets it by 'the book of the law,' and so Jarchi, Kimchi, and Ben Melech; but they do not agree whether the reference is to Gen. xlviii. 19 or to Exod. xxxiv. 10, while, by a most excruciating process of interpretation, they respectively contrive to find a reference to the miracle which the extract from the book here commemorates. In like manner Bolducius, a commentator on Job, thinks that book must be intended, because in ix. 7 we read 'which commandeth the sun and it riseth not.' Josephus refers to archives in the temple for the truth of the miracle, and is supposed by some to intend the book of Jasher. A curious account of a spurious work called the Book of Jasher is given in Horne's *Introduction*, ii. 132-138; and in Dr. Wright's art. *JASHER* in Kitto's *Cyclopædia*.

— 'In the midst of heaven,'—literally 'in the division of the heavens,' that is, in the horizon. As it therefore appears that the moon had appeared above the eastern horizon at the same time that the sun was on the point of setting in the west, the circumstance must have occurred a day or two before the full moon, when alone this circumstance is witnessed. Joshua, when he uttered his command, must have had Gibeon to the west, and the valley of Ajalon to the east. [APPENDIX, No. 15.]

24. 'Put your feet upon the necks of these kings.'—This was anciently a common form of expressing triumph over a fallen adversary. So David expresses his victories by saying, 'Thou hast given me the necks of mine enemies, that I might destroy them that hate me' (Ps. xviii. 40). Thus it is said, that when the Persian king Sapor took captive the Roman emperor Valerian, he, for some time, used to put his feet on his neck when he mounted his horse; and, after a long captivity, caused him to be flayed. The custom is indeed recorded even on the rocks of the East. One very striking instance appears at Bisitoun, in the ancient Media, where the sculptured face of a rock represents a conquering monarch standing with one foot upon the body of a conquered king, whose hands are uplifted in supplication. The conqueror, in this attitude, is in the act of addressing, in apparent rebuke and reproach, other captives, who stand before him connected together by a rope around their necks, and with their hands bound behind them.



This sculpture is the more remarkable if, as Sir R. Ker Porter conjectures, the king is Salmaneser, king of Assyria; and that the ten captives are the representatives or chiefs of the ten tribes of Israel, whom that monarch conquered and carried into captivity. See the note on 2 Kings xvii. 6; where also an engraving of the sculpture in question is given. Another sculptured rock, in the same neighbourhood, represents a crowned figure with one foot upon the head and another between the shoulders of a prostrate king. The same custom is frequently indicated in the sculptures of Egypt. Nor was this practice peculiar to the East: Quintus Curtius, relating the particulars of a single combat between Dioxippus, an Athenian, and Horratus, a Macedonian, says that, in the end, the former, closing with the

latter, struck up his heels, and threw him with great violence on the ground; then, after taking his sword from him, he *set his foot upon his neck*, and was about to dash out his brains, when the king (Alexander) interposed his authority to prevent him. Mr. Roberts says that trampling on the neck was, and is, in India, a common mode of expressing triumph.

29. '*Libnah*.'—Most of the proper names in this chapter recur in ch. xii. collectively; and such of them as require observation will there be noticed.

41. '*Goshen*.'—This district, with a town of the same name, are usually placed in the south of the tribe of Judah. It received the name probably from some resemblance, in the character and products of the soil, to the Goshen of Egypt.

## CHAPTER XI.

5, 8 *Divers kings overcome at the waters of Merom. 10 Hazor is taken and burnt. 16 All the country taken by Joshua. 21 The Anakims cut off.*

AND it came to pass, when Jabin king of Hazor had heard *those things*, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

2 And to the kings that *were* on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west,

3 And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon in the land of Mizpeh.

4 And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many.

5 And when all these kings were 'met together, they came and pitched together at the waters of Merom, to fight against Israel.

6 ¶ And the LORD said unto Joshua, Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto 'great Zidon, and unto 'Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them as the LORD

bade him: he houghed their horses, and burnt their chariots with fire.

10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them*: there was not 'any left to breathe: and he burnt Hazor with fire.

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, 'as Moses the servant of the LORD commanded.

13 But *as for* the cities that stood still 'in their strength, Israel burned none of them, save Hazor only; *that* did Joshua burn.

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

15 'As the LORD commanded Moses his servant, so 'did Moses command Joshua, and so did Joshua; 'he left nothing undone of all that the LORD commanded Moses.

16 ¶ So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;

17 *Even* from 'the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.

18 Joshua made war a long time with all those kings.

<sup>1</sup> Heb. assembled by appointment.

<sup>2</sup> Or, Zidon-rabbah.

<sup>3</sup> Or, salt-pits.

<sup>4</sup> Heb. burnings of water.

<sup>5</sup> Heb. any breath.

<sup>6</sup> Num. 33. 52. Deut. 7. 2, and 20. 16, 17.

<sup>7</sup> Heb. on their heap.

<sup>8</sup> Exod. 34. 11.

<sup>9</sup> Deut. 7. 2.

<sup>10</sup> Heb. he removed nothing.

19 There was not a city that made peace with the children of Israel, save <sup>12</sup>the Hivites the inhabitants of Gibeon: all *other* they took in battle.

20 For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

21 ¶ And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all

the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

23 ¶ So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel <sup>13</sup>according to their divisions by their tribes. And the land rested from war.

<sup>12</sup> Chap. 9. 3.

<sup>13</sup> Num. 26. 53.

Verse 1. '*Hazor — Madon — Shimron — Achshaph.*'—These little principalities were in the northern portion of Palestine. The reader will have observed the progress of the war on this side Jordan. The Israelites first took Jericho, and then made a step towards the centre of the country by the conquest of Ai. This, with the secession of the Gibeonites from their confederacy, raised the kings of the south (chap. x. 1), whose defeat by the Hebrews was attended with the signal circumstances which engaged our attention in the preceding chapter. Joshua then proceeded to take the towns of the kings he had destroyed; extending his conquests over the country which afterwards belonged to Judah, Benjamin, and Simeon, and which, at a still later period, formed the kingdom of Judah. Horam, king of Gezer, in central Palestine, attempted to relieve one of the assaulted towns, Lachish; but his army was wholly destroyed in the attempt. These events now alarm the kings of the north, who form a grand confederacy with those of the centre, in the hope of crushing the invaders, particularly as they are strong in horses and chariots, which had not yet been tried against them. They could not, however, stand before the power which helped Israel: and, after their defeat, Joshua took their towns in detail, until the greater portion of the Promised Land had been conquered.

2. '*Chinnereth.*'—This town appears to have been situated on the lake called, in Num. xxxiv. 11, 'the sea of Chinnereth.' We know nothing about the town; and, as the lake appears more conspicuously in the New Testament than in the Old, we reserve a notice of it for Matth. iv. 18.

4. '*Even as the sand that is upon the sea-shore.*'—No nation equals the Bedouins in numerical exaggeration. Ask a Bedouin, who belongs to a tribe of three hundred tents, of the numbers of his brethren, and he will take a handful of sand, and cast it up into the air, or point to the shore, and tell you they are as numberless. Much cross-questioning is therefore necessary to arrive at even an approximation to the truth.

5. '*The waters of Merom.*'—This body of water, upon the course of the Upper Jordan, is called by Josephus the Lake Merom, and also the Lake Samochonitis. The present is the only text of Scripture in which it is mentioned. This lake, now called Bahr el-Huleh, may be regarded as a kind of reservoir to collect the waters of the several small streams which go to form the river Jordan; and which it sends down to the lake of Gennesareth in one large stream. In the spring, when the waters are highest, the lake is seven miles long and three and a half broad; but in summer it is little more than a marsh. In some parts it is sown with rice, and its seeds and rushes afford shelter to wild hogs.

6. '*Horses.*'—It is remarkable that, in the sacred books, we have not till now met with the horse anywhere but in Egypt; and that, now, we find it in the north of Palestine, but not anywhere intermediately between that country and

Egypt. The most striking point in this is the silence concerning horses as used by the people of Arabia, which naturalists have been disposed to consider as the native country of that animal. We cannot resist the conviction that there were no horses then in that region. The omission to notice the animal during the long period when the Israelites wandered in and on the confines of Arabia, might be supposed to be accidental, were it not that, when they came to actual conflict with Arabian tribes, as the Midianites, we find that such tribes have plenty of camels, asses, oxen, and sheep, but that the horse continues to be unnoticed; which would have been all but impossible, had they brought horses into action, or had any of these animals been killed or taken by the Israelites. At a later period (Judg. vi. 5) the same Arabian people made annual incursions into Palestine, and 'their camels were past numbering;' and even their kings rode on camels (viii. 21); but they had no horses. And, in the reign of Saul, when the tribes beyond Jordan waged war with four Arabian nations, for the possession of the eastern pasture grounds, the victorious Hebrews found 50,000 camels, 250,000 sheep, 2000 asses, and 100,000 slaves;—still not a word of horses (1 Chron. v. 10, 20-22). And, not to multiply examples, we may safely say that in the whole Scripture history the horse is never mentioned in connection with Arabia. With all this, ancient history accords; for it does not describe Arabia as distinguished in any way for its horses; and even Strabo, who lived nearly so late as the time of Christ, expressly describes Arabia as destitute of those animals. Of Arabia Felix, he says that it had neither horses, mules, nor swine; and of Arabia Deserta, that it had no horses, camels supplying their place. This explains sufficiently why Moses did not contemplate that the Hebrews would ever go to Arabia for horses, but that they would go to Egypt; and also, why Solomon, when forming a body of cavalry, obtained his horses from Egypt, not from Arabia. At what time the Arabians began to pay attention to the breeding of horses, we do not know, and the inquiry has no connection with our object; but it is certain that horses were numerous and highly valued in that country before the time of Mohammed.

It will also be observed that the Israelites had no horses to encounter on the east of the Jordan, in the countries of Sihon and Og. Neither did they find any at Jericho. Every living creature in that city was devoted to God, and put to death; and we find asses, oxen, sheep, and goats enumerated—but no horses. Neither do the kings of the south of Palestine bring any cavalry against the Hebrews; at least none are mentioned, as we may be sure they would have been, had any existed, on account of the importance attached to their presence. We now first find these animals brought forward by the kings of the north: and the question naturally occurs, how it is that we find them there rather than in the districts nearer to Egypt, from whence these animals were usually obtained? It may

therefore be inferred that the Egyptians, whose policy often induced them to forego great advantages to promote the security of their country, did not, at this time, afford to their Asiatic neighbours any facilities in obtaining these warlike animals, which formed the principal strength of their own level country. And this renders it probable that the princes of northern Palestine derived their horses from Armenia, which was in ancient times celebrated for its horses, and which certainly did at a later period send them to the north of Palestine to the great commercial fairs of Tyre. Thus Ezekiel (xxvii. 14) says, speaking of that city, 'They of the house of Togarmah (that is, Armenia) traded in thy fairs with horses, and horsemen, and mules.' What the Armenians afterwards did at Tyre, they very probably, at this earlier period, did at 'Great Zidon.'—For some remarks on the houghing (hamstringing) of horses, see the note on 2 Sam. viii. 4.

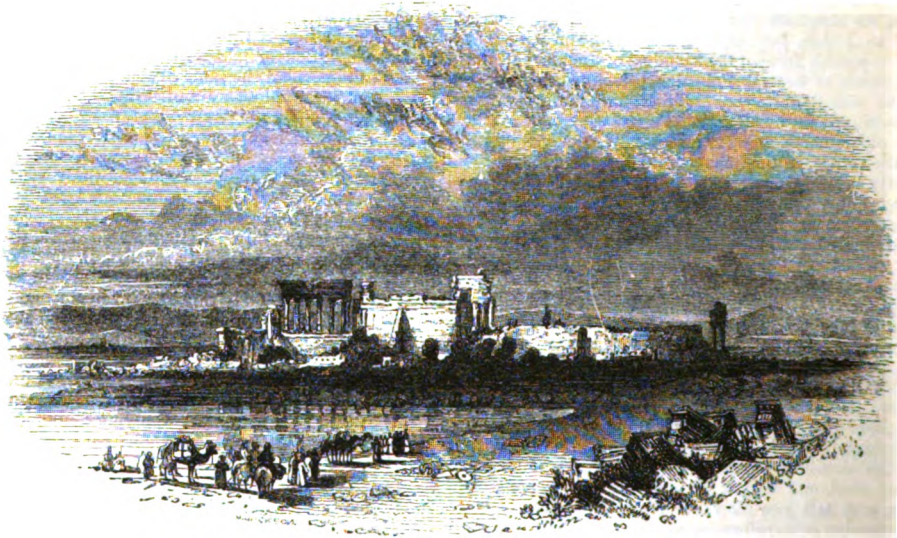
13. 'But as for the cities that stood still in their strength.'—This phrase conveys no particular meaning. The true meaning is doubtless 'the cities standing on hills,' or, as Horsley renders, 'upon hanging steep,' of which, it seems, Hazor was the only one destroyed. The rest were preserved for the occupation of the Israelites, who took all the property they found on them for spoil. The men of all these cities were put to the sword; but it will be recollected that the towns were all taken by assault, and that the inhabitants males of these cities were their offenders. It appears such towns in the plains and valleys as fell into the hands of the Israelites were destroyed. The reason for this distinction is obvious. Seeing that so large a number of the men were required in general military operations, it was impossible for the Hebrews to occupy and defend all the

towns which they took. They, therefore, retained only those which from their situation on the hills were the strongest and most easily defended; and destroyed those in the plains which were the most exposed and the most difficult to defend.

16. 'Mountain of Israel.'—Some think this was Bethel, where the Lord twice appeared to Jacob, and promised him the land, and where he also changed the patriarch's name from Jacob to Israel. Others, however, understand 'mountain' in the plural, in the same sense as in v. 21, where 'mountains of Israel,' in opposition to 'mountains of Judah,' obviously denotes all the mountains of the country, except those in the tribe of Judah. [APPENDIX, No. 16.]

17. 'From the mount Halak that goeth up to Seir.'—'Mount Halak' means literally, 'the bare, smooth, or bald mountain,' so called probably as being destitute of trees. The Vulgate and other Versions do not give it as a proper name, but translate it according to the above signification—a *monte glabro*. The intention of the verse is to describe the conquests of Joshua as extending from the borders of Seir on the south, to Lebanon on the north.

—'Baal-gad, in the valley of Lebanon, under mount Hermon.'—Under xix. 44 reasons are given for believing that the Baalath which Solomon rebuilt, was not the famous city of Baalbek, in the valley of Lebanon, but a town in the southern part of Palestine. The position assigned to Baal-gad here and in xii. 7, xiii. 5, is far more in agreement with the situation of Baalbek; and this, with inferences deducible from the identical significations of the names, forms an amount of probability in favour of Baal-gad as the Baalbek of Lebanon, which cannot be adduced in behalf of any other Scriptural site. It may be too much



BAALBEK.

to affirm positively that Baal-gad and Baalbek are the same; but it may be very safely alleged that unless Baalbek be the Baal-gad of this book of Joshua, there is no other Scriptural name to which it can be referred. There is in fact a concurrence of probabilities in favour of this site, inasmuch that even those who contend for Baalath as the representative of Baalbek, admit that Baal-gad may have been the same place; and hence there are no conflicting claims to adjust as between Baalath and Baal-gad. Even those who suppose the Baal-hamon of Cant. viii. 11, to be Baalbek, concede that this also may have been Baal-gad. Thus the only question that remains is, whether Baal-gad be not the more ancient name of the place afterwards known as Heliopolis and Baalbek.

Haalbek, in the Syrian language, signifies the city of

*Baal*, or of the sun; and as the Syrians never borrowed names from the Greeks, or translated Greek names, it is certain that when the Greeks came into Syria they found the place bearing this name, or some other signifying 'city of the sun,' since they termed it Heliopolis, which is doubtless a translation of the native designation. We entertain no doubt that it was then called Baalbek by the natives. Now the question is, whether this word has the same meaning as Baal-gad, and if not, whether any circumstances can be pointed out as likely to occasion the change of name. If we take Baal for the name of the idol, then, as in the case of Baalbek, the last member of the word must be taken as a modifying appellation, not as in itself a proper name; and as Gad means a *troop*, a *multitude*, or a *press of people*, Baal-gad will mean *Baal's*



crowd, whether applied to the inhabitants, or to the place as a resort of pilgrims. The syllable *bek* has precisely the same meaning in the Arabic.

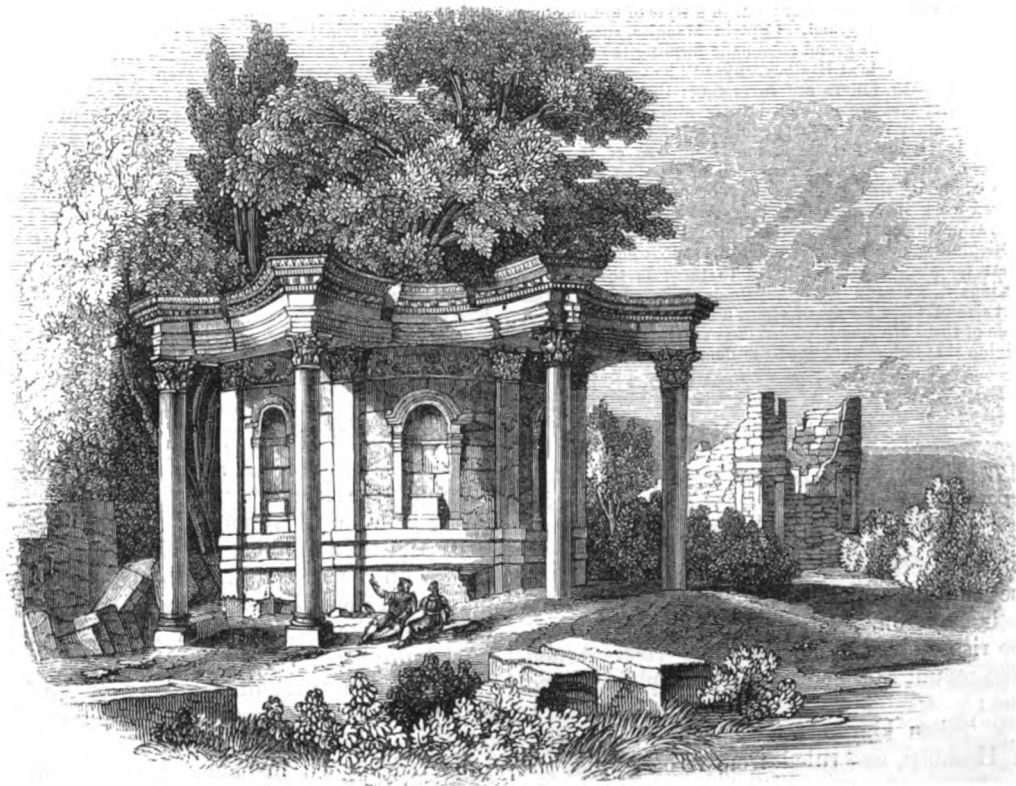
If this should not seem satisfactory, we may conclude that *Baal* was so common an element in the composition of proper names, that it is not sufficiently distinctive to bear the stress of such an interpretation; and may rather take it to signify (as Gesenius says it always does in geographical combinations) the place where a thing is found. According to this view, *Baal-gad* would mean *the place of Gad*. Now *Gad* was an idol (Isa. lxx. 11), supposed to have been the god or goddess of good fortune (comp. Sept. Τύχη; Vulg. *Fortuna*), and identified by the Jewish commentators with the planet *Jupiter*. But it is well known that *Baal* was identified with *Jupiter* as well as with the sun; and it is not difficult to connect *Baalbek* with the worship of *Jupiter*. John of Antioch affirms that the great temple at *Baalbek* was dedicated to *Jupiter*; and in the celebrated passage of *Macrobius* (*Saturnal.* i. 23), in which he reports that the worship of the sun was brought by Egyptian priests to *Heliopolis* in Syria, he expressly states that they introduced it under the name of *Jupiter* (sub nomine *Jovis*). This implies that the worship of *Jupiter* was already established and popular at the place, and that *heliolatry* previously was not; and therefore we should rather expect the town to have borne some name referring to *Jupiter* than to the sun; and may be sure that a name indicative of *heliolatry* must have been posterior to the introduction of that worship by the Egyptians; and, as we have no ground for supposing that this took place before or till long after the age of *Joshua*, it could not then be called by any name corresponding to *Heliopolis*.

The ruins of *Baalbek* are situated in the great valley (anciently called *Cœle Syria*) which separates the parallel ranges of *Lebanon* and *Anti-Lebanon*, and near to one of the sources of the river *Leontes*, which proceeds southward

and enters the Mediterranean near *Tyre*. Major *Rennel* fixes its position in N. lat. 34° 1' 30", and E. long. 36° 11'; distant 36 miles N.N.W. from *Damascus*, and nearly at the same distance from *Tripoli* and *Beirut* on the Mediterranean coast—the former to the north-west and the latter to the south-west. The traditions of the inhabitants of the country, whether Jews, Christians, or Mohammedans, affirm with confidence that this city was founded by *Solomon*, which is sufficiently accounted for by the fact that knowing him as a great king, and believing him to have had power over the invisible world, they habitually ascribe to him every remarkable work of ancient times, with the origin of which they are unacquainted.

This notion existed so early as the time of *Rabbi Benjamin of Tudela*, who travelled in the twelfth century, and who says: 'This is the city which is mentioned in Scripture as *Baalath* in the valley of *Lebanon*, which *Solomon* built for the daughter of *Pharaoh*. The palace (temple) is constructed of stones of enormous size, measuring twenty spans in length and twelve in breadth: no binding material holds these stones together, and people pretend that the building could have been erected only by the help of the *Ashmedai* (genii).' This is full of mistakes even as to Scripture; for it is nowhere said that *Baalath* was in the valley of *Lebanon*, nor that the 'house of the forest of *Lebanon*,' which *Solomon* built for his wife, was at *Baalath*, or in *Lebanon*. It is rather supposed to have been a palace, so called, in or near *Jerusalem*.

*Baalbek* is situated very pleasantly, at the foot of *Anti-Lebanon*, on the last rising ground where the mountain terminates in the plain. It is still the site of a small town, the habitations composing which adjoin to, or are dispersed among, the ruins—the whole being mostly enclosed within the same walls; which walls, says *Wood*, 'like those of the other ancient cities of Asia, seem the confused patchwork of different ages.' We suppose that



Burckhardt has in view no other walls when he says, 'the walls of the ancient city may still be traced, and include a larger space than the modern town ever occupied, even in its most flourishing state. Its circuit may be between three and four miles.'

The ruins of Baalbek make a very different impression from those of Tadmor. The distant view of the latter, in its wide-spread desolation and dispersed grandeur, is far more impressive than that of Baalbek; but there are no single ruins at Palmyra so worthy of admiration as the ruined temples at Baalbek. Wood says, 'When we compare the ruins of Baalbek with those of many ancient cities we have visited in Greece, Egypt, and other parts of Asia, we cannot help thinking them the remains of the boldest plan that appears to have been ever attempted in architecture.' These remains consist of the grand temple of the sun, with its courts and most magnificent portico; another temple, near the former, but on lower ground, and which, although of smaller dimensions, is still very large, and in a less ruined condition; a third temple, being that most beautiful octagonal or circular structure which our cut represents. This cut supersedes the necessity of a description of this fine work of ancient art—which description, indeed it is not our plan to give in detail, on any occasion of ruins with which no Scriptural interest is immediately connected. This small temple is in the inhabited part of the town, and is or was used by the Christians as a church. Burckhardt, who did not, like other travellers, approach the city from the usual Damascus road, mentions another temple in the plain, at half an hour's walk from the town, and which seems to have escaped the notice of Maundrell, Wood, Volney, and others. From his brief notice it seems to resemble the last mentioned in being an octagonal building. But it is of an order resembling the Doric, and its eight columns are of very beautiful granite. With this exception, and that of a single isolated Doric column within the town, the remains at Baalbek are of the Corinthian order, like those of Tadmor; but in a style of architecture far more rich and grand. Captain Mangles, speaking of the columns of the grand colonnade forming the approach to the great temple at Baalbek, says: 'The beauty and elegance of these pillars are surprising; their diameter is seven feet; and we estimated their altitude at between fifty and sixty feet (68 feet) exclusive of the epistylum, which is twenty feet deep, and composed of immense blocks of stone, in two layers each of ten feet in depth. The whole of this is elaborately ornamented with rich carved work in various devices.' All travellers mention with astonishment the enormous size of the stones employed, particularly those of the terrace or soubassement of the great temple. Having alluded to these in the note to 1 Kings v., we need not anticipate our observations. The vast size of these blocks of stone, and the height at which some of them are found, has led the natives to entertain the opinion that Solomon obliged the demons to labour in his

works; which indeed they say of other buildings attributed to him—as Tadmor and the temple at Jerusalem. Near the city walls there is a quarry from which these immense stones appear to have been taken, and where some vast blocks still remain, prepared for use; while the stone for the more ornamental part of the buildings seems to have been derived from a quarry of coarse white marble at a greater distance. Volney says the buildings are constructed with 'white granite;' but Burckhardt corrects him, by observing that the stone is 'of the primitive calcareous kind, but harder than the stone of Tadmor.'

We need not say that it would be idle to look here for any buildings of Scriptural times. All the ruins are in the Græco-Roman style, and probably none are anterior to the Christian era. It is, however, not by any means improbable that the soubassements and foundation walls, which excite so much astonishment by the enormous size of the stones employed, may have been of much more ancient construction.

18. '*Joshua made war a long time.*'—This long time must have been between six and seven years, as determined by the age of Caleb, who tells us, in ch. xiv. 7-10, that he was forty years of age when Moses sent him as one of the original spies from Kadesh-barnea, and that he was eighty-five years old at the division of the land: consequently, forty-five years had been passed since he went to spy the land, and as thirty-eight of these years had expired before the Jordan was passed, there of course remain about seven years, which had been employed in the conquest of the land west of the Jordan. As, however, some interval may have elapsed between the cessation of the war and the division of the country, it is possible that, as Josephus says, the war lasted only five years.

21. '*Anakims.*'—See the note on Gen. xiii. 18. It will be recollected that these gigantic people were of a different race from the Canaanites, and were not included in the list of devoted nations. They were the same race who so terrified the original spies, and the report of whose stature had so much effect in discouraging the Israelites. (Num. xiii.) It would doubtless have been imprudent to have allowed them to remain in the heart of the country; they were therefore dealt with like the other inhabitants; and Caleb, one of the only two spies whom their appearance had not in the first instance intimidated, expelled them from their capital Kirjath-Arba, which had been given to him by Joshua, and the name of which he changed to Hebron. (See ch. xiv. 12, sq.; xv. 13, 14; Judges i. 10.) The Philistines on the coast gave refuge to those who escaped, and some of their descendants were remaining in David's time; for it is almost certain that Goliath, and the other Philistine giants mentioned in his history, were descended from these refugees. [APPENDIX, No. 17.]

22. '*Gath.*'—See 1 Sam. xxi. 10. '*Ashdod.*'—See 1 Sam. v. 1. [23. APPENDIX, No. 18.]

## CHAPTER XII.

1 *The two kings whose countries Moses took and disposed of. 7 The one and thirty kings on the other side Jordan which Joshua smote.*

Now these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east:

2 'Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is

upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, which is the border of the children of Ammon;

3 And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, even the salt sea on the east, the way to Beth-jeshimoth; and from 'the south, under 'Ashdod-pisgah':

4 And the coast of Og king of Bashan, which was of 'the remnant of the giants, that dwelt at Ashtaroth and at Edrei,

5 And reigned in mount Hermon, and in

1 Num. 21. 24. Deut. 3. 6. 2 Or, *Teman*. 3 Or, *the springs of Pisgah, or, the hill*. 4 Deut. 3. 17, and 4. 49. 5 Deut. 3. 11. Chap. 12. 12. 594



Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

6 Them did Moses the servant of the LORD and the children of Israel smite: and 'Moses the servant of the LORD gave it for a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

7 ¶ And these *are* the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baalgad in the valley of Lebanon even unto 'the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel for a possession according to their divisions;

8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 'The king of Jericho, one; 'the king of Ai, which is beside Beth-el, one;

10 'The king of Jerusalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; 'the king of Gezer, one;

13 'The king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

15 'The king of Libnah, one; the king of Adullam, one;

16 'The king of Makkedah, one; the king of Beth-el, one;

17 The king of Tappuah, one; the king of Hepher, one;

18 The king of Aphek, one; the king of 'Lasharon, one;

19 The king of Madon, one; 'the king of Hazor, one;

20 The king of Shimron-meron, one; the king of Achshaph, one;

21 The king of Taanach, one; the king of Megiddo, one;

22 The king of Kedesh, one; the king of Jokneam of Carmel, one;

23 The king of Dor in the coast of Dor, one; the king of 'the nations of Gilgal, one;

24 The king of Tirzah, one: all the kings thirty and one.

<sup>6</sup> Num. 32. 29. Deut. 3. 12. Chap. 13. 6.

<sup>11</sup> Chap. 10. 33. <sup>12</sup> Chap. 10. 36. <sup>13</sup> Chap. 10. 29. <sup>14</sup> Chap. 10. 28. <sup>15</sup> Or, *Sharon*. <sup>16</sup> Chap. 11. 10. <sup>17</sup> Gen. 14. 1.

Verse 9. '*Jericho*,' etc.—In the following list of the thirty-one ancient kingdoms of Canaan, there occur very few names of places that are connected with any event of consequence in the subsequent portions of the Sacred history, or concerning whose modern sites any information is extant. Jerusalem and Jericho, which will hereafter engage our attention, and Hebron and Bethel, which have already been noticed, are the only towns of much interest to the reader of Scripture. Concerning most of the others, the maps of Palestine afford all the information which is of any importance, and which consists merely in the determination of their sites and relative positions. This applies with equal truth to the numerous names which occur in the ensuing chapters, which give an account of the division of the territory among the tribes. We shall not therefore encumber the page with speculations about names of no subsequent interest; but, leaving it to the map to shew their distribution over the face of the country, we shall confine our attention to the few names that seem to require elucidation or remark. It may be here right to inform the reader that the great mass of the names which appear in the maps of Palestine, are fixed according to the positions assigned by Eusebius and Jerome, who had an intimate knowledge of the country, at a time when a much larger number of the ancient names existed than at present; and it is to be expected that all maps published since 1841 will exhibit the very important improvements in the determination of sites which have resulted from the interesting investigations of Professor Robinson.

11. '*Lachish*.'—This place is several times mentioned in Scripture. It is one of the cities which are repaired and fortified, and made 'exceeding strong,' by Rehoboam (2 Chron. xi. 9); and it seems to have become of so much importance, that when Sennacherib invaded Jerusalem, he besieged it in person, detaching his generals from thence

against Jerusalem (2 Kings xviii. 14, 17); and at a subsequent period, the Babylonian invader does not seem to have proceeded against Jerusalem until he had taken Lachish (comp. Jer. xxxiv. 7, with xxxix. 1). In the time of Jerome, Lachish was a village, seven miles from Eleutheropolis towards the south. The site has not been discovered.

12. '*Gezer*.'—The king of Gezer was he who came to the relief of Lachish when besieged by Joshua, and was utterly defeated and slain (ch. x. 33). But it is not there said that his city was taken; it was probably too distant at the time. We learn from chap. xvi. 10, that the Ephraimites, in whose lot this town lay, did not expel the inhabitants but put them under tribute. In the time of Solomon, however, the king of Egypt took and burnt the town, destroying the Canaanites who dwelt in it; after which he gave the place to his daughter, the wife of Solomon, who rebuilt it, together with several other towns. (See 1 Kings ix. 17.) Gezer was in the southern border of the tribe of Ephraim, about fifteen miles N. W. by N. from Jerusalem. In the time of Jerome it was a small town, bearing the name of Gazara.

14. '*Hormah* . . . *Arad*.'—From this it seems that the kingdom of Arad was distinct from that of Hormah; whence we may conclude that Hormah was not a town of the king of Arad, but of an ally who had assisted him in his attack on the Israelites, as recorded in Num. xxi. (see the note there). Although the king of Hormah was defeated by Joshua, the city of that name was not destroyed till after the death of the latter (see Judg. i. 17).

15. '*Libnah*.'—This town appears to have been a few miles to the north of Lachish. It was given to the priests (ch. xxi. 13), which perhaps accounts for its revolt from king Joram, when 'he did evil in the sight of the Lord' (2 Kings viii. 22; 2 Chron. xxi. 10). The place must

have been of considerable importance, as we find that the king of Assyria, after he had dispatched Rabshakeh from Lachish against Jerusalem, went himself to take Libnah (2 Kings xix. 8). It existed as a village in the time of Eusebius and Jerome, and is placed by them in the district of Eleutheropolis.

—‘*Adullam*.’—This royal city of the Canaanites is described in xv. 35, as being in the plain country of the tribe of Judah. It was one of the towns which Rehoboam fortified (2 Chron. xi. 7; Micah i. 15), and is mentioned after the Captivity. (Neh. xi. 30; 2 Macc. xii. 38.) Eusebius and Jerome state that it existed in their time as a large village, ten miles to the east of Eleutheropolis; but they follow the Septuagint in confounding it with Eglon (ch. x. 3), whereas it is certain that these were different places, and had distinct kings at this time (compare v. 12). It is evident that Adullam was one of the cities of ‘the valley,’ or the plain between the hill-country of Judah and the sea; and from its place in the lists of names (especially 2 Chron. xi. 8), it appears not to have been far from the Philistine city of Gath. This circumstance would suggest that the ‘cave of Adullam’ (1 Sam. xxii. 1), to which David withdrew immediately from Gath, was near the city of that name. But there is no passage of Scripture which connects the city and the cave, and it is certainly not in a plain that one would look for a cave capable of affording a secure retreat to four hundred men; nor has any such cave been found in that quarter.

17. ‘*Tappuah*.’—There were three places of this name, two of which were in the territories of Judah; and it is not clear which of the latter is here indicated. 1. One was not far from Hebron, distinguished from the other as Beth-Tappuah (Josh. xv. 53), and is identified by Robinson with an old village named Tefuh, which he found upon the hills north-west of Hebron. (*Bib. Researches*, ii. 428.) 2. The second Tappuah was in the plain of Judah, apparently in the vicinity of Zanoah, Jarmuth, Socoh, etc. (Josh. xv. 34.) 3. Another place of the name, distinguished by the prefix En or Ain (En-tappuah), was on the confines of Ephraim and Manasseh, but belonging to the former tribe. (Josh. xii. 17.)

Tappuah means an apple, probably including also, like the analogous Arabic word, peaches, citrons, apricots, etc. These towns may therefore have been denominated from the abundance of the fruit of this kind which their districts produced.

18. ‘*Aphek*.’—This name signifies strength, and is applicable to any citadel or fortified place. It was hence borne by several towns. The royal city of the Canaanites, mentioned in the present text, was afterwards assigned it in the tribes of Issachar. It is probably the same Aphek, not far from Jezreel, where the Philistines twice encamped before battles with the Israelites. (1 Sam. iv. 1; xxix. 1; comp. xxviii. 4.)

—‘*Lasharon*.’—Biblical scholars, regarding the prefixed *h* as the mark of the genitive, read simply ‘of Sharon,’ as in the margin of our version. The town is doubtless the same as the Saron near Lydda, mentioned in Acts ix. 35. It stood in the beautiful and fertile plain extending from Caesarea to Joppa, along the coast—which is mentioned with so much admiration by the sacred poets. (See Cant. ii. 1.)

19, 20. ‘*The king of Madon . . . Hazor . . . Shimron-meron . . . Achshaph*.’—These were the four northern kings who organized the grand confederacy against the Israelites (ch. xi. 1). Hazor seems to have been the presiding state in this quarter; and although it was utterly defeated, the king killed, and the capital burnt down, it recovered its strength in time; and about 160 years later was so powerful as to hold the Israelites themselves in subjection, when they had sinned against God. From this yoke they were delivered by Deborah and Barak, after which Hazor remained in quiet possession of the Israelites, and belonged to the tribe of Naphtali. (Josh. xix. 36; Judg. iv. 2.) The place was much improved and strengthened by Solomon (1 Kings ix. 15); and it was one of the strongholds which the Assyrians took care to

secure in invading Palestine from the north (2 Kings xv. 29). There is no modern notice of the place. The last of these four towns, Achshaph, is supposed to be the same as the Achzib of Judg. i. 31. This place was situated upon the coast, about ten miles north of Acre (the Accho and Ptolemais of Scripture), where, upon a hill near the sea, there is a small village, bearing the name of Zib, and which is rendered conspicuous by a few palm-trees which rear themselves above its dwellings. This was in the lot of Asher, but that tribe did not gain possession of it.

21. ‘*Taanach*.’—Taanach and Megiddo are also mentioned in Judg. v. 19, so as to shew that they were not far from the river Kishon, or very distant from each other. Manasseh, to whom both towns belonged, could not drive out the inhabitants; but they were ultimately enabled to exact tribute from them (xvii. 11-13). Yet Taanach is in xxi. 25, mentioned as a Levitical city. It existed as a large village in the time of Jerome, three miles from Legio in the plain of Esdraelon. On this intimation, Schubert concluded that the place might be recognised in the present Taannuk, now a mean hamlet on the south side of a small hill with a summit of table-land. It lies on the south-western border of the plain of Esdraelon, four miles from Megiddo, in connection with which it is here mentioned. Schubert’s *Reise ins Morgenlande*, iii. 164; Robinson’s *Researches*, iii. 156; *Bibliotheca Sacra*, i. 76.

—‘*Megiddo*.’—This town was strictly within the territory of Issachar, but that tribe being long unable to get possession of it, it was taken from the Canaanites and retained by Manasseh (Comp. Josh. xvii. 11; Zech. xii. 11). It was rebuilt and fortified by Solomon (1 Kings ix. 15), and is historically noted as the place where king Ahaziah died after having been wounded by Jehu (2 Kings ix. 27), and near which Josiah fought with Pharaoh Necho the battle in which he was slain (2 Chron. xxxv. 20-25). The waters of Megiddo, mentioned in Judg. v. 19, were probably formed in the time of flood by the river Kishon. The name of Megiddo seems to have been already lost in the time of Eusebius and Jerome, who do not attempt to mark the site of the place. Dr. Robinson thinks the name may have been superseded by that of Legio, which they do often mention, and which must in their day have been an important and well-known place, as they assume it as a central point whence to mark the distance of other places in this quarter. Now this Legio has been identified with the village now called Lejjun, which is situated upon the western border of the great plain of Esdraelon, where it begins gently to ascend towards the low range of wooded hills which connects Mount Carmel with the mountains of Samaria. Having already identified Taanach with Tannuk, the vicinity of this to Lejjun suggested the probability that the latter was Megiddo, seeing that Taanach and Megiddo are constantly mentioned together in Scripture.

22. ‘*Kedesh*.’—There are two places of this name; one in the tribe of Judah (xv. 23), and the other in that of Naphtali (xix. 37). The latter is thought to be here meant, as it is mentioned with others that were situated in the northern parts of Canaan. It was situated in the Upper Galilee of after times, four miles from the city of Sephet, the same distance from Capernaum, and twenty miles from Tyre. This was afterwards a Levitical city, and a city of refuge (xx. 7).

23. ‘*Dor in the coast of Dor*.’—This seems to have been a place of considerable importance in later times, and is placed by Jerome nine miles to the north of Caesarea. It was in the tribe of Manasseh, but like Taanach and Megiddo was not possessed by it, because ‘the Canaanites would dwell in that land’ (Judg. i. 27; Josh. xvii. 11). When Solomon divided the country into twelve governments, one of them was ‘the region of Dor,’ the governor of which was his own son-in-law (1 Kings iv. 11). It is mentioned in the books of the Maccabees and in Josephus, under the name of Dora. Mr. Buckingham, who, in his *Travels in Palestine*, has fully traced its history, describes it as a small village with not more than forty or fifty dwellings, without a mosque, but having a khan for the

accommodation of travellers. There is here a small port formed by a range of rocky islets at a short distance from the sandy beach. A ruined castle stands on the north of the town: but there is nothing to convey an idea of the former extent and importance of the place. It is now called Tortura.

— '*King of the nations of Gilgal.*'—Certainly not the Gilgal where the Hebrews formed their first encampment. Waterland, Boothroyd, and others read the word rendered 'nations' as a proper name, and for 'Gilgal' read 'Galilee' with the Septuagint, thus translating, 'king of Goim in Galilee.' Compare with Isa. ix. 1; see also the note on Gen. xiv. 1. We allow the conjecture there stated to apply to this text; but its application to Tidal's kingdom

is more doubtful, as there neither Gilgal nor Galilee are expressed.

24. '*Tirzah.*'—It is nowhere said to what tribe this place belonged. Some place it in Manasseh, and others in Ephraim. After the separation into two kingdoms, Tirzah soon became the capital of Israel, or at least a principal seat of the court, until Samaria was built by Omri, and made the metropolitan city (See 1 Kings xii. 25; xiv. 17; xv. 33; xvi. 6, 8, 9, 15, 17, 23, 24.) The town seems to have been so pleasantly situated, that 'beautiful as Tirzah' became a proverbial and poetical expression of comparison (Cant. vi. 4). It appears to have been not far from Shechem, but the site has not been discovered.

### CHAPTER XIII.

2 *The bounds of the land not yet conquered.* 7 *The inheritance of the nine tribes and half.* 14, 33 *The Lord and his sacrifices are the inheritance of Levi.* 15 *The bounds of the inheritance of Reuben.* 22 *Balaam is slain.* 24 *The bounds of the inheritance of Gad,* 29 *and of the half tribe of Manasseh.*

Now Joshua was old and stricken in years; and the LORD said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed.

2 This is the land that yet remaineth: all the borders of the Philistines, and all Geshuri,

3 From Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:

4 From the south, all the land of the Canaanites, and 'Mearah that is beside the Sidonians, unto Aphek, to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon, toward the sunrising, from Baal-gad under mount Hermon unto the entering into Hamath.

6 All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, and all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh,

8 With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, even as Moses the servant of the LORD gave them;

9 From Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of Medeba unto Dibon;

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

11 And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out.

13 Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire are their inheritance, as he said unto them.

15 ¶ And Moses gave unto the tribe of the children of Reuben inheritance according to their families.

16 And their coast was from Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba;

17 Heshbon, and all her cities that are in the plain; Dibon, and 'Bamoth-baal, and Beth-baal-meon,

18 And Jahaza, and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley,

20 And Beth-peor, and 'Ashdodh-pisgah', and Beth-jeshimoth,

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote

<sup>1</sup> Heb. to possess it.

<sup>2</sup> Or, the cave.

<sup>3</sup> Num. 32. 33.

Deut. 3. 12, 13. Chap. 22. 4.

<sup>4</sup> Deut. 3. 11. Chap. 12. 4.

<sup>5</sup> Or, the high places of Baal, and house of Baal-meon.

<sup>6</sup> Deut. 3. 17.

<sup>7</sup> Or, springs of Pisgah, or, the hill.

\*with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.

22 Balaam also the son of Beor, the 'sooth-sayer, did the children of Israel slay with the sword among them that were slain by them.

23 And the border of the children of Reuben was Jordan, and the border *thereof*. This *was* the inheritance of the children of Reuben after their families, the cities and the villages thereof.

24 ¶ And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families.

25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that *is* before Rabbah;

26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of

the sea of Chinnereth on the other side Jordan eastward.

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

29 ¶ And Moses gave *inheritance* unto the half tribe of Manasseh: and *this was the possession* of the half tribe of the children of Manasseh by their families.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, *which are* in Bashan, threescore cities:

31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, *even* to the one half of the <sup>10</sup>children of Machir by their families.

32 These *are the countries* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

33 <sup>11</sup>But unto the tribe of Levi Moses gave not *any* inheritance: the LORD God of Israel *was* their inheritance, <sup>12</sup>as he said unto them.

\* Num. 31. 8.

<sup>9</sup> Or, *diviner*,

<sup>10</sup> Num. 32. 29.

<sup>11</sup> Chap. 18. 7.

<sup>12</sup> Num. 18. 20.

Verse 1. '*Joshua was old*.'—He was 110 years old at his death; and as the Jews say that the survey and division of the land occupied seven years, and as he does not appear to have lived long after that, he was at this time probably about a hundred years of age.

2. '*The borders of the Philistines*.'—Of the origin of the Philistines we have written under Gen. xxvi. 1, and Deut. ii. 23. Their territory was very inconsiderable in extent, being merely a narrow strip extending about sixty miles along the coast, from the 'river of Egypt' nearly to the bay of Joppa. This country was very fertile; and we are probably to look for the source of their power in the commerce which they appear to have carried on. It is certain that they were the most powerful and lasting enemies that the Israelites had to encounter; and the accounts of the wars between the two nations fill a very large space in the historical books of Scripture. Their land fell to the lot of Judah; but that tribe never dispossessed them of their territory; and wars between them and the Hebrews continued to be waged from the commencement of the Jewish commonwealth to its dissolution at the Captivity. After the Jews were again settled in their own country, the wars between them and their old enemies were revived. Judas Maccabæus defeated them and took Azotus (B.C. 159); and about sixty-five years after, Gaza was burnt by Alexander Jannæus. After this, the Philistines seem to have been incorporated with the Jews who settled in their country. And hence the Philistines, who are before us from the commencement to the conclusion of the Old Testament history, are not once mentioned in the New Testament. We see that at the present time their little territory was divided into five principalities or commonwealths, the chiefs of which are distinguished by the peculiar title of סַרְנַיִם *seranim*, which almost every version differently renders (our own by 'lords' and 'princes'). It is probable that *Saran* was the title which the Philistines themselves gave to the chief officer of their little states, the government of which seems to have been aristocratic.

— '*Geshuri*.'—From the context, the Geshurites must be the same as those mentioned in 1 Sam. xxvii. 8, where it is said that while David lived among the Philistines, he went and invaded the Geshurites and other nations which 'were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.' In verses 11, 13, another nation of Geshurites are mentioned as being situated at the other, the northern, extremity of the land, on the other side Jordan, that is, to the north of Bashan, within Mount Hermon. Some Biblical chorographers think that they find a third Geshur in the 'Geshur in Syria' of 2 Sam. xv. 8, the king of which was the father-in-law of Absalom, who fled thither after he had caused his brother Amnon to be murdered, and remained there three years till Joab had made his peace with the king. (See 2 Sam. iii. 3; xiii. 37, 38.) We do not, however, see any reason for establishing a difference between the Geshurites of Hermon and those of Syria, since the denomination of 'Syria' reaches in the Scripture to the very borders of Palestine. Neither the Geshurites of the south nor those of the north were ever expelled; but, as we see from v. 13, the latter were so far subdued that they were obliged to admit the Israelites to participate in the occupation of their land.

4. '*Aphek*.'—This is different from the Aphek mentioned in ch. xii. 18; but is probably the same which is called Aphik in Judg. i. 31; whence we learn that the tribe of Asher, to which it had been assigned, was unable to get possession of it. This must have been the same place with the Aphaka which Eusebius and Sozomen place in Lebanon on the river Adonis, where there was a famous temple to Venus. A village called Afka is still found in Lebanon, situated at the bottom of a valley, which may probably mark the site of this Aphek. (See Burckhardt's *Syria*, p. 25; Richter's *Wallfahrten*, p. 107.)

— '*To the borders of the Amorites*.'—We must conclude that this much dispersed people had a colony in the north, as well as in the south and east, unless we prefer to suppose

that by some accident the letter  $\gamma$  *r* has been transposed, and that we ought to read *Aramites*, that is, Syrians. Syria certainly was the northern boundary of Palestine, but we nowhere else learn that Amorites were there.

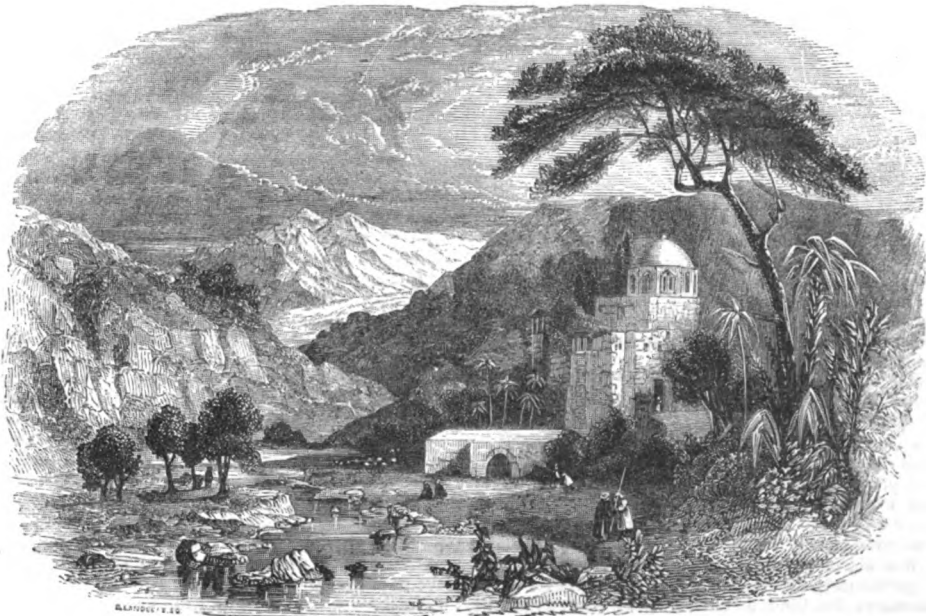
5. '*The land of the Gíblites*.'—This people had their capital, called Gebal, on the sea-shore, under Lebanon, upwards of forty miles N.N.E. from Sidon, and therefore far beyond the limits of the territory which the Israelites ever permanently possessed. This, with other passages, seems to sanction the conclusion that, in the definition of boundaries, respect was sometimes had to the limits which *might have been* obtained, if the people had had that faith in the Lord's promise which would have rendered them invincible, and the want of which kept them from the complete occupation of their promised country. On this view, the definition of boundaries may have had regard to the limits of the kingdom in the time of David and Solomon, when the power of the Hebrews attained its highest point. But in other explanations of boundary, there seems to be a reference to that extent of country which was actually and permanently possessed and *occupied* by the children of Abraham. The Gíblites worked with the people of Solomon and the king of Tyre, in preparing wood and stone for the temple (1 Kings v. 18, marginal reading); and in Ezek. xxvii. 9, the people of Gebal are described as employed in fitting out the ships of Tyre, on which state the Gíblites seem to have been dependent both in the time of Solomon and Ezekiel. The chief town is no doubt the Gabel of Pliny, and the Byblus of the Greeks. Indeed, the Septuagint has the latter name for 'Gebal' in the last cited text, as it has  $\text{Βύβλος}$  for 'Gíblites' here. It still exists as a small town under the name of Jebail, surrounded by a wall, parts of which seemed to Burckhardt to have been built in the time of the Crusades.

6. '*Lebanon*.'—The mountains of Lebanon form the root of the whole mountain system of Palestine. An extended view would perhaps trace them as ramifications southward from the great range of Taurus; but we must content ourselves with the more limited view which illustrates their immediate connection with Palestine. The two parallel ranges which the ancient classical geographers distinguished by the names of Libanus (for the western) and Anti-Libanus (for the eastern) are not distinguished in Scripture, but pass under the general name of Lebanon.

The distinctive terms are however useful for the purposes of description and precise indication, and are therefore usually retained. At this day the natives distinguish Libanus by the name of the 'Western Mountain' (Jebel esh-Sharki), and Anti-Libanus by that of 'Eastern Mountain' (Jebel el-Gharbi); although Jebel Libnân (the same name in fact as Lebanon) occurs among the Arabs with special reference to the eastern range.

The two great ranges, which together form the Lebanon of Scripture, commence about the parallel of Tripoli (N. lat.  $34^{\circ} 28'$ ), run in a general direction from north-east to south-west, through about one degree of latitude, and form, at their southern termination, the natural frontier of Palestine. These parallel ranges enclose between them a fertile and well-watered valley, averaging about fifteen miles in width, which is the Cœle-Syria (Hollow Syria) of the ancients, but is called by the present inhabitants, by way of pre-eminence, el-Bekaa, or 'the Valley,' which is watered through the greater portion of its length by the river Litany, the ancient Leontes.

Nearly opposite Damascus the Anti-Libanus separates into two ridges, which diverge somewhat, and enclose the fertile Wady et-Teim. The easternmost of these two ridges, Jebel esh-Sheikh, which is to be considered as the Hermon of Scripture, continues its south-west course, and is the proper prolongation of Anti-Libanus. From the base of the higher part of this ridge, a low broad spur, or mountainous tract, runs off towards the south, forming the high land which shuts in the basin and lake of el-Huleh on the east. This tract is called Jebel Heish, the higher portion of which terminates at Tel el-Faras. The other ridge of Anti-Libanus takes a more westerly direction. It is long, low, and level; and continues to border the lower part of the great valley of Bekaa, until it seems to unite with the higher bluffs and spurs of Lebanon, and thus entirely to close that valley. In fact, only a narrow gorge is here left between precipices, in some places of great height, through which the Litany finds its way down to the sea, north of Tyre. The chain of Lebanon itself, or at least its higher ridges, may be said to terminate at the point where it is thus broken through by the Litany. But a broad and lower mountainous tract continues towards the south, bordering the basin of the Huleh on the west. It rises to its greatest elevation about Safed (Jebel Safed); and at length ends



DISTANT VIEW OF LEBANON.



abruptly in the mountains of Nazareth, as the northern wall of the plain of Esdraelon. This high tract may very properly be regarded as a prolongation of Lebanon.

The mountains of Lebanon are of limestone rock, which is indeed the general constituent of the mountains of Syria. In Lebanon it has generally a whitish hue, and from the aspect which the range thus bears in the distance, in its cliffs and naked parts, the name of Lebanon (which signifies 'white') has been supposed to be derived; but others seek its origin in the snows which rest long upon the summits, and perpetually upon the highest of them.

Of the two ranges, that of Libanus is by far the highest. Its uppermost ridge is marked by a line, drawn at the distance of about two hours' journey from the summit, above which all is barren: but the slopes and valleys below this line afford pasturage, and are capable of cultivation, by reason of the numerous springs which are met with in all directions. Cultivation is, however, chiefly found on the

seaward slopes, where numerous villages flourish, and every inch of ground is turned to account by the industrious natives, who, in the absence of natural levels, construct artificial terraces in order to prevent the earth from being swept away by the winter rains, and at the same time to retain the water requisite for the irrigation of the crop. When one looks upward from below, the vegetation on these terraces is not visible; so that the whole mountain appears as if composed only of immense rugged masses of naked whitish rock, traversed by deep wild ravines, running down precipitously to the plain. No one would suspect among these rocks the existence of a vast multitude of thrifty villages, and a numerous population of mountaineers, hardy, industrious, and brave. Here, amidst the crags of the rocks, are to be seen the remains of the renowned cedars; but a much larger proportion of firs, oaks, brambles, mulberry-trees, fig-trees, and vines.

Although the general elevation of Anti-Libanus is in-



TERRACE CULTIVATION IN LEBANON.

ferior to that of Libanus, the easternmost of the branches into which it divides towards its termination (Jebel esh-Sheikh) rises loftily, and overtops all the other summits of Lebanon. Our information respecting Anti-Libanus is less distinct than that concerning the opposite range. It appears, however, that it has fewer inhabitants, and is scarcely in any part cultivated; nor does it appear to be equally cultivable.

None of the summits of Libanus or Anti-Libanus have been measured; but by comparing the accounts of different travellers as to the continuance of snow upon the higher summits, and adjusting them with reference to the point of perpetual congelation in that latitude, we may form a rough estimate, probably not far from the truth. According to this, the average height of the Libanus mountains, from the top of which the snow entirely disappears in summer, must be considerably below 11,000 feet, probably about 10,000 feet above the level of the sea. But the higher points, particularly the Sannin, which is the highest of all, must be above that limit, as the snow rests on them all the year. By the same rule the average height of the Anti-Libanus range is reckoned as not exceeding 9000 feet:

but its highest point, in the Jebel esh-Sheik, or Mount Hermon, is considered to be somewhat more lofty than the Sannin, the highest point in Libanus.

In Scripture, Lebanon is very generally mentioned in connection with the cedar trees in which it abounded.

11. '*Gilead*.'—This district lay on the east of the Jordan, between Bashan on the north and the land of Moab on the south. In a general way it may be described as the territory lying between the rivers Jarmuk (Hieromax) and the Jabbok, although it may be that the denomination did not extend quite so far to the north as the former, and came somewhat more to the south than the latter of these rivers. This district is more mountainous, and more diversified by hill and dale than those by which it is bounded on the north and on the south. In the southern part the mountains are of considerable height. In the northern part this district is the least interesting; in the central and eastern parts it is the most picturesque; and the southern the most grand. But, although the northern part is a dull, uninteresting country, with little wood and less beauty, the soil is very rich, and amply repays the labour of the husbandman. On the southern border there is nearly an equal



want of wood, and the soil seems less productive; but a compensation is offered to the traveller in the striking character of the scenery which the mountains offer. Advancing from the north or north-west to the south or to the east, trees begin to appear, and soon thicken into clumps, and woods, and forests. The roads are beautiful, winding over hills, and through vales, or narrow rocky ravines, overhung with valonidi oak, which is the characteristic tree of this region, and which is the last to disappear in the least wooded parts. But there are many other fine trees, the names of which travellers do not specify. The beds of the streams and winter-torrents are everywhere full of the most superb oleanders. The grandest part of the country is the most mountainous—about Jebel Adjelûn. Corn-fields appear in favourable situations. The valonidi and prickly oaks, and the olive-tree, invest the lower summits, or appear tufted among the crags. After a long ascent these disappear, saving the prickly-oak; but the arbutus, the fir, and the ash succeed them; and a larger-leaved species of valonidi supplies the place of that which we have lost. Even the noble crags which form the summits of these mountains are almost hidden among beautiful trees. The fir-trees of the utmost heights are very noble. One of the finest and broadest valleys of Gilead is that near el-Hosn, which Lord Lindsay thus describes:—‘A beautiful narrow glen ushered us into a broad valley, richly wooded to the summits of the hills with noble prickly-oaks, a few pine-trees towering over them. I never should have thought that the shrub which I had seen covering the hills at Hebron could have attained such size and beauty: yet the leaf of the largest tree is not larger than the shrubs. I saw an occasional *deyub* tree, or arbutus, but the prevailing trees were oaks, prickly and broad-leaved: it was forest scenery of the noblest character—next to that of Old England, with which none I ever saw can stand comparison.’

—‘*all Bashan*.’—All Bashan must be regarded as including Argob, which is frequently mentioned along with it, and seems to have been its most fertile and pleasant district, but the exact limits of which are unascertained. Bashan is celebrated in Scripture chiefly for its oaks and for its cattle. The ‘bulls of Bashan’ was indeed a proverbial expression for cattle in their best and proudest condition. This, of course, implies the excellence of its pastures. We shall understand that Bashan embraced the northernmost portion of the trans-Jordanic country, from the spurs of Mount Hermon to the river Jarmûk, a few miles south of the Lake of Gennesareth; although, as intimated in the preceding note, there is reason to think that the district may have extended somewhat to the south of that river. We have already found more than one occasion to intimate that the whole country east of the Jordan is elevated far above the level of that river, inasmuch that the high mountains which rise before one who approaches from the west, offer but slight descents into the eastern plains when their summits are reached. The chain of Jebel Heish comes down from the Great Hermon, through about twenty-five miles of the tract which is now under our notice. The higher road passes over this chain, near the middle part; while the lower road passes about seven miles south from its terminating eminence of Tel Faras. These hills are of very moderate elevation when we draw near them, although their positive height above the valley of the Jordan on the one hand, and above the plains of Jolan and Damascus on the other, makes them most conspicuous in the distance. The road has a gradual ascent to them in both directions. These hills are bordered by a stony district, which is about three miles broad, and in some directions more. The oaks, for which the country was so highly celebrated, make their appearance a few miles after we leave the valley of the Jordan. They are of the dwarf kind, and in this quarter their branches have, to a very great extent, been lopped off, and carried away for fuel. After passing the hills, the country becomes flatter and more plentifully wooded. The soil is richer, cultivable, and, to a considerable extent, cultivated. As we advance to the river Meghannye the trees increase, and

the country becomes a forest; but beyond that river, we soon enter a stony plain, which continues to the fertile plain of Damascus. The river, or the border of this stony desert, probably formed the northern limit of Bashan, and, consequently, of the territory of Manasseh beyond Jordan. The general pasturage of this tract is very good, and wherever there are streams the soil is covered with the most luxuriant herbage and grass of the brightest green. The sites of the villages are marked by clumps of poplars and olive-trees. But in this region villages are few and far between; and, says Major Skinner, ‘it is desolate to pass over so rich a country for many hours without seeing a habitation.’ In the southern part of the country, which the mountains of Heish do not intersect, the plain is more even and open. It also appears to be less wooded—at least the presence of wood is less noticed, until near the southernmost border at the river Jarmûk. For eighteen or twenty miles east of the hills which bound the Lake of Gennesareth, the plain is wholly uncultivated, but is overgrown with a wild herb called *khob*, on which camels and oxen feed with pleasure—even in this circumstance agreeing with the ancient character of the country. The tract thus characterised must have included Argob. The soil is black or gray; but, at the distance eastward which we have indicated, the soil changes to the red colour of the earth of the Hauran plains; and, as if this soil were more cultivable, as it probably is, cultivation commences with this change. The neighbourhood of Tzeil, where, on the route, this change first appears, offers also the first traces of cultivation. Beyond this, the greater part of the plain is, in the season, covered with fine crops of wheat and barley; but in about fifteen miles more the plain becomes badly cultivated; and, finally, we enter upon the first stony and then rocky district, which bounds this district upon the north and east. See the accounts of this region in the respective Travels of Burckhardt, Buckingham, Irby and Mangles, Skinner, and Lord Lindsay.

12. ‘*Ashtaroth*.’—This, one of the capitals of Bashan, derived its name from the Syrian Venus, whose worship was very prevalent in Syria and the neighbouring regions. It is sometimes called Ashtaroth-Carnaim; the adjunct signifies ‘the two-horned,’ the goddess being sometimes represented, like the Egyptian Isis, horned, or with the horned moon. In time the ‘Ashtaroth’ was dropped, and it was called simply Carnaim and Carnion, as in the books of Maccabees (1 Macc. v. 26, 43, 44; 2 Macc. xii. 21, 26), and, in Jerome’s time, Carnea. It was then a considerable town. The place is now called Mezareib, and is the seat of the first castle (built upwards of three centuries since) on the route of the great pilgrim caravan from Damascus to Mecca. The castle contains the storehouses of provisions for the caravan, upon the roofs of which are built sixteen or eighteen mud huts, for the peasants who cultivate the neighbouring grounds. There are no houses beyond the precincts of the castle. Near it, on the north and east, are a great number of springs, whose waters collect at a short distance into a large pond or lake, nearly half an hour in circumference, in the midst of which is an island. The water is excellent, and clear as crystal, abounding in fish. Near this lake there are many ruins of ancient buildings.

—‘*Edrei*.’—This was the second chief city of Bashan; and here the decisive action was fought in which Og was slain. Eusebius and Jerome suppose it to be the same that was in their time called Adara, and was then a considerable city of what was then called Arabia, lying at the distance of four-and-twenty miles from Botsra. It was also called *Adraa*, and is said to have been on a branch of the Hieromax. It may perhaps be found, as Burckhardt conjectures, in the village called *Draa*, about five miles N.N.E. from Ashtaroth.

17. ‘*Heshbon*.’ etc.—Most of the principal towns mentioned in this chapter have been already noticed under Num. xxi. and xxxii. Such of them as have not been considered will be noticed where they occur historically; for there are few but historical towns which seem to claim particular notice. The names of towns here given, as in-

cluded in the portion of each tribe, are however of the highest importance as materials for a map, which it would have been difficult to construct without them. We are at once enabled to determine, by reference to these lists, in what tribe most of the towns hereafter mentioned in Scripture were situated; and then our research is limited to ascertain in what part of a tribe's territory we are to seek that particular town which engages our attention. In ch. xii. we stated at once the necessary particulars concerning the ancient metropolitan cities of Palestine; but as it would be inconvenient to describe even the chief towns which occur in the following lists, we shall merely point out the principal of those in each tribe, and mention under what texts an account of them is to be sought.

The principal towns of Reuben were, *Ashdod-Pisgah*, of which we only know that it was situated near Mount Pisgah; *Bethabara* (see John i. 28); *Beth-peor*, or *Baal-peor*, where Balaam came to curse Israel, and in the valley over against which Moses delivered the summary of the law contained in Deuteronomy (Num. xxv. 3; Deut. iv. 46); *Bezer*, usually called 'Bezer in the wilderness,' or 'in the plain,' implying that it was in a desert part of the country, probably towards Arabia (it was a Levitical city, and one of the three cities of refuge on the east of Jordan); *Heshbon* (see Num. xxi. 26); *Jahaz*, a frontier town of the land of Moab, where the battle was fought between Sihon and the Hebrews (Num. xxi. 23), and which Reuben gave to the Levites (ch. xxi. 36); *Kedemoth*, near the Arnon, and giving name to the wilderness whence Moses sent his messengers to Sihon king of

the Amorites (Deut. ii. 26)—it became a Levitical city; *Medeba* (see Num. xxi. 30); *Mephaath*, given to the Levites; *Sibmah* (see Num. xxxii. 3).

24. '*Gad*.'—The particular boundaries of this and other tribes will be much better indicated by a good map than by any amount of written description. The principal towns of this tribe were, *Beth-aran*, or *Beth-aram*, called in Num. xxxii. 17, together with *Beth-nimrah*, 'fenced cities and folds for sheep.'—Herod changed the name of the former to *Livias*, and as to the latter, see the note on the text just referred to; *Jazer* (see Num. xxxii. 3); *Mahanaim*, where the angels met Jacob (see Gen. xxxii. 2); *Penuel*, or *Peniel* (see Gen. xxxii. 30); *Rabbah*, or *Rabbath-Ammon*, the capital of the Ammonites, afterwards Philadelphia (see the notes on Jer. xlix. 2, and Ezek. xxv. 5); *Ramath-Mizpeh*, or *Ramoth-Gilead* (see 2 Kings ix. 1); *Succoth* (see Gen. xxxiii. 17).

29. '*Half tribe of Manasseh*.'—*Ashtaroth-Carnaim* and *Edrei*, noticed above, are the only two here mentioned out of the sixty cities which the half tribe on the east of Jordan possessed. The other cities, however, of principal importance, were, *Bethsaida*, not mentioned in the Old Testament, but frequently in the New (see John xii. 21); *Gadara*, where Christ cast forth the unclean spirit of the man who dwelt in the tombs (see Luke viii. 26); *Gerasa*, or *Gergesa*, the inhabitants of which besought Jesus to leave their district, after he had permitted the unclean spirits to enter the herd of swine; *Jabesh-Gilead*, connected with some important incidents in the history of Saul (see 1 Sam. xi. 2, and the note on Judg. xxi. 8).

#### CHAPTER XIV.

1 *The nine tribes and half are to have their inheritance by lot. 6 Caleb by privilege obtaineth Hebron.*

AND these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

2 By lot was their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and for the half tribe.

3 For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance.

5 As the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 ¶ Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenazite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadesh-barnea.

7 Forty years old was I when Moses the

servant of the LORD sent me from Kadesh-barnea to espy out the land; and I brought him word again as it was in mine heart.

8 Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God.

9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old.

11 As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.

12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said.

13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

<sup>1</sup> Num. 34. 17.

<sup>2</sup> Num. 26. 55, and 33. 54.

<sup>3</sup> Num. 35. 2. Chap. 21. 2.

<sup>4</sup> Num. 14. 24.

<sup>5</sup> Heb. walked.

<sup>6</sup> Ecclus. 46. 9.

14 'Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenazite unto this day, because that he wholly followed the LORD God of Israel.

<sup>7</sup> Chap. 21. 12. <sup>1</sup> Macc. 2. 56.

15 And 'the name of Hebron before was Kirjath-arba; which *Arba* was a great man among the Anakims. And the land had rest from war.

<sup>8</sup> Chap. 15. 3.

Verse 5. '*They divided the land.*'—In the sixth year it seemed that, as compared with the allotment of territory to the two tribes and half beyond the Jordan, sufficient to provide for three tribes more on the same liberal scale had been subdued. To recognise that God was the sovereign proprietor of the soil, and had the entire right to its disposal, his decision was appealed to by a solemn lot, to determine the particular tribes to which this first distribution of territory in the Promised Land should be assigned. By this course all the jealousies were prevented which might have arisen had the distribution been made by Joshua himself, or by any other person or body of persons on their own responsibility. The lot assigned this portion of the land to Judah, Ephraim, and Manasseh. The distinct manner in which provision was thus made in the first instance for the very tribes which had received from Jacob the birthright and the double portion, while it served to intimate to other tribes that the lot had not been fortuitously determined, but had been guided by the Divine will, must also have contributed in no inconsiderable degree to give a further sanction to the superiority which the tribes of Judah and Ephraim had already begun to assume.

This first distribution of the lands is not usually in histories and commentaries distinguished from what was really the second and final distribution; but a careful

comparison of the texts, particularly of the *eighteenth* chapter, will shew that this important distinction ought to be made, and that the final distribution to the seven remaining tribes did not take place till some years after that in which provision was made for the tribes of Judah and Ephraim, and half the tribe of Manasseh. [APPENDIX, No. 19.]

12. '*Then I shall be able to drive them out.*'—There is a difficulty here; because, in ch. xi. 21, it is expressly said that Joshua had already driven the Anakim out of Hebron. Some think that Caleb's claim of the district of Hebron was anterior to the conquest of the city by Joshua; others suppose that Joshua indeed took the city, but that the Anakim retained the adjacent hills, from which Caleb now proposed to expel them; and this is judged to be the more probable, as it appears that Caleb did not become the proprietor of the city, which was given to the priests, but that he did possess the district in which Hebron stood. Lastly, another, and perhaps the best interpretation, supposes that the Anakim had recovered Hebron while Joshua had been engaged in the northern parts of the country, and that now Caleb contemplates to take it again from them. We know that some towns which Joshua took were retaken by the former inhabitants, and that others which he destroyed had been rebuilt; and the same certainly may have happened in the case of Hebron.

## CHAPTER XV.

1 *The borders of the lot of Judah.* 13 *Caleb's portion and conquest.* 16 *Othniel, for his valour, hath Achsah, Caleb's daughter, to wife.* 18 *She obtaineth a blessing of her father.* 21 *The cities of Judah.* 63 *The Jebusites not conquered.*

This then was the lot of the tribe of the children of Judah by their families; 'even to the border of Edom the 'wilderness of Zin southward was the uttermost part of the south coast:

2 And their south border was from the shore of the salt sea, from the 'bay that looketh southward:

3 And it went out to the south side to 'Maaleh-acrabbim, and passed along to Zin, and ascended up on the south side unto Kadish-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

4 *From thence* it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

5 And the east border was the salt sea,

even unto the end of Jordan. And their border in the north quarter was from the bay of the sea at the uttermost part of Jordan:

6 And the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben:

7 And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at 'En-rogel:

8 And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants northward:

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which is Kirjath-jearim:

<sup>1</sup> Num. 34. 3.

<sup>2</sup> Num. 33. 36.

<sup>3</sup> Heb. tongue.

<sup>4</sup> Or, the going up to Acrabbim.

<sup>5</sup> 1 Kings 1. 9.

10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which *is* Chesalon, on the north side, and went down to Beth-shemesh, and passed on to Timnah:

11 And the border went out unto the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

12 And the west border *was* to the great sea, and the coast *thereof*. This *is* the coast of the children of Judah round about according to their families.

13 ¶ And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* 'the city of Arba' the father of Anak, which *city is* Hebron.

14 And Caleb drove thence 'the three sons of Anak, Sheshai, and Ahiman, and Talmi, the children of Anak.

15 And he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher.

16 ¶ And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

17 And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.

18 And it came to pass, as she came *unto* him, that she moved him to ask of her father a field; and she lighted off *her* ass; and Caleb said unto her, What wouldest thou?

19 Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

20 This *is* the inheritance of the tribe of the children of Judah according to their families.

21 ¶ And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, and Hezron, which *is* Hazor,

26 Amam, and Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beer-sheba, and Bizjothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and Hormah,

31 And Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine, with their villages:

33 And in the valley, Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages:

37 Zenan, and Hadashah, and Migdalgad,

38 And Dilean, and Mizpeh, and Joktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages:

42 Libnah, and Ether, and Ashan,

43 And Jiphtah, and Ashnah, and Nezib,

44 And Keilah, and Achzib, and Maresah; nine cities with their villages:

45 Ekron, with her towns and her villages:

46 From Ekron even unto the sea, all that lay <sup>10</sup>near Ashdod, with their villages:

47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border *thereof*:

48 And in the mountains, Shamir, and Jattir, and Socoh,

49 And Dannah, and Kirjath-sannah, which *is* Debir,

50 And Anab, and Eshtemoah, and Anim,

51 And Goshen, and Holon, and Giloh: eleven cities with their villages:

52 Arab, and Dumah, and Eshean,

53 And <sup>11</sup>Janum, and Beth-tappuah, Aphekah,

54 And Humtah, and <sup>12</sup>Kirjath-arba, which *is* Hebron, and Zior; nine cities with their villages:

55 Maon, Carmel, and Ziph, and Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

<sup>6</sup> Chap. 14. 15.

<sup>7</sup> Or, Kirjath-arba.

<sup>8</sup> Judges 1. 10.

<sup>9</sup> Or, or.

<sup>10</sup> Heb. by the place of.

<sup>11</sup> Or, Janus.

<sup>12</sup> Chap. 14. 16.

57 Cain, Gibeah, and Timnah; ten cities with their villages:

58 Halhul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon; six cities with their villages:

60 Kirjath-baal, which *is* Kirjath-jearim, and Rabbah; two cities with their villages:

61 In the wilderness, Beth-arabah, Mid-din, and Secacah,

62 And Nibshan, and the city of salt, and En-gedi; six cities with their villages.

63 ¶ As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

Verse 1. '*This then was the lot of the tribe of Judah.*'—The lands on the east of Jordan were not distributed by lot, but were given by Moses to the tribes which had applied for them. We now enter upon the division by lot. There were two divisions, the first of which provided for the tribes of Judah, Ephraim, and half of Manasseh; and it is a remarkable confirmation of the prophetic blessing pronounced by Jacob at his death, that the lot secured the earliest and amplest provision for the descendants of the two sons to whom he assigned the preference. How the lot was taken at the first division we do not know; but it was probably the same in principle, as in the mode followed with respect to the remaining seven tribes. (See ch. xviii.) We may therefore conclude, that when this first conquered portion of the land had been surveyed, and found sufficient to furnish three cantons, all the tribes cast lots for them, and they fell to Judah, Ephraim, and the half tribe of Manasseh. The difference was, that at the first division the question was not only what lot should be had, but whether any should at present be obtained by a particular tribe; at the second division, the former question only was to be determined, there being then as many lots as there were tribes unprovided for. It will be observed that the southern border of Judah coincides with that of the land generally, this being the southernmost tribe. See the note on Num. xxxiv.

6. '*The stone of Bohan the son of Reuben.*'—The stone was probably set up either as a sepulchral monument, like 'the pillar of Rachel's grave' (Gen. xxxv. 20), or else to commemorate some exploit of Bohan, who was doubtless one of the Reubenites that came over Jordan to assist in the conquest of the country.

16. '*To him will I give Achsah my daughter to wife.*'—The father having in the East the absolute disposal of his daughter, such offers as this of Caleb, have at all times been usual as encouragements to enterprise. So Saul promised his daughter in marriage to him that should slay Goliath (1 Sam. xvii. 25). Nor was the practice confined to the East; as we find examples of it in classical antiquity, and, subsequently, in the ages of chivalry. The father who makes such an offer is of course understood to dispense with the usual payments which a father expects from the bridegroom; and not only so, but sometimes grants a dowry with the bride. This Caleb seems to have done; but whether as part of his original proposal, or an additional favour to his nephew Othniel, does not appear.

18. '*She moved him to ask of her father a field.*'—It seems that Othniel was conducting Achsah to his own home from her father's house; when, this being perhaps the first time she had been able to speak to him, she advised him, or else desired him to allow her (for the clause is differently understood) to ask Caleb to bestow on them springs of water, without which the dry lands he had already given would want much of their value. The request is an interesting indication of the supreme importance of water in Oriental regions.

— '*She lighted off her ass.*'—According to some interpretations, she did this from finding Othniel reluctant to trouble Caleb on the subject; while others suppose she merely asked from him permission for herself to act, and, having obtained it, proceeded accordingly. The whole of this remarkable passage is attended with many verbal difficulties, though the general sense is sufficiently clear. The

Septuagint says that Caleb's daughter cried from off the ass; and the Vulgate merely renders that she sighed as she sat upon the ass. But having to ask a favour of her father, she undoubtedly lighted off the beast on which she rode, for this, according to ancient Oriental usage, was a proper and becoming way of manifesting the respect she owed her father.

20. '*This is the inheritance of the tribe of . . . Judah.*'—There are some remarks on the character of this inheritance in the note to Gen. xlix. 8. Its limits are well defined in the early part of this chapter; and it will be observed that its territory was much larger than that which belonged to any other tribe; the more so, when we consider that many other tribes, which seem among the largest, did not acquire possession of so much of their assigned territory as Judah did. The lands of Judah were indeed so disproportionately extensive, that at the second division of the land, cantons for two other tribes were taken from it. These cantons fell to the lot of Simeon and Dan.

21. '*The uttermost cities of the tribe of . . . Judah.*'—The 'uttermost' means in the southernmost portion of Judah, towards the open desert. The list of these extends to the end of v. 32. From thence to the end of v. 47, is a list of the towns 'in the valley'; that is, in the lowlands on the west, between the central mountains and the sea. Jerome says that this part was even in his time called the valley. Verse 48 begins the lists of towns 'in the mountains,' that is, in the hilly country which composes the eastern half of Judah, comprehending the central range, and the mountains from thence eastward to the Dead Sea; and vv. 61 and 62 reckon up the towns 'in the wilderness,' that is, on the south border of the country, towards the land of Edom and desert of Suez. This long list of towns includes many which we have already noticed, and others which never belonged to Judah as a tribe, but continued to be retained by the Philistines. All of them that are of any importance, or of which anything is known, are in this work noticed in connection with the principal circumstances in which their names occur. The places are shewn by the Index. Several of them have been noticed in ch. xii.

32. '*All the cities are twenty and nine, with their villages.*'—Yet the text itself enumerates thirty-six. This apparent contradiction has been variously obviated. Many Jewish and Christian commentators think that nine towns, afterwards given to Simeon, are on that account omitted in the summing up, although included in the enumeration. Others suppose that the verse before us means to say that twenty-nine of the places included in the enumeration were cities, and the remainder only villages. Lastly, some think the text corrupted, and that we are here to read 'thirty-six,' instead of 'twenty-nine,' following the Syriac version, which has preserved a considerable number of true readings, where the Hebrew manuscripts seem to have been afterwards corrupted.

63. '*The Jebusites dwell with the children of Judah at Jerusalem unto this day.*'—We have already intimated that it is evident, by a comparison of this verse with 2 Sam. v. 6, 7, that even if Joshua himself were not directly the author of this book, it was certainly written in its present form before the time when David drove the Jebusites from the stronghold of Sion. There is an apparent difficulty in this verse, arising from our finding Jerusalem here placed

in the tribe of Judah, when, in ch. xviii. 28, it is assigned to Benjamin. The fact seems to be, that the boundary line between the two tribes was drawn through the valley which separated Mount Sion, on which stood the fortress of the Jebusites, from Mount Acra, on which the lower city stood, and from Mount Moriah, on which the Temple of Solomon was in aftertimes erected. This boundary line would give

Mount Sion to the tribe of Judah, and Mounts Acra and Moriah to Benjamin. It would seem that originally all the hills which the different parts of the city eventually covered were called Moriah (Gen. xxii. 2, 4), although ultimately the denomination came to be restricted to the mountain of the Temple.

## CHAPTER XVI.

1 *The general borders of the sons of Joseph.* 5 *The border of the inheritance of Ephraim.* 10 *The Canaanites not conquered.*

AND the lot of the children of Joseph 'fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el,

2 And goeth out from Beth-el to 'Luz, and passeth along unto the borders of Archi to Ataroth,

3 And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the goings out thereof are at the sea.

4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 ¶ And the border of the children of Ephraim according to their families was *thus*: even the border of their inheritance on the

east side was Ataroth-addar, unto Beth-horon the upper;

6 And the border went out toward the sea to Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;

7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

10 ¶ And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

1 Heb. went forth.

2 Judges 1. 26.

Verse 3. '*Goeth down westward.*'—That is, we suppose, goes down the western declivity of the central mountains towards the sea; for it is evident enough that the four first verses describe the line, from the Jordan to the sea, which formed the southern boundary of the house of Joseph, as a whole. Then comes a particular description of the boundaries of each of the tribes; and, first, of Ephraim.

5. '*The border of their inheritance on the east side was Ataroth-addar.*'—The real obscurities of this very difficult chapter have been greatly increased by the indistinctness of translation which characterizes the chorographical chapters of our version, and which was a necessary consequence of the extremely limited acquaintance with the face of the country, which was possessed when that version was made. On this we have remarked, in a note to Num. xxxiv. 2. The version of the present text would convey the idea that the eastern boundary is described; whereas, in fact, it seems clearly to be the western. The southern boundary line is extended beyond Ataroth-addar, and includes the unconquered country even to the sea, in the preceding general definition: but now, in describing the territory of Ephraim more restrictedly, with a view to what was actually possessed, Ataroth-addar, which seems to have been the westernmost town actually possessed by the Ephraimites on their southern border, is taken as the

point whence to draw northward the *western* boundary line. Accordingly, the clause which now engages our attention may be rendered—'The boundary of their inheritance went on the east side of Ataroth-addar to upper Beth-horon.' This is the only explanation which can render intelligible the details of this very difficult chapter; but it must be confessed that the boundaries of Ephraim and Manasseh have, from local changes, become more unintelligible to us than those of almost any other tribes. One thing seems certain, that from Ataroth-addar to Beth-horon the upper, and thence to Michmethah, describes the *breadth* of Ephraim's lot, from north to south, in its eastern part; then the northern boundary is described (vv. 6 and 7) from Michmethah eastward to the Jordan. Verse 8 seems a retrospect of the northern boundary backward from east to west, to describe the larger nominal boundary from Jordan to the Sea. The eastern boundary, being formed by the Jordan, is not here particularly described.

There is no list of towns in this account of Ephraim's lot. Those which are incidentally mentioned in the definition of boundaries are either of no historical consequence, or have been already noticed under ch. xii. Besides these, Ephraim contained the towns of Shechem and Shiloh, and ultimately Samaria, the capital of the kingdom of Israel, was founded within its limits.



## CHAPTER XVII.

1 *The lot of Manasseh.* 7 *His coast.* 12 *The Canaanites not driven out.* 14 *The children of Joseph obtain another lot.*

THERE was also a lot for the tribe of Manasseh; for he *was* the firstborn of Joseph; *to wit*, for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.

2 There was also a lot for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hephher, and for the children of Shemida: these *were* the male children of Manasseh the son of Joseph by their families.

3 ¶ But Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which *were* on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

7 ¶ And the coast of Manasseh was from Asher to Michmethah, that *lieth* before Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah.

8 Now Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh *belonged* to the children of Ephraim;

9 And the coast descended unto the river Kanah, southward of the river: these cities of Ephraim *are* among the cities of Manasseh:

<sup>1</sup> Gen. 41. 51, and 46. 20.

<sup>2</sup> Gen. 50. 23. Num. 32. 39.

<sup>3</sup> Or, brook of reeds.

<sup>4</sup> Num. 26. 29.

<sup>5</sup> Num. 26. 33, and 27. 1, and 36. 2.

<sup>6</sup> Or, Rephaim.

Verse 1. '*Machir the firstborn of Manasseh, the father of Gilead...*'—This must doubtless be understood of the descendants of Machir, not of himself personally; for he was old enough to have a son before the death of his grandfather Joseph (Gen. 1. 23), which took place 190 years before the first division of the lands in Canaan. For the same reason, it is not likely that even Gilead was alive at this time, he being born at least 190 years before the present date.

the coast of Manasseh also *was* on the north side of the river, and the outgoings of it were at the sea:

10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

11 And Manasseh had in Issachar and in Asher Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

12 ¶ Yet the children of Manasseh could not drive out *the inhabitants* of those cities; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

14 ¶ And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* one lot and one portion to inherit, seeing I *am* a great people, forasmuch as the LORD hath blessed me hitherto?

15 And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, *both they who are* of Beth-shean and her towns, and *they who are* of the valley of Jezreel.

17 And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot *only*:

18 But the mountain shall be thine; for it *is* a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, *and* though they *be* strong.

— '*he was a man of war.*'—Expositors differ whether to understand this of Machir himself, or as describing the warlike character of his descendants. If it applies to Machir, it would seem that he must have acquired this distinction in Egypt: perhaps in the Egyptian army, before that 'other king' arose 'that knew not Joseph'; or else, in the sanguinary conflicts in which the Israelites were sometimes engaged, on their own account, during their sojourn in Goshen. See 1 Chron. vii. 21, and the note there.

4. *'He gave them an inheritance among the brethren of their father.'*—See Num. xxvii. 7. This has been variously understood. The Talmud says that the daughters of Zelophehad had four out of ten shares—in the right of their grandfather Hephher, their father Zelophehad, and their father's brother, who is alleged to have died in the wilderness without children. The truth rather seems to be, that there was a portion for each of the six leading families; but Zelophehad having no sons, his portion was divided among his five daughters.

12. *'The children of Manasseh could not drive out the inhabitants of those cities.'*—We suppose this means that they felt that they could not do so on their own resources, and they allowed this consciousness to discourage them from making the attempt; forgetful that God had promised to exert his omnipotence, to put them in possession of the land he had given to their fathers. If they could not drive out the inhabitants, it must be because God did not assist them; and if he did not assist them, it was because they tacitly declined his assistance. The great 'captain of the Lord's host' was not bound to lead and fight for those who did not seek his counsel, and who chose to act independently of his supreme authority and direction. The fact seems to be, that except when Joshua, who knew his duty, led them in person, they did not seek the Divine aid, and were therefore left to their own resources, unless when

extraordinary occasions led them to implore that help which they habitually neglected. This accounts for the fact, that many of the tribes left so much territory unconquered. See further on Judg. ii. 21.

14. *'Why hast thou given me but one lot and one portion to inherit?'*—The conduct of Joshua in the ensuing transaction will be the better understood, when it is recollected that he was himself an Ephraimite; and that, therefore, the tribes of Joseph seem to have flattered themselves that, in virtue of their relationship, they might hope for some special mark of his favour. They were much mistaken in his character; and got nothing from him but good advice. It seems, that being 'a great people,' they found that the hills in their lot were insufficient. The plain they could not possess on account of the iron chariots of the enemy; and the hills to which they were confined were much occupied with woods, which seem to have afforded retreats to the old inhabitants. Joshua's answer is plain and forcible. He retorts their argument. He had no wish that they should be confined within their present limits. But if they were so great a people as they said, what hindered them, relying upon the Lord's assistance, from clearing the wood country, and from expelling the Canaanites from the plains, even though they had iron chariots and though they were strong?

## CHAPTER XVIII.

1 *The tabernacle is set up at Shiloh.* 9 *The remainder of the land is described, and divided into seven parts.* 10 *Joshua divideth it by lot.* 11 *The lot and border of Benjamin.* 21 *Their cities.*

AND the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

2 ¶ And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, How long are ye slack to go to possess the land, which the Lord God of your fathers hath given you?

4 Give out from among you three men for each tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come again to me.

5 And they shall divide it into seven parts; Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.

6 Ye shall therefore describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here before the Lord our God.

7 But the Levites have no part among you; for the priesthood of the Lord is their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received

their inheritance beyond Jordan on the east, which Moses the servant of the Lord gave them.

8 ¶ And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the Lord in Shiloh.

9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh.

10 ¶ And Joshua cast lots for them in Shiloh before the Lord: and there Joshua divided the land unto the children of Israel according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

12 And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.

13 And the border went over from thence toward Luz, to the side of Luz, which is Beth-el, southward; and the border descended to Ataroth-adar, near the hill that lieth on the south side of the nether Beth-horon.

14 And the border was drawn thence, and compassed the corner of the sea southward,

from the hill that *lieth* before Beth-horon southward; and the goings out thereof were at Kirjath-baal, which *is* Kirjath-jearim, a city of the children of Judah: this *was* the west quarter.

15 And the south quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah:

16 And the border came down to the end of the mountain that *lieth* before the valley of the son of Hinnom, *and* which *is* in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel,

17 And *was* drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which *is* over against the going up of Adummim, and descended to 'the stone of Bohan the son of Reuben,

18 And passed along toward the side over against 'Arabah northward, and went down unto Arabah:

19 And the border passed along to the

side of Beth-hoglah northward: and the outgoings of the border were at the north <sup>a</sup>bay of the salt sea at the south end of Jordan: this *was* the south coast.

20 And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 ¶ Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah, 24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebusi, which *is* Jerusalem, Gibeath, *and* Kirjath: fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.

<sup>1</sup> Chap. 15. 6.

<sup>2</sup> Or, the plain.

<sup>3</sup> Heb. tongue.

Verse 1. '*Shiloh*.'—The camp, with the tabernacle, had remained a long time in Gilgal; and now Joshua, doubtless according to a Divine intimation, determines to remove both to a more central situation at Shiloh. This place was in the tribe of Ephraim, about twenty-five miles north of Jerusalem. The ark remained here about 300 years, that is, till it was taken by the Philistines (1 Sam. iv. 3). From some expressions in Jeremiah (vii. 14 and xxvi. 6, 9), it would appear that the town had at some period been desolated, as a punishment for its iniquity and disobedience. Jerome says that in his time there were scarcely any ruins of Shiloh to be seen: a demolished altar only continued to be shewn.

2. '*There remained seven tribes which had not yet received their inheritance*.'—Compare the note on xiv. 5. It would seem that since the first distribution of lands the unprovided tribes had been engaged in a kind of desultory warfare with the unconquered states; but that the first vigour of this warfare had considerably relaxed is manifest from the reproach of Joshua in v. 3. It seems now to have occurred that if the remaining lands were distributed by proper allotment to those tribes, without regard to their being conquered or unconquered, its own interest would induce each tribe to exert itself to gain possession of the territory which fell to it. It seemed that enough had been done by the nation at large, and that the rest might be left to the particular tribes which were to receive the benefit. It had also become desirable that the large draft of 40,000 men from the tribes beyond the Jordan, who had hitherto taken part in all the enterprizes of their western brethren, should now be allowed to return to their own homes.

3. '*How long are ye slack to go to possess the land?*'—From this reproof of the dilatoriness of the seven tribes, compared with the duration assigned to 'a long time,' in xi. 18, Dr. Hales thinks we are to date this second division six years after that to which the preceding chapters refer. This agrees with the Jewish accounts, which usually assign

six or seven years for the conquest of the land, and an equal period till it was finally divided, making twelve or fourteen years altogether.

5. '*They shall divide it into seven parts*.'—Some inconvenience had arisen on the former occasion from proportioning the parts without having surveyed the whole. It had already appeared that the portion of Ephraim was not sufficient for its wants (xvii. 17, 18). This fact alone suffices to evince the perfect impartiality of the distribution, and that it really was, as it professed to be, left entirely to the Lord: for Ephraim was Joshua's own tribe, and therefore the one which he might have been, of himself, the most inclined to favour. However, as we have just seen, when the Ephraimites complained, they were permitted to subdue for their own use as much more neighbouring territory as they wanted, before the distribution to the other tribes took place. On the other hand, it appeared that the tribe of Judah had received at the first distribution considerably more territory than it needed or could occupy; in consequence of which, when the actual extent of the whole country to be portioned out came to be better known, two of the smaller tribes, Simeon and Dan, received their shares out of the territory which had been at first assigned to Judah.

9. '*Described it by cities into seven parts in a book*.'—The attentive reader of the previous portion of Scripture will feel no surprise to meet thus early with a regular survey of the land, the particulars being written down, and probably described in maps, and the whole territory being fairly divided into seven provinces. An undertaking of so much difficulty and importance, and of a character so perfectly scientific, affords an interesting point of attention. It renders it certain that there existed, even at this time, some degree of mathematical science. This may have been acquired in Egypt; the people of which country prided themselves upon being the authors of geometrical science, which, they say, originated in the peculiar circumstances of their territory. (See the note on Num. xix. 14.) Be-

side the frequent remeasurement of private boundaries, which the annual inundations of the Nile rendered necessary, the country at large was divided into nomes or provinces, and these into lesser districts. Even the book of Genesis bears witness to this division of Egypt into provinces. When Joseph became Pharaoh's prime-minister, he is represented as visiting the different provinces of the empire, in order to acquaint himself with their condition, and to take the measures necessary against the seven years of threatened famine. The Hebrews had therefore only to apply to their new country the rules of surveying and principles of division with which they had become acquainted in Egypt. No doubt the surveyors made maps of the described country. The idea of a map is exceedingly simple. Maps were in use among not only the Mexicans, but the North American Indians: and, in his last expedition, Sir John Ross found that the Esquimaux readily seized the idea of the object and uses of mapped plans; and for his information they readily traced on paper rude maps, exhibiting the outlines of the coasts with which they were acquainted. We have said that the reader ought to be quite prepared for that knowledge of the processes of geographical description which this chapter exhibits. At the very beginning of the Bible (Gen. ii.) we have a most complete and excellent example of geographical description, in the account which is given of the terrestrial paradise. Goguet thus refers to it: 'When we examine with attention the manner in which Moses speaks of the abode of the first man, we cannot fail to recognise all the traits which cha-

racterize an exact geographical description. He says that the garden was situated in the land of Eden, towards the east; that out of Eden there went forth a river which divided itself into four branches. He describes the course of each of these streams, and names the countries which they watered: and not only this, but he enumerates the more conspicuous and characterizing productions which each of these countries offered to notice. He even specifies them in a particular manner: he not only tells us that the land of Havilah produces gold, but adds that the gold of that land was good: "there also," continues he, "are found the bdellium and the onyx-stone." Such details render it sufficiently evident that, long before the time of Moses, the science of geography must have made some considerable progress.' *Origine des Loix*, i. 202. This writer derives the same conclusion from the geographical notices which are found in the accounts given by Moses of the journeys of the patriarchs. He observes, that the details concerning the names and situations of the towns to which the patriarchs came, and the countries which they traversed, are given with much precision; and that such exactness in the topography of so many different countries, necessarily intimates that care had been taken in the most early times to make observations upon distances, bearings, and the situation and character of the different countries which were then known. See also Jahn's *Archæologia Biblica*, sect. 104.

21. 'The cities of the tribe of... Benjamin.'—All the principal towns in this list are noticed in their historical places. See the Index.

## CHAPTER XIX.

1 *The lot of Simeon, 10 of Zebulun, 17 of Issachar, 24 of Asher, 32 of Naphtali, 40 of Dan. 49 The children of Israel give an inheritance to Joshua.*

AND the second lot came forth to Simeon, even for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.

2 And they had in their inheritance Beer-sheba, Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhén; thirteen cities and their villages:

7 Ain, Remmon, and Ether, and Ashan; four cities and their villages:

8 And all the villages that were round about these cities to Baalath-beer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:

11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that is before Jokneam;

12 And turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-'methoar to Neah;

14 And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el:

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.

16 This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ And the fourth lot came out to Issachar, for the children of Issachar according to their families.

18 And their border was toward Jezreel, and Chesulloth, and Shunem,

19 And Haphraim, and Shihon, and Anaharath,

20 And Rabbith, and Kishion, and Abex,

<sup>1</sup> Or, which is drawn.

21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzez;

22 And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.

23 This is the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihor-libnath;

27 And turneth toward the sunrising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,

28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon;

29 And *then* the coast turneth to Ramah, and to the strong city <sup>1</sup>Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib:

30 Ummah also, and Aphek, and Rehob: twenty and two cities with their villages.

31 This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali according to their families.

33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan:

34 And *then* the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising.

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,

36 And Adamah, and Ramah, and Hazor, 37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 ¶ And the seventh lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border <sup>2</sup>before <sup>3</sup>Japho.

47 And the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, <sup>4</sup>Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:

50 According to the word of the LORD they gave him the city which he asked, *even* <sup>5</sup>Timnath-serah in mount Ephraim: and he built the city, and dwelt therein.

51 <sup>6</sup>These *are* the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

<sup>1</sup> Heb. *Tzor*.

<sup>2</sup> Or, *over against*.

<sup>3</sup> Or, *Joppa*, Acts 9. 36.

<sup>4</sup> Judges 18. 29.

<sup>5</sup> Chap. 24. 30.

<sup>6</sup> Num. 34. 17.

Verse 1. *'The tribe ... of Simeon ... their inheritance was within the inheritance of the children of Judah.'*—Jacob at his death had predicted that Simeon and Levi should be dispersed in Israel, for their cruelty to the Shechemites; and we seem to see this fulfilled in the distribution of the land. Both the brothers had their allowance from out of that which belonged to the other tribes. Levi had cities out of every tribe, and Simeon had his in-

heritance out of the single tribe of Judah. The original surveyors would seem to have made the portion of Judah so disproportionately large, that this tribe probably felt it inconvenient to have so much territory to defend, and readily agreed to allow a portion for another tribe to be deducted; or rather, perhaps, we should say, for two other tribes; for although Dan's lot is not expressly said, like that of Simeon, to have been subtracted from that of

Judah, it is evident that at least the greater part of it was so, as most of the towns mentioned as being in Dan's lot (v. 48) have previously been mentioned as originally belonging to Judah. The boundaries of Simeon's lot are not specified, being included within those of Judah; we do not therefore exactly know the extent and limits of this portion. The maps vary considerably in this respect, as every new map-maker can here make a display of originality with safety. They generally agree in placing the lot of Simeon between that of Judah, as restricted, on the east, and the Philistines on the west, based on a part of the southern boundary line of Judah. We observe, from a comparison of different maps, that of late years there has been a disposition to put the lot of Simeon more entirely to the west of Judah, and to contract the extent of the southern frontier which some of the older maps assign. We think this is decidedly wrong: for we know no authority for placing it exclusively or principally on the west, whereas we have the best authority for spreading it as far as possible along the southern frontier. All the towns mentioned here as given to Simeon, are in ch. xv. enumerated among the cities of Judah, and are, without exception, placed in that part of the list which refers to 'the uttermost cities of the tribe of the children of Judah, towards the coast of Edom southward.' With this Josephus concurs, saying that Simeon took by lot that part of Idumea which lay nearest to Egypt and Arabia. Yet, notwithstanding this, we have seen maps which exclude Simeon altogether from any share of the southern border, pinning it up between Dan on the north, Judah on the east and south, and the Philistines on the west.

10. 'Zebulun.'—The boundaries of this tribe, as here stated, have become by time so unintelligible, that it is impossible to lay them down with certainty. It is perhaps enough to know that it lay to the north, and, as some think, partly also to the west, of Issachar; and that it extended from the shores of the lake of Chinneroth towards the Mediterranean. The great anxiety has been how to provide Zebulun with a sea-coast, according to the supposed meaning of the prophetic blessing delivered by Moses before his death (Deut. xxxiii. 19; and see the note there); but the best endeavours for this purpose have only succeeded in making the tribe push out a piece of its west end to the sea, somewhere about the river Kishon. We are inclined to think that if the explanation given in the note just referred to, with respect to 'the abundance of the sea,' promised to Zebulun, be not correct, the expression may refer to the sea of Chinneroth, a considerable part of the western coast of which this tribe did unquestionably possess.

15. 'Twelve cities with their villages.'—These, certainly, were not all the towns of Zebulun, which tribe, at the last census, exceeded all the tribes, except three, in population. These towns seem to be merely such as occurred near the boundaries which separated this from other tribes, and which, with their districts and intermediate villages, completed the boundary chain. There must have been other towns in the interior. Thus we see, in chap. xxi. 34, 35, Zebulun gives four cities to the Levites, two of which (Kartah and Dimnah) are not to be found in the present list. Of the cities named in this list none are of historical importance, and as they will not recur prominently they may be noticed here.—*Jokneam* (v. 11), mentioned in ch. xii. as one of the royal cities, under the name of 'Jokneam of Carmel,' the possession of which must certainly have approximated the western frontier of Zebulun to the sea. But we are to remember that the boundaries in general sometimes include much unconquered country. The Hebrews do, however, seem to have possessed the coast from Joppa to Carmel; but not any south of the former point, or north of the latter. The coast south of Joppa was retained by the Philistines, and that north of Carmel by the Phœnicians. *Chisloth-tabor* (v. 12). This must have been a town near Mount Tabor, on which our Lord is supposed to have been transfigured: this tribe also possessed Nazareth, where he was brought up, and the shores of the sea of Tiberias, where

many of his miracles were performed. *Gittah-hepher* (v. 13), which was the birth-place of the prophet Jonah (2 Kings xiv. 25), whose grave continued to be shewn there in the time of Jerome, when the place existed as a small village. *Shimron* (v. 15) is one of the royal cities mentioned in ch. xii. *Idalah* is conjectured by Bochart to have been so called from the worship of Venus, *Idalia* being one of her names. *Bethlehem* must not be confounded with the birth-place of our Saviour, which was another place of the same name in the tribe of Judah, and which is called 'Bethlehem-judah,' to distinguish it from this Bethlehem in Zebulun.

17. 'Issachar.'—The principal towns in the ensuing list are Jezreel and Shunem; and they are noticed elsewhere (see Index).

21. 'Remeth.'—Issachar gave a town called *Ramoth* to the Levites (1 Chron. vi. 73), which is probably the same as the *Jarmuth* of ch. xxi. 29, and both are identical with the present town. But, if so, it must be distinguished from the Jarmuth of Judah (ch. x. 3; xv. 35, 54), which seems to be the same described by Jerome as being in his day a village, that went by the name of *Jermucha*, ten miles from Eleutheropolis, on the road to Jerusalem, and which Dr. Robinson supposes he has discovered under the modern name of Yarmuk (*Bib. Researches*, ii. 344).

22. 'Tabor.'—This was a town near the base of the mountain, but not Mount Tabor itself, which was in the tribe of Zebulun, although Mount Tabor did indeed extend its base to the northern frontier of Issachar, and therefore might be said to reach unto Tabor.

24. 'Asher.'—Michaelis is decidedly of opinion, that the passage at which we have now arrived does not give to the tribe of Asher the strip of land along the coast, which was then, and for many ages after, possessed by the Phœnicians. Some considerations on this subject may be found in the note to Num. xxxiv. 6; and for something further we refer to Judg. i. 31. We now confine ourselves to the single point before us, and as the text certainly will allow the interpretation which Michaelis gives, and as, if true, it obviates some of the difficulties which we have mentioned in the note to Num. xxxiv., we give it in his own words. After having argued, from the silence of Moses, against the inclusion of the Sidonians among the devoted nations, he proceeds to contend that the present passage is altogether in favour of the view he has taken. He says: 'The passage in ch. xix. 24-31, describes the portion of the tribe of Asher which lay nearest to Phœnicia. This portion, in the first place, touches the sea near Mount Carmel and the river Belus: its boundary line runs thence landward, a great way to the north; and then turns back again southward, past Sidon and Tyre, but without reaching the sea in this quarter. Sidon is mentioned indeed in v. 28, but in v. 29 is not included among the cities assigned to this tribe; for it is only near Ecdippa (Achzib) that it comes to touch the coast again; so that the small tract of coast north from Ecdippa, which we call Phœnicia, remained to the Canaanites. . . . This passage is the more decisive, as it speaks not of territories actually conquered, but pointed out for conquest, and to be divided by lot. It cannot therefore be said to be the fault of the Asherites that they did not conquer the sea-coast.' According to this view, Asher was intended only to have the coast from Carmel to Achzib—that is, little more than the entire coast of the Bay of Acre; as from Achzib northward, the western boundary line of the tribe is drawn behind or within the Sidonian territory. A careful consideration of the text may render this view not improbable. But there are two very serious objections to it: the first is, that in Josh. xix. 28, the boundary of Asher is said to reach 'unto the great city Sidon.' The answer to this is, that although it reached to the city (or perhaps only to its territory), it did not include it; for else the boundary would here reach unto the sea, and that, according to v. 29, it only does first at Achzib: besides, Sidon must not be reckoned among the cities allotted to Asher, else their number will amount to twenty-three instead of twenty-two, which is the number given in v. 30.

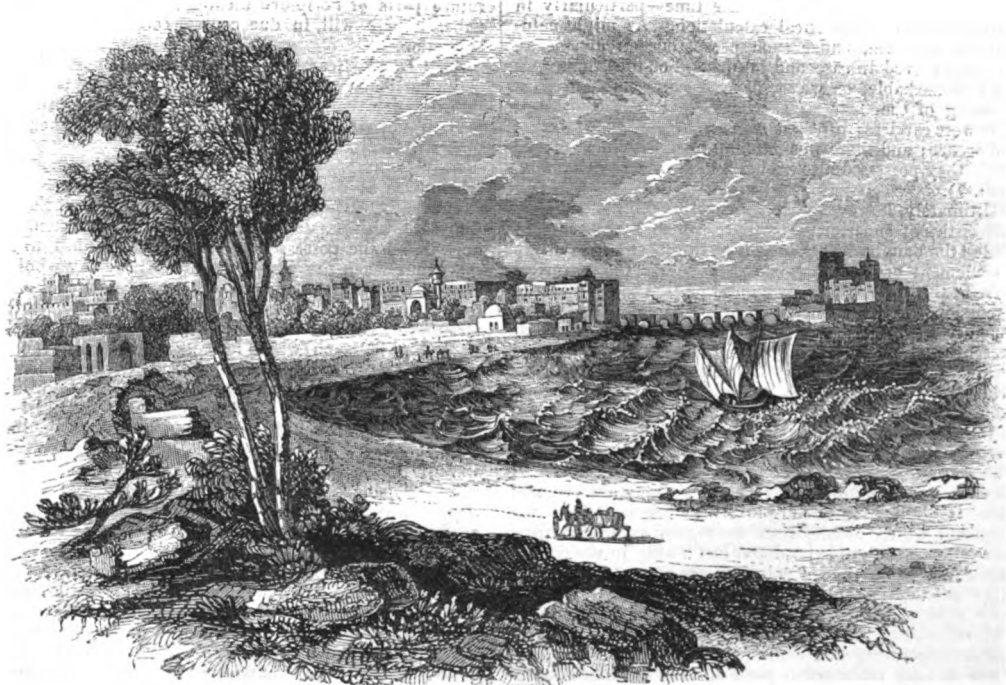


The other objection is, that in Josh. xix. 29, the city of Tyre is mentioned among the boundaries of the tribe of Asher. But this cannot have been the case; for Tyre was not then in being as a city, having, according to Josephus (*Antiq.* viii. 3, 1), been first built but 240 years before Solomon's Temple; and his account is the more to be depended upon because he has generally taken the history of the Tyrians from writers of their own, now no longer extant. Tyre was then only a castle or tower, near the haven; although, seemingly, a city lay more inland, and this, *the city near the stronghold of Tyre*, as the original will admit of being translated. It is clear, at least, that to this tribe the historian does not give what he calls the stronghold of Tyre, but a different city. The strongest of all objections to this view is, however, to be found in Judg. i. 31, where the Sidonians are mentioned among those whom the Asherites did not expel (see the note on that text).

28. '*Great Zidon*.'—The country of the Phœnicians, in which, at this early period, flourished a town thus emphatically distinguished, was of very limited dimensions even at the time when the nation arrived at its highest condition of splendour and power. It comprehended that part of the Syrian coast which extends from Tyre northward to Aradus. This strip of land reached to about fifty leagues from north to south; but its utmost breadth did not exceed eight or ten leagues. The coast abounded in bays and harbours, and its breadth was traversed by mountains, branching from Libanus, several of which advanced their promontories into the sea. The summits of these mountains were covered with forests, which afforded to the Phœnicians the most valuable timber for the construction of their ships and habitations. This explains how it happens that the first time this people is brought personally under our notice in the Bible is in the character of persons skilled in the hewing and transport of wood; including, no doubt, much ability in the preparation and application to various uses (1 Kings v.). The waves breaking violently against the steep cliffs, seem to have detached several capes from the *terra firma*, forming islands, which the Phœnicians were not tardy in covering

with numerous colonies and flourishing towns. In this tract of country the great city of Sidon was founded. If it owed its foundation to Sidon, the eldest son of Canaan, whose name it seems to bear, it must have been one of the most ancient cities in the world. This is the common opinion, supported by the authority of Josephus. The town was, at any rate, very ancient; it must have existed long before the time of Joshua, for it is here called *Great*—and a city must have time to acquire greatness. Some indeed have taken occasion, from the expression '*Great Zidon*,' to conclude that there were two Sidons—one much more considerable than the other; but no geographer or historian takes notice of any Sidon but this '*Great Zidon*.' The greatness of Sidon was the result of its skill in manufactures, and of its attention to commerce. The skill of the Sidonians in felling timber, and in applying it to use, has been already mentioned. They built ships. If they were not the first ship-builders and navigators of the world, they were undoubtedly the first who ventured beyond their own coasts, and the first that established anything that can be called a maritime commerce. The Sidonians are said to have been the first manufacturers of glass (see the note on Deut. xxxiii. 19). Homer mentions them frequently, and always as excelling in many ingenious and useful arts, giving them the title of *πολυδαλαιοι*; and, accordingly, all superior articles of dress, all good workmanship in making vessels for use, and all ingeniously contrived trinkets and toys, are ascribed by him to the skill and industry of the Sidonians. Thus, the queen of Troy, intending to offer a mantle to Pallas, went to her chamber, where,—

'Stored she kept  
Her mantles of all hues, accomplish'd works  
Of fair Sidonians, wafted o'er the deep  
By godlike Paris, when the galleys brought  
The high-born Helen to the shores of Troy.  
From these the widest and of brightest dyes  
She chose for Pallas; radiant as a star  
It glitter'd, and was lowest placed of all.'



SIDON.—FROM CASSAS.

Achilles, at the funeral games for Patroclus, proposes, as the prize for the best runner,

'A silver goblet, of six measures; earth  
Own'd not its like for elegance of form.  
Skilful Sidonian artists had around  
Embellish'd it; and o'er the sable deep,  
Phœnician merchants into Lemnos' port  
Had borne it, and the boon to Thaos giv'n.'

When Telemachus expressed strong admiration of the wealth and splendour, in gold and silver, ivory and brass, which the palace of Menelaus exhibited, the latter accounts for it by observing that his treasures had been collected in his perilous wanderings, during which he had visited the shores of Cyprus, *Phœnicia*, *Sidon*, and Egypt. Lastly, in another place (*Odys.* xv.), a story occurs, replete with indications of the character and pursuits of the Sidonians. At the island of Syra,—

'It chanced that from Phœnicia, famed for skill  
In arts marine, a vessel thither came,  
By sharpers mann'd, and laden deep with toys.'

The sailors meet on the beach a woman belonging to the family of the chief of the island. She was—

'A fair Phœnician, tall, full-sized, and skill'd  
In works of elegance.'

And on being interrogated, she tells her countrymen,—

'I am of Sidon, famous for her wealth,  
By dyeing earn'd.'

In pursuance of a plot laid between them, one of the men went to the palace, as if to dispose of Sidonian wares:—

'An artist, such he seem'd, for sale produced  
Beads of bright amber riveted in gold.'

These indications concerning a people situated so near to the Hebrews, and, in the end, so closely connected with them, are in no small degree interesting. The superiority in manufactures and commerce does not, however, form the only distinction of the Sidonians, for they were also great adepts in the sciences of their time—particularly in astronomy and arithmetical calculation. As might naturally be expected, under such prosperous circumstances, the people lived in ease and luxury. For this they were early remarkable, as we see from a comparison used in speaking of the town of Laish: 'The people who dwell in it were careless; after the manner of the Sidonians, quiet and secure; and there was nothing to molest them in the land: they possessed also riches without restraint' (*Judg.* xviii. 7).

Ultimately, however, Sidon was eclipsed, in all its characteristics of superiority, by Tyre, which is called in the Bible 'the daughter of Sidon,' it having been in its origin a settlement of the Sidonians. Whether the historical Tyre at this time existed, is a question that occasions some discussion. The text of *v.* 29 is certainly by no means conclusive on this subject, into which we shall not at present enter further than to observe that if the old continental Tyre of history did at this time exist, it was evidently in its infant state, in which it could not be mentioned in comparison with that 'great Sidon,' which it was in the end destined to overshadow. In support of the negative, much stress has been laid upon the silence of Homer, who so frequently mentions Sidon, but never Tyre. As we have just been quoting Homer, we may observe that there is nothing in this argument to rescue it from the suspicion which usually rests on arguments drawn from mere silence. Tyre existed and had a king in the time of David, and in the time of Solomon was a great commercial city; and the time of Homer is from one to two centuries later than the times of David and Solomon. Hereafter Tyre will come much under our notice. Although Sidon lost its superiority under the predominating influence of Tyre, it long remained a place of very considerable importance. Its general history is so much connected with that of Tyre, that we shall not here mention it separately.

Tyre is now a complete desolation; but Sidon still subsists as a town, and carries on some traffic with the neighbouring coasts. It is now called Saide or Seide. The inhabitants are probably over-estimated at 15,000, who are chiefly occupied in spinning cotton, which with silk, and boots, shoes, and slippers of morocco leather, form the main articles of their trade. The port is now nearly choked up with sand. The town rises immediately from the strand, and presents a rather imposing appearance as viewed from a distance; but the interior is wretched and gloomy, ill-built, dirty, and full of ruins. Outside the walls, fragments of columns and other remains of the ancient city may still be discovered. The following remarks from Mr. Jowett's *Christian Researches in Syria*, respecting the country between Tyre and Sidon, will be interesting:—'About half-way between Saide (Sidon) and Sour (Tyre) are very extensive ruins of towns which once connected these two cities; but of these ruins there is scarcely one stone left upon another. They consist chiefly of lines which shew, raised even with the soil, the foundation of houses—many stones irregularly scattered—a few cisterns with half-defaced sculpture on them; and, at a considerable distance from the path, there are at one spot several low columns, either mutilated or considerably sunk in the earth. These relics shew, what it needed indeed no such evidence to prove, that in peaceable and flourishing times, on this road between two such considerable cities as Tyre and Sidon, there must have been many smaller towns for business, pleasure, or agriculture, delightfully situated by the sea-side; but peaceful security has long been a blessing unknown to these regions; and we may apply to them the language of *Judg.* v. 7, "The villages ceased; they ceased in Israel."

31. 'These cities.'—In the above list of names of places belonging to this tribe, there are none of any consequence that have not already passed under our notice. Respecting Mount Carmel, see under 1 Kings xviii. 19.

39. 'Naphtali.'—The chief of the towns mentioned as belonging to this tribe are those of Hazor, Cinnereth, and Kedesb, which have been already noticed. The list here given does not, however, include several which are in future parts of Scripture mentioned as belonging to this tribe. These will, in due course, come under our consideration.

40. 'Dan.'—Scarcely any cities in the ensuing list claim particular notice, as some of them have been mentioned under the lot of Judah, from which a considerable part, if not the greatest part, of Dan's was taken; and others were retained by the Philistines.

44. 'Baalath.'—This is apparently the same place which was at a subsequent period rebuilt by Solomon (1 Kings ix. 18). Some make that Baalath of Solomon the same with Baalbek in the valley of Lebanon. But here we see the possession of Baalath is ascribed to Dan, at a time when the territory of that tribe lay wholly in the south of Palestine, and many years before the emigration recorded in *Judg.* xviii., which gave Dan a northern territory. In conformity with this, Josephus places the Baalath of Solomon (which he calls Baleth) in the southern part of Palestine, near to Gazara (*Antiq.* viii. 2), within the territory which would have belonged to Dan, had it acquired possession of the lands originally assigned to it. The Talmud affirms that Baalath lay so near the line of separation between Dan and Judah, that the fields only were in the former tribe, the buildings being in the latter.

46. 'Japho' is unquestionably the same that is called Joppa in other parts of Scripture, and now Jaffa. An account of it is given under Acts x. 5.

47. 'Dan went up to fight.'—This circumstance is more particularly detailed in *Judg.* xviii. (see the note there). As this event did not take place till after the death of Joshua, its appearance here has been used as an argument against Joshua's being the author of the book. We are not certain that he was; but this is no argument against it, as the verse may have been afterwards inserted by Samuel, Ezra, or some other authorised person, to complete the account of the possessions of the Danites.

## CHAPTER XX.

1 *God commandeth, 7 and the children of Israel appoint the six cities of refuge.*

THE LORD also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, 'Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses :

3 That the slayer that killeth *any* person unawares and unwittingly may flee thither : and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand ; because he smote his neighbour unwittingly, and hated him not before-time.

6 And he shall dwell in that city, until he stand before the congregation for judgment, and 'until the death of the high priest that shall be in those days : then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 ¶ And they 'appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah.

8 And on the other side Jordan by Jericho eastward, they assigned 'Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

<sup>1</sup> Exod. 21. 12. Num. 35. 6, 11, 14. Deut. 19. 2.

<sup>2</sup> Num. 35. 25.

<sup>3</sup> Heb. *sanctified*.

<sup>4</sup> Deut. 4. 43. 1 Chron. 6. 78.

Verse 2. 'Appoint out for you cities of refuge.'—See the notes on Num. xxxv. 12, and Deut. xix. 3. The Jewish writers inform us that *all* the cities of the Levites were, in point of fact, cities of refuge, but not in the same sense with the six properly so called. The difference was, that the six cities were bound to receive the fugitive ; but in the other forty-two, the Levites exercised their discretion, whether to allow or refuse admittance to him. Also, in the six cities, the refugee was provided with a house to reside in gratuitously ; but in the other towns he was obliged to pay for his lodging. The same authorities furnish us with some other information concerning the manner in which the exile lived in the cities of refuge. A convenient habitation being assigned him, the citizens were obliged to instruct him in some trade, by which he might earn his own living ; the pursuits of agriculture, which occupied the great body of the people, being no longer open to him. It is added, that as the death of the high-priest enabled these persons to leave the city without any further fear from the blood-avenger, and as it was natural enough, under such circumstances, that they should not feel very anxious for the long life of that high personage, the mother of the existing pontiff usually gave them supplies of food and clothing, and otherwise endeavoured to promote their comfort, that their impatience might not lead them to pray for the death of her son. It is also said, that if the man-slayer happened to die in the city, before the time of release arrived, his bones were delivered to his relations, *after the death of the high-priest, to be interred in the sepulchre of his fathers*. This last intimation is exceedingly characteristic. See more on this subject in Lewis's *Origines Hebraeae*, ii. 13.

The law having conceded something to rooted habits in the matter of blood-revenge, regulations became necessary to obviate the evil effects which this concession was calculated to produce. The establishment of sanctuaries was a necessary consequence of this concession. In countries where individuals possess irresponsible power of punishment, whether that power be hereditary, or official, or arise from circumstances, there must be a sanctuary of some kind or

other to afford protection to the weak against the strong, or to save the involuntary offender from the hasty vengeance of the offended. In the same proportion that individuals are dispossessed, by the progress of civilization, of powers beyond the laws, sanctuaries come to be considered as evils, and the law directs its power towards their extinction, in which it almost never succeeds without a vehement struggle with popular prejudices. These principles have been illustrated in the history of almost every country under the sun—our own not excepted. Sanctuaries, however useful at first, and in their primary intention, eventually operated as premiums on crime by the impunity which they offered, and became nests of abomination where all crime and iniquity might safely harbour, and from whence hardened criminals might laugh with scorn at the feebleness of the law.

Now, the law of Moses having established the right of sanctuary on the one hand, because it had conceded the exercise of an irresponsible power on the other, it is highly interesting to observe the regulations which were framed in order to prevent those abuses of sanctuary to which we have adverted. These regulations at once obviated all the enormous evils which, in ancient nations, attended the allowance of sanctuary—which, until within these few centuries, attended it in civilized Europe—and which do still attend it in many nations. The period had almost arrived when the Jews ceased to have a country, before the Romans could, among themselves, correct the evils which the law of Moses, given before the Jews had a country, prevented by the first act of legislation. We have seen (Num. xxxv.) how the establishment of sanctuary prevented the abuse of blood-revenge ; let us now see how the right of sanctuary was itself prevented from abuse.

1. Among most other nations, the sanctuaries generally afforded a refuge to all homicides, without distinction ; and as the refuge which was conceded to homicides could not well be refused to inferior offenders, they commonly offered impunity to criminals of every sort. But, by the law of Moses, such protection was afforded only to those who were in fact guilty of no crime ; and was intended to protect the

innocent from the punishment due only to the guilty. The only persons entitled to remain in a city of refuge were—a person who had slain another unintentionally, or who had killed a person by whom his own life had been unjustly attempted, or who had slain a thief in the night-time.

2. Among other nations, a criminal who had fled to a place of refuge could not be brought to trial against his will. But, among the Hebrews, the asylum was only designed to protect a person from private vengeance till his cause could be fairly heard; and to afford him such protection permanently, if, after trial, he should be proved to deserve it. The Jewish writers, whose statement is, in the main, supported by the text of Num. xxxv., say, that when the man-slayer came to the gates of the city of refuge, he was there examined, before admission, by some persons appointed for the purpose, but who, however, were not judges, and had no power to examine witnesses. But if the avenger pursued him so closely as to endanger his safety, he was at once admitted, and the merits of his case afterwards examined. The only point to be ascertained was, whether the man-slayer could make out any good claim for the admission he demanded. He was afterwards sent to the town where the homicide was committed, to take his trial before the proper tribunal; and, if found innocent of murder, was sent back to the city of refuge, there to remain till the death of the high-priest. This was something very different indeed from the practice among other nations.

3. It being determined that sanctuaries should be granted, they were fixed in distinct cities, and not at the tabernacle, the temple or the altar. This was diametrically opposite to the universal practice in all nations, among whom the temple or the altar was pre-eminently a place where the offender might find refuge. The law of Moses guarded the worship of God from the pollutions of crime and from the assaults of avengers. The results of the contrary practice are explained by Tacitus, who says that, in the time of Augustus and Tiberius, the licence of asylum was so abused, that at Rome and in the cities of Greece, the temples were full of debtors, fugitives, and criminals,

whom the magistrates could not control, and who were protected by the furious prejudices of the people, who regarded the right of asylum as a popular privilege, and who imagined that any infraction of its inviolability was sure to bring down upon the community the vengeance of the god whose sanctuary had been profaned. This state of things could not exist in a nation or city where the law had acquired strength; but it was nowhere without great difficulty that the privileges of asylum were retrenched, and ultimately confined to involuntary delinquents and minor offenders. It was thought a great thing when the law dared to force great offenders from the altars and the statues of the gods, and bring them to trial and punishment. Yet this great thing the law of Moses did at once:—‘If a man lie not in wait, but God deliver him into his hand, then I will appoint thee a place whither he shall flee. But if a man come presumptuously upon his neighbour, to slay him with guile, thou shalt take him from mine altar, that he may die.’ (Exod. xxi. 13, 14.) This was efficient legislation. That which the Gentile nations regarded as the most awful profanation, was not only permitted but commanded by Jehovah. In practice, also, we see that it was deemed lawful to kill at the altar a criminal who refused to leave its protection. Thus when Joab fled to the tabernacle and took hold of the horns of the altar, Benaiah, who was sent to slay him, commanded him, in the king’s name, to come forth. He refused, saying, ‘Nay, but I will die here.’ Benaiah went to the king for further instructions, and Solomon told him to ‘Do as he hath said, and fall upon him and bury him; that thou mayest take away the innocent blood which Joab shed.’ (1 Kings ii. 28, etc.) In all this there is a healthiness of principle—a freedom from anything like superstition, which we should look for vainly among other ancient nations, or find only as a *sentiment* of some philosophers and poets. On this subject see Osiander, *De Asylius Hebraeorum, Gentilium, Christianorum*, 1671; Ries, *De Urbibus Refugii Vet. Test.* 1753; Neiningen, *Dissert. de Orig. Asyli Eccles.*, 1788; Helfrecht, *Hist. Abhandlung v. d. Asylen*, 1801.

## CHAPTER XXI.

1 *Eight and forty cities given by lot, out of the other tribes, unto the Levites. 43 God gave the land and rest to the Israelites, according to his promise.*

THEN came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at Shiloh in the land of Canaan, saying, ‘The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

4 And the lot came out for the families of the Kohathites: and the children of Aaron the priest, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

6 And the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

7 The children of Merari by their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* mentioned by name,

10 Which the children of Aaron, *being* of the families of the Kohathites, *who were*

of the children of Levi, had: for their's was the first lot.

11 And they gave them <sup>a</sup>the city of Arba the father of Anak, which *city is* Hebron, in the hill *country* of Judah, with the suburbs thereof round about it.

12 But <sup>a</sup>the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

13 Thus they gave to the children of Aaron the priest Hebron with her suburbs, *to be* a city of refuge for the slayer; and Libnah with her suburbs,

14 And Jattir with her suburbs, and Esh-temoa with her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Juttah with her suburbs, *and* Beth-shemesh with her suburbs; nine cities out of those two tribes.

17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs; four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 ¶ And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs.

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities.

25 And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities.

26 All the cities *were* ten with their suburbs for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gershon, of the families of the Levites, out of the *other* half tribe of Manasseh *they gave* Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beeshterah with her suburbs; two cities.

28 And out of the tribe of Issachar, Ki-

shon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, En-gannim with her suburbs; four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs; four cities.

32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities.

33 All the cities of the Gershonites according to their families *were* thirteen cities with their suburbs.

34 ¶ And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.

36 And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Me-phaath with her suburbs; four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, *were by* their lot twelve cities.

41 All the cities of the Levites within the possession of the children of Israel *were* forty and eight cities with their suburbs.

42 These cities were every one with their suburbs round about them: thus *were* all these cities.

43 ¶ And the LORD gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein.

44 And the LORD gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

45 <sup>a</sup>There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

<sup>a</sup> Or, Kirjath-arba.

<sup>a</sup> Chap. 14. 14. 1 Chron. 6. 56.

<sup>a</sup> Chap. 23. 14, 15.

Verse 4. 'Thirteen cities.'—We must not here overlook a remarkable instance of arrangement, with so distinct a reference to future circumstances, as could only have taken place under the direction of ONE whose cognizance of things is not memory or foresight, but to whose infinite mind all the events of eternity and time are simultaneously present. We observe that the priestly division of the family of Kohath have all their cities in the tribes of Judah, Benjamin, and Simeon. None in any other tribe;—not even in that of Ephraim in which the tabernacle then stood. Indeed, we may almost say that they were *all* in Judah and Benjamin; for only one was in the tribe of Simeon, and that one (Ain) is supposed to have been on the frontier of Judah, and subject in some degree to its control. We cannot reasonably doubt that this arrangement had a prospective reference to the ultimate establishment of the temple and the services of religion at Jerusalem, when this distribution of their towns placed the priests in the most advantageous situation for that attendance at the capital which their duty required. Dr. Hales has also a very probable idea as to the ulterior intention of this arrangement; namely, that it had a reference to the division which ultimately took place, and by which Judah and Benjamin became an independent state, which remained far more faithful to Jehovah than did the kingdom which the other tribes composed. He says, 'By this arrangement all the sacerdotal cities (except one) lay in the faithful tribes of Judah and Benjamin, to maintain the national worship in them, in opposition to the apostasy of the other tribes. Otherwise the kingdom of Judah might have experienced a scarcity of priests, or have been burdened with the maintenance of those who fled from the kingdom of Israel (2 Chron. xi. 13, 14), when the base and wicked policy of Jeroboam made priests of the lowest of the people to officiate in their room.'

41. 'All the cities of the Levites . . . were forty and eight cities with their suburbs.'—Considering the inferior numbers of the tribe of Levi, this seems a very disproportionate number of cities, as compared with those of the other tribes. But we are to recollect that in this account *every* Levitical city is enumerated, whereas, in the account of the towns in the lot of the other tribes, only the principal, and sometimes only those that occur on the frontiers, are mentioned. Besides the Levites had only these cities, with a strictly defined circuit of ground around each. They had no villages or extensive grounds connected with their towns. These, like most of the others in Palestine at this period, were doubtless towns of small extent and consequence, although they included some of the best towns the land possessed. We need not suppose them to be so very small, however, as Michaelis imagines: he says, 'The tribe of Levi, which, including children, consisted of 22,000 males, and, of course, with its females, would amount to about 44,000 souls, received forty-eight cities for its share: and who but must see that all of them must have been inconsiderable?' According to this calculation, the population of each Levitical town would not have amounted to one thousand. But it is founded on a mistake, into which it is singular that so acute an analyst should have fallen. The Levites were by no means the exclusive occupants of the cities which belonged to them. This is implied in the right which they possessed to sell their houses for a term of years, although not in perpetuity. We may easily conceive that the grant of forty-eight cities was not exclusively intended with a view to their present numbers only, but prospectively, with reference to their future wants. And as they were proprietors, but not necessarily occupants, they doubtless let such houses as, while their numbers were low, they did not require for their accommodation. Thus it is, that, in the course of the sacred history, we meet with Levitical cities in which the Levites do not appear to have formed any considerable part of the population. We observe, for instance (v. 17), that Geba, or Gibeah, is one of the Levitical cities in the lot of Benjamin; yet, in Judges xix., we see that city occupied by Benjamites, who treated in the most atrocious manner a Levite, who happened to seek a lodging there. We afterwards find the same city the birthplace and resi-

dence of Saul, a layman, who, when he became king, made it the seat of his government. After him, David resided with his court, and reigned, in Hebron, which was not only a Levitical city, but a priestly city, and a city of refuge. Is it also not possible that the present arrangement merely determines the right of the Levites to the cities in question, whenever their increased numbers should render the whole of them necessary; and that, till then, such of them as were not immediately wanted, remained in the hands of the tribe in whose domain they were situated?

As, on the one hand, other persons might reside in the cities of the Levites, so, on the other, might the Levites reside in other cities than their own. We accordingly meet with them as stated residents in other towns; and we know that most of the priests resided at Jerusalem, or in its immediate vicinity, after the building of the temple. As, however, every man naturally desires to live on his own estate, there is no question that the Levites did substantially, and in the course of time, reside principally in the cities which belonged to them: and even those who did not, by dispersing themselves in other towns, fulfilled one of the great objects of their institution, as instructors and advisers of the people.

42. 'With their suburbs round about them.'—There is a particular account of the suburbs of the Levitical cities in Num. xxxv. It is there said, in v. 4, that the suburbs should 'reach from the wall of the city and outward a thousand cubits round about; but in v. 5, it is said that the suburbs should extend two thousand cubits, measured from each side of the city. The apparent discrepancy has been variously explained. The Septuagint reads 'two thousand' in v. 4, as well as in v. 5; and the elucidation which this reading offers has been adopted by many commentators. It, of course, gives two thousand cubits as the extent of the suburbs in every direction from the city wall. We rather incline to this opinion, as it is a very usual custom in the sacred writings to state a measurement first in general terms and then in detail. In fact, were we to read, with the Septuagint, 'two thousand cubits round about,' in v. 4, we should, from analogy, expect the statement to be followed by the particular detail which is given in the ensuing verse. Josephus and Philo agree with this statement, in assigning two thousand cubits to the suburbs. Another explanation concludes that the 'one thousand' refers to the extent of the suburbs from the walls, and that the two thousand is a measurement from the exterior margin of the suburbs inward, not to the wall but to the centre of the city. A considerable number of writers, however, adopt the explanation of Maimonides, that the thousand cubits were for suburbs, properly so called, for outhouses, barns, stables, etc., and perhaps for gardens of herbs and flowers; and that the two thousand extended beyond this, and were intended as pastures for the cattle of the Levites; being, in fact, what is called, in Lev. xxv. 34, 'the fields of the suburbs.' This explanation gives an extent of three thousand cubits in every direction from the walls of the city; and from the high authorities by which it is supported, as well as from apparent probability, we should prefer it to any of the others which reject the explanation afforded by the Septuagint and Josephus. The Levites could not sell the fields of the suburbs, as they might their houses, even for a term of years (that is, till the jubilee), 'For these fields were not enclosed, that every family might have its several allotment; but they were common to the whole body of the Levites, who would have been undone if they had wanted pasture for their flocks, which were all their substance.' (Lewis.) It will be recollected that the Levites only wanted land for this purpose, as they had no occasion to engage in agriculture, being abundantly supplied with all kinds of produce from the tithes and firstfruits of the other tribes. The Jewish writers say that the suburbs of their cities were not restored to the Levites after the return from the Babylonish captivity; but this seems very doubtful, as it is not easy to perceive how they could manage without some portion of land around their towns. See Lewis's *Origines Hebrææ*; Lowman's *Civil Government of the Hebrews*; Jennings's *Jewish Antiquities*; and Rosenmüller, Excursus II. in Num. *De magnitudine suburbanorum urbium Leviticarum*.



## CHAPTER XXII.

*1 The two tribes and half with a blessing are sent home. 10 They build the altar of testimony in their journey. 11 The Israelites are offended thereat. 21 They give them good satisfaction.*

THEN Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

2 And said unto them, Ye have kept all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you :

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given rest unto your brethren, as he promised them : therefore now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan.

5 But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

6 So Joshua blessed them, and sent them away : and they went unto their tents.

7 Now to the *one* half of the tribe of Manasseh Moses had given *possession* in Bashan : but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them,

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment : divide the spoil of your enemies with your brethren.

9 And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that are in the land of Canaan, the children of Reuben and the children

of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to.

11 ¶ And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest,

14 And with him ten princes, of each chief house a prince throughout all the tribes of Israel ; and each one *was* an head of the house of their fathers among the thousands of Israel.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the LORD, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD ?

17 Is the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

18 But that ye must turn away this day from following the LORD ? and it will be, seeing ye rebel to day against the LORD, that to morrow he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession be unclean, then pass ye over unto the land of the possession of the LORD, wherein the LORD's tabernacle dwelleth, and take possession among us : but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.

20 Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel ? and that man perished not alone in his iniquity.

<sup>1</sup> Num. 32. 33. Chap. 13. 8.

<sup>2</sup> Deut. 10. 12.

<sup>3</sup> Heb. house of the father.

<sup>4</sup> Num. 25. 4.

<sup>5</sup> Chap. 7. 1, 5.

21 ¶ Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel,

22 The LORD God of gods, the LORD God of gods, he knoweth, and Israel he shall know; if *it be* in rebellion, or if in transgression against the LORD, (save us not this day,)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD himself require *it*;

24 And if we have not *rather* done it for fear of *this* thing, saying, 'In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?'

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice:

27 But *that* it *may be* a 'witness between us, and you, and our generations after us, that we might do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be, when they should *so* say to us or to our generations in time to come, that we may say

*again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it *is* a witness between us and you.

29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that *is* before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, 'it pleased them.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD *is* among us, because ye have not committed this trespass against the LORD: 'now ye have delivered the children of Israel out of the hand of the LORD.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben and the children of Gad called the altar '*Ed*: for it *shall be* a witness between us that the LORD *is* God.

\* Heb. *To morrow.*

7 Gen. 31. 48. Chap. 24. 27. Verse 34.

\* Heb. *it was good in their eyes.*

\* Heb. *then.*

10 That is, A witness.

Verse 8. '*Divide the spoil . . . with your brethren.*'—This directs their attention to the regulation concerning the division of spoil, by which they were required to impart a fair proportion of the wealth they had acquired to those who, although they had not been actual parties in the war west of the Jordan, had rendered the most essential service by guarding the families and possessions of the warriors during the long period of their absence. See the note on Num. xxxi. 27.

10. '*In the land of Canaan.*'—Rather, 'Opposite the land of Canaan.' It is evident from the following verse, that the altar was erected on the eastern border of the Jordan. The present reading seems to place it on the western.

—'*A great altar to see to.*'—This was doubtless a great mass of earth or stones, such as it was usual, among different nations, to set up in memory of important events, and the principle of which we have already had occasion to explain. (See Gen. xxxv. 20.) This principle is clearly announced in verses 24-28; and is precisely similar

to 'the heap of witness' which was erected by Jacob at Mizpah (Gen. xxxi. 46-48). The old heroes of antiquity were, in the same manner, accustomed to rear up vast heaps of earth or stones—the labour of collected multitudes—to leave in particular spots as standing memorials of their victories or travels. The present heap, large as it was, evidently exhibited the same general form which the law prescribed for the altars on which sacrifices were offered to Jehovah. The motive of its erection was excellent; and its unwieldy size ought to have prevented the suspicion which the tribes west of Jordan so hastily entertained; although we have no cause to regret a mistake which afforded the eastern tribes the opportunity of making a statement so honourable to themselves, and so replete with right feeling and devout sentiment. They ought, indeed, to have declared their intention before they set out on their return home; but it is probable that the idea of such a structure did not occur to them till they had arrived at the Jordan. The promptitude of the western tribes, in calling

those of the east to account for the insult which appeared to have been offered to Jehovah, and the zealous and effective vindication made by the latter, is equally creditable to both parties, and affords an exhibition of such fidelity to the true God and zeal for his honour, as, unhappily, the

future history of the Israelites will not often present to our notice *as a national feeling*. When we meet with something like it hereafter, it is generally as manifested in individuals, or in comparatively small bodies of men.

## CHAPTER XXIII.

1 *Joshua's exhortation before his death, 3 by former benefits, 5 by promises, 11 and by threatenings.*

AND it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age.

2 And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God is he that hath fought for you.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.

5 ¶ And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left;

7 That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them:

8 But cleave unto the LORD your God, as ye have done unto this day.

9 For the LORD hath driven out from before you great nations and strong: but as

for you, no man hath been able to stand before you unto this day.

10 One man of you shall chase a thousand: for the LORD your God, he it is that fighteth for you, as he hath promised you.

11 Take good heed therefore unto yourselves, that ye love the LORD your God.

12 ¶ Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty that the LORD your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

14 And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.

15 Therefore it shall come to pass, that as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

<sup>1</sup> Heb. come into days.

<sup>5</sup> Psal. 16. 4.

<sup>2</sup> Exod. 14. 14.

<sup>6</sup> Or, For if ye will cleave, &c.

<sup>9</sup> Heb. souls.

<sup>10</sup> Exod. 23. 33.

<sup>7</sup> Or, Then the LORD will drive.

<sup>11</sup> Num. 33. 55. Deut. 7. 16.

<sup>8</sup> Heb. at the sunset.

<sup>4</sup> Deut. 5. 32, and 28. 14.

<sup>8</sup> Levit. 26. 8. Deut. 32. 30.

<sup>11</sup> Chap. 21. 45.

Verse 1. 'A long time after.'—It is generally agreed that this and the following exhortation were delivered towards the end of Joshua's life—perhaps both in its last year. The common chronology seems to assign too short a duration to the period from the passage of the Jordan to the death of Joshua—not more than about eight years. We have seen, however, that probably about six years took place from the passage of the Jordan to the first division

of lands, and an equal period from the first to the second division, which was followed by the return home of the eastern tribes, as recorded in the preceding chapter. This, together, will make about twelve years; and the account which admits this, but conceives that Joshua did not long survive the second division of the lands, places his death fourteen years from the passage of the Jordan, so that these exhortations would then seem to have been delivered in

the fourteenth year. But it would appear that even this interpretation must make the 'long time' of the present text look back to the period which had elapsed since the first division of the lands, rather than to that since the second division and the return home of the two tribes and a half, as recorded in the last chapter. Much depends on the year from which we date the commencement of this 'long time.' Upon the whole, it would be perhaps safest to date it from the second division; for that the expression, a 'long time after the Lord had given them rest from all their enemies round about,' more naturally dates from the latter than the former event, seems clear from the fact that the eastern tribes did not return home till after the second division, which seems to shew that till then their services in the war could not be dispensed with, and that the 'rest,' from which the date commences, had not till then been attained. As they had no interest in either division of the land, and as they must have been anxious to return home to their families as soon as they could be spared, there seems no way of accounting for their waiting so long, if rest had been attained at the time of the first division; particularly as their prolonged stay, under such circumstances, would not have tended to the increase but to the consumption of the wealth (the spoil of the Canaanites) which they had

acquired. But if the 'long time' be dated from the second division, as followed by the return of the two and a half tribes, the expression does not seem compatible with the account which makes the death of Joshua very soon follow these circumstances. On this view, we are therefore thrown upon the account of Josephus, who states that the first division took place *five* years after the passage of the Jordan, and that Joshua survived this event *twenty* years—in all, twenty-five years. This would make him to have lived thirteen or fifteen years after the second division of the lands; and this period might well be described as, a 'long time.' The Jewish chronology gives the duration of twenty-seven years to Joshua's administration; and Dr. Hales takes the mean between these two accounts, giving twenty-six years. We think the above observations may tend to confirm this account; but we are not very anxious about it, as no essential point of chronology is affected. The same period is made out by all parties: for those who take the shorter accounts of the administration of Joshua, fill out the required period, by prolonging, in proportion, the government of 'the elders who outlived Joshua' (ch. xxiv. 31); whilst those who prolong the duration of Joshua's government, subtract in proportion from that of the surviving elders.

## CHAPTER XXIV.

1 *Joshua assembleth the tribes at Shechem.* 2 *A brief history of God's benefits from Terah.* 14 *He reneweth the covenant between them and God.* 26 *A stone the witness of the covenant.* 29 *Joshua's age, death, and burial.* 32 *Joseph's bones are buried.* 33 *Eleazar dieth.*

AND Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

2 ¶ And Joshua said unto all the people, Thus saith the LORD God of Israel, 'Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nachor: and they served other gods.

3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and <sup>gave</sup> him Isaac.

4 And I gave unto Isaac <sup>Jacob</sup> and <sup>Esau</sup>: and I gave unto Esau mount Seir, to possess it; <sup>but</sup> Jacob and his children went down into Egypt.

5 <sup>I</sup> sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out.

6 And I <sup>brought</sup> your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto <sup>the</sup> Red sea.

7 And when they cried unto the LORD, he

put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; <sup>and</sup> they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and <sup>sent</sup> and called Balaam the son of Beor to curse you:

10 But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And <sup>I</sup> sent the hornet before you, which drove them out from before you, *even* the two kings of the Amorites; *but* not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

14 ¶ Now therefore fear the LORD, and serve him in sincerity and in truth: and put

1 Gen. 11. 31. Judith 5. 6. 7. 2 Gen. 21. 2. 3 Gen. 25. 26. 4 Gen. 36. 8. 5 Gen. 46. 6. 6 Exod. 3. 10.  
7 Exod. 12. 37. 8 Exod. 14. 9. 9 Num. 21. 33. 10 Num. 22. 5. Deut. 23. 4. 11 Exod. 23. 28. Deut. 7. 20.

away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the LORD; for he *is* our God.

19 And Joshua said unto the people, Ye cannot serve the LORD: for he *is* an holy God; he *is* a jealous God; he will not forgive your transgressions nor your sins.

20 If ye forsake the LORD, and serve strange gods, <sup>15</sup>then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the LORD.

22 And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, *We are* witnesses.

23 Now therefore put away, *said he*, the strange gods which *are* among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, The

LORD our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 ¶ And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

30 And they buried him in the border of his inheritance in <sup>16</sup>Timnath-serah, which *is* in mount Ephraim, on the north side of the hill of Gaash.

31 And Israel served the LORD all the days of Joshua, and all the days of the elders that <sup>17</sup>overlived Joshua, and which had known all the works of the LORD, that he had done for Israel.

32 And <sup>18</sup>the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of <sup>19</sup>the sons of Hamor the father of Shechem for an hundred <sup>20</sup>pieces of silver: and it became the inheritance of the children of Joseph.

33 ¶ And Eleazar the son of Aaron died; and they buried him in a hill *that pertained* to Phinehas his son, which was given him in mount Ephraim.

<sup>15</sup> Chap. 23. 15.

<sup>16</sup> Chap. 19. 50. Judges 2. 9.

<sup>17</sup> Heb. *prolonged their days after Joshua.*

<sup>18</sup> Gen. 50. 25. Exod. 13. 19.

<sup>19</sup> Gen. 33. 19.

<sup>20</sup> Or, *lambs.*

Verse 1. '*Gathered all the tribes . . . to Shechem.*'—Why to Shechem, when the tabernacle and ark were at Shiloh? especially as we see that the assembled people 'presented themselves before the Lord,' which must have been at Shiloh. The fact seems to be that Shiloh was not at this time a town, but merely the name of the place where the tabernacle was erected. By the mention of 'the daughters of Shiloh,' it should seem to have been the name of a district rather than a town (Judg. xxi. 21); and the situation of the spot is described in Judg. xxi. 19, by its bearings with respect to other towns, as if there were no town upon the spot itself. In case there was no town there, Shechem may seem to have been, of all the neighbouring places, the most convenient at this time for the general assembly of the people; and the site of the tabernacle might, as

Horsley remarks, have been much nearer to this ancient town of Shechem than the town of Shiloh was to the Shechem of Jerome's time. (See the note on xviii. 1.) There are many, however, who think that here, and wherever else 'Shechem' occurs in this chapter, except v. 32, we ought to read 'Shiloh;' as it seems evident, from v. 26, that the convention was held at the place where the tabernacle was; and we have previously seen that it was removed from Gilgal to Shiloh. To this, however, it is answered, that although Shiloh were the fixed place of the ark, there was nothing to prevent its temporary removal to Shechem on this important occasion. This is the opinion of Kimchi and Abarbanel, as well as of many Christian commentators. The learned Joseph Mede has, however, a notion that the sanctuary here mentioned does

not mean the tabernacle, but a sort of oratory or house of prayer, which the Ephraimites had erected in this place—selecting it the rather, perhaps, for such an erection, because the Lord had there appeared to Abraham, and promised to his descendants the inheritance of that land in which he was a stranger. This seems to us the least probable of these conjectures. [APPENDIX, No. 20.]

2. 'The flood.'—The river Euphrates is intended.

—'They served other gods.'—From this it seems clear that Abraham's grandfather and father—and possibly himself in the first instance—worshipped the idols of the country in which they lived. By this, however, we are probably not to understand that they had no knowledge of, or reverence for, the true God, but that they did not render to him that exclusive worship which was his due. In fact, we may conclude them to have been in much the same condition as Laban, who, at a subsequent period, represented that part of the family which remained beyond the Euphrates, and who certainly revered Jehovah, but who also had idols which he called his 'gods,' and the loss of which filled him with anger and consternation. The tale of the Jews on the subject is, in substance, that men began to worship images in the days of Terah; and that he himself became a chief priest, and a maker and seller of images. They add, that he went one day abroad, leaving the care of his shop to Abraham, who, suspecting the impotency of the idols, broke them all in pieces, except one. Terah, on his return, was so enraged on discovering what had been done, that he dragged his son before Nimrod, the king, who ordered him to be cast into a burning furnace, that it might be ascertained whether the God he served were able to save him. While he was in the furnace, his brother Haran was questioned concerning his belief. He said, that if Abraham came forth unhurt, he should believe in his God; but if otherwise, he should believe in Nimrod. On this, he also was thrown into the furnace, and instantly perished; whereas Abraham came forth safe and untouched before them all. This story has been adopted by the Mohammedans, with sundry amplifications and embellishments; and is so common in the East, that it seemed well to notice it here. Terah, according to the same authorities, would seem to have been a sort of founder; for he was not only a manufacturer of images, but is said to have discovered the art of coining money.

12. 'I sent the hornet before you.'—This is in fulfilment of what had been twice promised (Exod. xxiii. 28; Deut. vii. 20). The word translated 'hornet' is תַּצִּירָה *tzirah*, and upon a careful consideration of the etymological reasoning which has been brought to bear on the matter, we are disposed to think that the large and formidable species of wasp which we know by that name is really denoted by the Hebrew word. At what particular time in the wars of Joshua the Lord, in fulfilment of his promise, sent the hornet against the inhabitants of Canaan, and what impression its attack made upon the enemies of Israel, is not recorded in Scripture. This has given occasion to a question whether the word may not have been rather figuratively than literally employed. For the former interpretation Michaelis, Gesenius, and others very strongly contend. Gesenius says: 'These passages are not to be understood of hornets literally; they are put metaphorically, as a symbol of the terror, panic, sent by God upon the enemy, by which they were agitated and put to flight as if stung to madness.' This view was adopted by Rosenmüller in his *Scholia* on Exod. xxiii. 28; but on Josh. xxiv. 12 he retracts that opinion, and amply refutes it. His reasonings and refutations have been reproduced by Paxton and other writers; and are to the following effect.

Neither the words of Moses or Joshua betray the smallest indication of metaphor: and in a plain narration, we are never, without the most obvious necessity, to depart from the literal sense. The inspired historian could not mean the terror of the Lord, as Augustine is inclined to suppose; for he had mentioned this in the verse immediately preceding:—'I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.' Upon which

it is added, 'And I will send hornets before thee.' Nor could any particular disease be intended; for no disease was ever called by this name. Junius gives a different version: 'I will send before thee fear or disease as a hornet;' but the comparative particle *as*, is not in the text, and must not be supplied by the caprice of translators. The words of Joshua are express, without either metaphor or comparison:—'I have sent the hornet before you.' It is no valid objection to the literal sense, that the circumstances of time and place are not mentioned by the sacred writer, for this is by no means an unusual omission in the rapid narrative of an inspired historian. To mention but one example: the patriarch Jacob gave to his son Joseph a portion of land, which he took from the Amorite by force of arms; but when or in what place this battle was fought, we are not informed. The hornet, it is probable, marched before the armies of Israel, till the five nations that had been doomed, for their numerous and long-continued crimes, to destruction, were subdued; which rendered such a circumstantial detail unnecessary and improper. But who can believe, it is asked, that the hornets of Canaan were so vexatious to the inhabitants that they were forced to abandon their dwellings, and seek for other habitations? The testimony of an inspired writer ought to silence all such objections; but, in reality, the same thing has not unfrequently happened in the history of the world. Both Athenæus and Eustathius inform us, that the people about Laconia and Dardania were compelled by frogs to forsake their native country and fix their abode in a distant region. If Pliny may be credited, the ancient city of Troy was forced to open her gates after a war of ten years, not so much by the victorious arms of the Greeks, as by an innumerable host of mice, which compelled the Trojans to desert their houses, and retire to the neighbouring mountains; and in Italy, whole nations were driven from their possessions by the same destructive creature, which in innumerable numbers overran their fields, devoured every green thing, and, grubbing up the roots, converted some of that country into an inhospitable waste. The Mysians, according to Pausanias, were forced, by swarms of guats, to desert their city; and the Scythians beyond the Ister, are recorded to have been expelled from their country by countless myriads of bees. But since the wasp is more vexatious than the bee, its sting more severe, and its hostility more virulent, it is by no means incredible that many of the Canaanites were forced by so formidable an enemy to remove beyond the reach of their attacks.

To this may be added the still more striking fact recorded by Elian (*Hist. Anim.* ix. 28), that the Phasilitæ were actually driven from their locality by such means; and Bochart seems to have shewn that these Phasilitæ were a Phœnician people (*Microz.* iii. 412). Upon the whole, the objections which have been urged against the abstract possibility of such an occurrence must appear very unreasonable when the irresistible power of bees, wasps, etc. attested by numerous modern instances, and the thin clothing of the Canaanites, are considered. It is observable that the event is represented by the author of the book of Wisdom as a merciful dispensation by which the Almighty 'spared as men the old inhabitants of his holy land,' and 'gave them space for repentance.'

—'Drive them out from before you, even the two kings of the Amorites.'—For 'two kings,' the Septuagint has 'twelve kings.' As there were such a multitude of kings in Canaan, the reading is not improbable, although unsupported by any other version; and, in fact, the promise in Exod. xxiii. 28, refers to the expulsion by the 'hornet' of three of the seven nations, each of which seems to have contained several kingdoms.

It is commonly understood, that the nations expelled by the hornet emigrated to other countries: and it seems very probable that some part of them were assisted in their emigration by the ships of their maritime neighbours, who retained possession of the coast. One of the expelled nations, according to the Jewish commentaries of Nachmanides, was 'the nation of the Gergashites, who retired into Africa, fearing the power of God.' In unison with



this Jewish tradition is the remarkable statement of Procopius, in his work *De Bello Vandalorum*. He relates how the Phœnicians fled before the Hebrews into Africa, and spread themselves abroad as far as the pillars of Hercules, and thus proceeds: 'There they still dwell, and speak the Phœnician language; and in Numidia, where now stands the city Tigiis, they have erected two columns, on which, in Phœnician characters, is the following inscription,—*"We are the Phœnicians who fled before the robber Joshua, the son of Nun."*' This is probably the same story as that given by Suidas, whose copy of the inscription, however, uses the word 'Canaanites' instead of 'Phœnicians,' and omits the 'son of Nun.' The cause of the difference is probably that Suidas was much better acquainted with the Hebrew Scriptures than Procopius, who, like other mere Greeks, does not distinguish any ancient people of Palestine but the Phœnicians. The Hebrew reference, as above cited, to the Gergashites, seems to be confirmed by the sacred text, in which, although the Gergashites are included in the general list of the seven devoted nations, they are omitted in the list of those to be utterly destroyed (Deut. xx. 17); and also in that of the nations among whom, in neglect of the Divine decree, the Israelites lived and intermarried (Judg. iii. 1-6).

Dr. Hales thinks that, of the fugitive tribes, some appear to have fled beyond sea to Italy, where they became the *aborigines*, or first colonists, as distinguished from the *indigenæ*, or natives, and quotes in evidence 'that profound antiquary Virgil' (*Æn.* viii. 314-329).

29. '*Joshua, the son of Nun, the servant of the Lord, died.*'—Jahn, in his *Hebrew Commonwealth*, thus discriminates the public character of Joshua, and of his government:—'While Joshua lived, the people were obedient and prosperous. Though idolatry was secretly practised here and there' (v. 23) 'by individuals, it did not break out openly, and the nation remained faithful to Jehovah their king' (v. 31). 'To prevent future degeneracy, Joshua, in the latter part of his life, convened two general assemblies, and earnestly inculcated on the rulers fidelity to Jehovah, and a conscientious observance of his law. At the last assembly he caused a new election to be made of Jehovah for their king, and to be solemnly acknowledged by the people. He erected a permanent monument of this renewal of their homage, and recorded the whole transaction in the book of the law. Soon after, this hero died: a man who devoted his whole life to the establishment of the theocratic policy, and consequently to the preservation of the true religion—services that ought to endear his memory to all succeeding ages.' The character which Joshua sustained is in many respects as peculiar as that of Moses, although of a very different nature. Joshua was not the successor of Moses, nor had Joshua himself any successor. They were both appointed to discharge peculiar and special services by the king, Jehovah. Moses was his minister in the deliverance and in legislating for the Hebrews: Joshua was his general, specially appointed by him to conquer the promised land and portion it out among the people. Not Moses, nor Joshua, but God himself, was the ruler of the state, and they were merely his servants. How eminently Joshua was qualified by his decision of character, his valour and his faith, for the duties confided to him, and how well and worthily he discharged them, has appeared in the narrative.

32. '*And the bones of Joseph . . . buried they in Shechem.*'—(See the note on Gen. l. 25.) The bones of Joseph had probably been buried in Shechem as soon as Ephraim obtained possession of its inheritance; but the circumstance is mentioned here as a supplementary piece of information, to which the account of Joshua's death and burial naturally gave occasion. The tomb of Joseph at Shechem seems to have been at all times pointed out to travellers. It is mentioned by Jerome, Benjamin of Tudela, Maundrell, and by most travellers who have visited the place. What is now indicated as the tomb of the patriarch is a small building in a recess between two mountains; it is a Turkish oratory, with a whitened dome, like the tomb of his mother Rachel,

on the road between Jerusalem and Bethlehem. Rachel's tomb has been described in the note to Gen. xxxv. 20.

CONQUEST OF CANAAN.—This seems the proper place to take some slight notice of the interesting questions, which are often asked:—What claim had the Hebrews to the land they were about to invade with the intention to retain it for their own use? What right had they to declare a war of utter extermination against nations who had never given them any cause of offence?

The answer which is now much relied upon is that of Michaelis, and, more lately, of Jahn. This answer alleges, that the Canaanites had appropriated to their own use the pasture-grounds occupied by Abraham, Isaac, and Jacob, and expelled from their possessions those Hebrews who had occasionally visited Palestine during their residence in Egypt; and now the Israelites were about to recover, sword in hand, the lands, wells, and cisterns which the Canaanites had usurped. This is very ingenious, particularly in the attempt to shew that the Israelites had, during their residence in Egypt, endeavoured to keep possession of the pasture-grounds in Canaan. But, from the passage referred to in proof of this (1 Chron. vii. 20-29), it does not appear to us easy to gather this information; and the whole statement seems to us so obviously hollow and insubstantial, that, instead of refuting it, we may be content to dismiss it with the remark, that no such claim, if substantiated, would justify the avowed intention to exterminate the *original* inhabitants of the land,—who were there before Abraham came from beyond the Euphrates: and that the Hebrews themselves exhibit no anxiety about these pasture-grounds, of which so much is said; but tell us plainly that, intending to become an agricultural people, they wanted the cultivated lands, the fields, the vineyards, the towns of the Canaanites. Besides, those who were most in need of pasture-grounds had already secured them on the other side Jordan.

Dr. Hales takes still higher ground. He relies much upon an Armenian tradition recorded by Abulfaragi. This tradition states that Noah, before his death, divided the whole earth among his sons; and the Doctor thinks he can find allusions to this partition in such passages as Deut. xxxii. 7-9; Acts xvii. 26. According to this account, the land of Canaan was in the portion assigned to Shem; but we find it in the actual occupation of tribes descended from Ham; and from this it is argued that the Hebrews, as being descended from Shem, had a prior claim to the land, and were therefore perfectly justified in taking it, if in their power, from the nations by whom it had been usurped. But, in the first place, it does not seem likely that Noah knew much of the world, or concerned himself about dividing the earth among his sons, when, as yet, his descendants were few in number, and remained in their original tents. Besides, an unsupported Armenian tradition is a very precarious authority to rest upon; and it is hard to find what support it receives from the Scriptural texts which have been adduced. And, if this original partition might be relied on, the Hebrews would have derived no particular claim to the land of Canaan from it,—that is, no better claim than that which any other of the many races descended from Shem might have produced. Taking all these things into account, together with the distance of time since the supposed assignment of the land, we may very safely conclude that no such claim was made by the Hebrews or was apprehended by the Canaanites.

In this transaction there were, so to speak, two parties, God and the Hebrews. It occurs to us that a clearer view of it may be obtained if we consider,—first, the conduct of the Jews apart from their position as a peculiar people acting under the special directions of God; then to view the proceedings of God, apart from any connection with the Hebrews; and, lastly, shew how the interests and objects of both parties concurred in the same course of proceeding.

We may then, for the moment, view the Hebrews as an army of oppressed people, escaped from Egypt, and seeking a country in which they might settle down as an agri-

cultural nation; and whose leaders deigned to keep up among them a particular system of religion and law, through which only the people could be prosperous and happy, and through which only the one peculiar and grand object which they had in view could be accomplished.

This being their object, the direction which they did take was the only practicable one in which such a country as they sought could be found. The Nile and the Libyan deserts beyond cut off their retreat westward, as the Mediterranean did on the north, and a southern route would only have involved them deeper in the Egyptian territory. Now in this direction, which was the only one the liberated nation could take, Canaan was the only country which suited their purpose. The Arabian deserts were of course not suited to become the permanent residence of a settled people. The country of Seir, although, as being mountainous, desirable from its capabilities of defence, was not suited either for agriculture or pasturage, and was, besides, in the occupation of a nation closely related to themselves, and whom they had no desire to molest. The country east of the Jordan was less suitable for agriculture than pasturage; and it was too open, and wanted those natural borders and defences which were essential to a people destined to live apart among the nations. Part of it they did however take possession of for pastoral uses; but the remainder was in the occupation of the descendants of Lot, with whom the Hebrews had no desire to interfere.

The land of Canaan was in every way most suitable for them. The mountains and the sea, by which it was in every part enclosed, rendered it easy of defence against all invasion. It abounded in corn, oil, and fruits—in all productions and capabilities essential to settled life. Besides, this was the land which attached to itself all the memories capable of exciting the enthusiasm of such a people as the Hebrews. It was the cradle of their race. It was their historical land—the land in which their renowned forefathers fed their flocks for more than two hundred years, and which was still the country of their fathers' sepulchres.

Such considerations would direct their attention to Canaan rather than to any other of the neighbouring countries. And, their attention being directed to it, let us consider first the Hebrews in their simple character, as ancient Asiatics who had no country, and felt that they must obtain one, and whom we would not expect to take any other course than other ancient Asiatics would take in similar circumstances. Now in those times the doctrines of international law, and of the balance of power, were certainly in a very crude condition. If we were not very anxious to confine our statement within the narrowest possible limits, we could accumulate instances to shew that long after this date, no nation was considered entitled to hold its territories by any other right than that of being able to defend them. If one people desired the lands of another, the practical law was, 'You have a right to our lands if you can take them; but if you cannot, we have the better right. You have a right to try, and we have a right to resist. Let success determine the right.' Nor was such a law so injurious as it would be now. In the first place, the actual occupants had such advantages of defence as would suffice to protect them from merely vexatious aggressions; and, as then, for the most part, nations were divided into small independent principedoms, few great monarchies having been formed, the obstacles among them to a combination for any common object were so great, that established nations had little reason to fear invasion from any overwhelming force.

Under this system we are convinced that no one questioned the right of the Israelites to try to get possession of Palestine—not even the nations against whom they acted. Let it also be borne in mind that the Canaanites were very far from being a defenceless set of people, whom the Israelites might easily deal with according to their pleasure. They were, for the most part, a numerous, brave, and warlike people, with fortresses and walled towns, with cavalry and chariots of war; and that so far was it from

being an unequal match, that all the natural advantages were on the side of the Canaanites, who had to encounter a not very highly disciplined multitude from the desert, encumbered with women, children, and flocks; and of whom not more than one-fourth were fit to take a part in warlike operations.

Thus much for the claim or right of the Israelites, if we place them on the same ground as that on which any other nation would at that time have stood in corresponding circumstances.

But the leaders of the invaders determined that the interests of the nation required that the prior inhabitants should be totally exterminated. We have not to question the point of view in which such a resolution would be considered at the present day, seeing that the nation by which this resolution was formed was not a modern nor a European people. The only question is, did policy require or recommend this course? For we may be sure of this, that, if any course were in ancient times judged advantageous to a nation, no considerations of humanity or abstract justice were allowed for one instant to weigh against its execution. And we are not now considering the Jews in any other light than as an ancient Asiatic nation. Even at this day it is avowed, as a doctrine of international law, that one nation in its dealings with others is not bound to seek any interests but its own. In ancient times this doctrine was carried out to the full and broad extent, that a nation in its dealings with others had a perfect right to remove, even by the sword, every interest that interfered with its own.

Now the leader of the Hebrews, deeming the objects which we have indicated to be essential to the existence and well-being of the nation, was convinced that these objects could not be accomplished unless the Canaanites were entirely extirpated. He knew that the system which he sought to establish could not be upheld, but in a field clear for its operation. He knew that the unsettled conquerors of a settled people generally adopt the ideas and manners of the people they have overcome: and the manners and ideas of the Canaanites were not only so opposed to, and subversive of, those which he desired his people to retain, as to render the co-inhabitation of the land, by the two races, certain ruin to the people for whom he was bound to care,—but were in themselves so very evil as to render that extirpation which policy required an act of divine and moral justice. Again, it was certain that if the old, conquered nations were allowed to remain inhabitants of the land, together with the conquerors, and that the land were able to sustain them both (which it certainly was not), they would cherish a very natural hatred against their conquerors, with such a desire of vengeance against them, as would render them watchful of all opportunities which might offer of rising against them, and that with all the advantage which might be derived from an intimate acquaintance with their numbers and resources. This, while it would keep the nation in a state of constant fretfulness and excitement, would prevent them from dispersing themselves abroad properly through the country, and from giving full and proper effect to the spirit of their institutions.

We are satisfied that, however unsatisfactory these reasons may now appear, they are such as would have determined any ancient Asiatic nation to the course which the Hebrews were commanded to take; and this, without these special reasons, operating in the case of the Hebrews, which we have purposely reserved.

Now, then, let us look to the part taken by God himself in this matter.

If we believe the Bible, we must believe that, anciently, it was a part of the Divine plan in the government of the world to visit guilty nations with sudden and overwhelming punishments, by which they were utterly destroyed. Let us think of the deluge, and of the 'cities of the plain.' Now God constantly declares that the nations of Canaan were at this time as ripe for such a punishment as Sodom and Gomorrah had been. The patriarchs were repeatedly told by God that the Canaanites generally had not yet

reached that point of wickedness as would make their extirpation necessary to prove the world to be subject to moral government: 'their iniquity was not yet full.' But it was full, as God foreknew that it would be, by the time the Hebrews arrived from Egypt; and then it pleased God to commission the sword of the Hebrews to execute his judgment upon the Canaanites, instead of giving that commission, as he had done in other cases, to the storm, the earthquake, the inundation, or the pestilence. Shall we then allow our minds to dwell so exclusively on the sentence of extermination, and be quite unmindful of the long suffering of God, who withheld his judgments for centuries, till the measure of their iniquities was completed; and who, in the meantime, gave them repeated warnings, through which the doom which hung over them might have been averted?

Here, then, the policy of God and the supposed policy of the Hebrews meet; or rather the policy of God, as it respected both the Hebrews and the Canaanites, met in this one point—the extirpation of the latter. While the Jews required a vacant country, the justice of God required that a country should be vacated for them. The course which, in cool abstract terms, would have been *good policy* for the Hebrews, but which would have been *savage conduct* in them,—that course was sanctioned, was made imperative, by the righteous and long-delayed judgment of God upon a guilty people. Their guilt has never been questioned. They had no public faith or honour, and consequently no treaties could be formed with them. Their morals were corrupt in the extreme. Incest was common; they practised fornication, and indulged unnatural lusts, *in honour of their gods*, upon whose altars human victims were also offered. There seems to have been a point beyond which Divine justice and forbearance would not allow the abominations of pagan idolatry to proceed; and as the punishments which followed when that limit was once passed, evinced that the gods which those nations so sedulously worshipped were unable to protect their adorers, they would thus, in their way, suggest that there was a power far above them. But after God had established his testimony in the world, first by the Mosaic, and afterwards by the Christian system, this mode of asserting his moral government appears to have been more rarely employed.

The Israelites therefore entered Canaan as the commissioned ministers of the Divine justice; and as such they were under a solemn obligation to take that course which was also most conducive to their own interests, but from which, if it had rested on that ground only, their humanity might have shrunk. It was, therefore, made an inviolable law to the Hebrews that they should enter into no connection with these people; that they should not make them tributary, nor even admit them as subjects or slaves; but should cut off unsparingly all who fell into

their hands, and in this manner warn the others to flee from the land where JEHOVAH was king. The decree of extermination must be understood as implying that the Canaanites might leave the country in peace if they chose. It seems that many of them betook themselves to flight, and, embarking on board Phœnician vessels, sailed to Africa, and there planted colonies. All, or at least the greater part, might have taken this course to save their lives and treasures; and although we do not think that the Israelites could enter into treaty with them as idolaters, there is no reason to question but that, if they had chosen to renounce their idols, and to have remained in the country well disposed towards the Hebrews, they might, according to a proper construction of the Law, have been spared. We do not mean that the Hebrews wished to win converts by the sword. That they never did; nor, until their latter days, were they anxious to introduce strangers into their body. But if any nation had been convinced that the God of the Hebrews was the true and only God, in consequence of the wonders which he had wrought for his people, and the victories he had enabled them to achieve, and from seeing the impotence of their own gods before him—that nation would doubtless have been spared. But they seem rather to have chosen to abide the event of a war with the invaders.

We pray, then, again, that it may be distinctly understood that, in a conflict between men and men, there was no advantage on the side of the Hebrews, but rather the reverse. Their invasion was not an irruption of the strong against the weak; but an attempt to conquer, with equal arms, a well defended country, occupied by a numerous people of tried and well known valour. The Hebrews did not attempt to reduce the people of the Promised Land with smooth words, that they might oppress them afterwards; but openly avowed their intentions, and thereby exposed themselves to corresponding treatment from the enemy, should they prove successful. No objection can be made to the supernatural assistance afforded to the Hebrews by God; for in all these contests among ancient nations, the gods of the respective parties were understood to be deeply interested, and engaged to protect their worshippers, and to promote their views as far as they were able. And struck as the Canaanites were by the prodigies wrought by Jehovah, they looked to their gods for the same kind of assistance, and expected them to fight on their behalf against the God of the Hebrews. We have no right, therefore, to make a complaint for them which they did not make for themselves. They more probably, in the result of the contest, quarrelled with their own gods for their impotence or insufficient assistance, than objected to the assistance which JEHOVAH rendered to his people. This was the war theology of the ancient nations; and we meet with it at every turn, not only in the Bible, but in all ancient history.

## APPENDIX.

### PICTORIAL BIBLE.—VOLUME I.

NOTE 1, p. 38.—According to Dr Layard, no remains have been discovered among the ruins of Birs Nimroud more ancient than of the time of Nebuchadnezzar; every brick with an inscription, and of such there are thousands, bearing the name of this king. This fact, however, does not prove that he *founded* the building; he may merely have added to or rebuilt an earlier edifice. With respect to the form of the ruins, Dr Layard states that the resemblance between their outline and that of the ruins at Mosul is easily recognised, and shews that the buildings, of which these ruins are the remains, must have been built on the same plan. The actual form of the mound suggests the idea of a series of terraces, rising from the ground to the top of the building on the east side, and of a perpendicular wall on the west side; of course the number of terraces is conjectural. With regard to the identity of Birs Nimroud and the Temple of Belus, Dr Layard says: 'Recent travellers, amongst whom, I believe, may be included Colonel Rawlinson, are of opinion that the Birs Nimroud cannot be identified, as conjectured by Rich, with the Temple of Belus, but that it marks the site of the celebrated Chaldean city of Borsippa, which Rich traced four leagues to the south of Hillah, in some mounds called Boursa by the Arabs. Until more authentic information be obtained from inscriptions and actual remains, the question cannot, I think, be considered as settled.'—*Nineveh and Babylon* (London, 1853), p. 500.

NOTE 2, p. 169.—Whether the identity of Raameses and Heroöpolis be admitted or not, it is certain that they lay in the same district. The fact stated in the text—namely, that the Seventy render the name Raameses, applied to the city, by Heroöpolis, while the former name is retained for the province—does not prove the identity alleged. The substitution of Heroöpolis for Raameses is equally consistent with the supposition, that the town of the latter name had in the days of the Seventy fallen into decay, and been replaced by Heroöpolis, a city of recent origin, and *built in its neighbourhood*. Now, there are two places where ruins are found in the locality pointed out in the text, one at Abu Keisheid, and the other at Mukfär, about an hour and a half further east. Dr Lepsius (*Egypt, Ethiopia, and Sinai*, *Bohn's Library*) regards Mukfär as the site of Heroöpolis, Abu Keisheid of Raameses, and for the following reasons:—Strabo mentions that Heroöpolis was situated 'in the angle of the Arabian Gulf.' The inference which has been drawn from this statement—that the site of the above town was near to the present Suez—cannot be admitted; for, independently of other reasons, according to the Septuagint, Joseph met his father at Heroöpolis. The Seventy must have known the site of that town, and the fact of their making it the place of meeting, shews that its site could not have been at Suez, which lay entirely out of the route from Canaan to Egypt. The angle above mentioned is, therefore, explained to be

the north-west end of the wide basins of the Bitter Lakes, which lay to the north of the Gulf of Suez, and were filled by the canal connecting the gulf with the Nile, so as to present the appearance of a prolongation of the gulf. This expanse of water would precisely extend to Mukfär; Abu Keisheid, on the other hand, is an hour and a half west from the angle on the canal. But, moreover, 'that we may really seek for Raameses in the ruins of Abu Keshéb is most decidedly confirmed by a monument which was found upon these very ruins as early as the time of the French expedition. It is a group of three figures, cut out of a block of granite, which represents the god Ra and Tum, and between them the King Raameses II. The shields of this, the greatest of the Pharaohs, are repeated six times in the inscriptions on the back.' Dr Lepsius concludes: 'It was, therefore, King Ramses Miamum [Sesostris] who built this town, and was worshipped there, as is shewn by this monument, and he it was who gave his name to the town.'

NOTE 3, p. 202.—With regard to the extension of the Red Sea towards the north, Lepsius says: 'I do not think it is necessary to believe in such a physical change; and the idea of it seems to me most completely set aside by the remains of an artificial canal more than four leagues in length, which runs from Suez towards the north, and which was pointed out by the French expedition, for no canal could be cut where there was sea; the utmost that was necessary, was to render the passage navigable when it was filled up with sand. But the opening of this canal must have had nearly the same results as those which may be derived from the belief in the extended sea. The wide basins of the Bitter Lakes were filled by the canal, as well as the adjoining lakes to the north, and the low district of Seba-Biar, which extends even to the ruins of Mukfär. . . . On account of the natural and extensive shore of the lake, the notion of a sea-voyage was here imparted to the traveller; and, therefore, this part artificially drawn into the gulf might naturally be called the *μυχροῦν κελαν*, the innermost angle of the gulf.'—*Egypt, Ethiopia, and Sinai*, p. 436. See also last note in this Appendix. The theory of the ancient extension of the Red Sea towards the north, has found an able and ingenious advocate in Miss Corboux. (See *Edinburgh New Philosophical Journal* for January and April 1848; the articles have also been published in a separate form.) Miss Corboux not only maintains that the Red Sea extended 30 miles further north, but endeavours to prove the existence of a branch of the Nile further to the east than any of those mentioned in ancient history. This branch is represented as parting from the Pelusiac arm about ten miles below Heliopolis (which the authoress identifies with Raameses), and along its banks are placed Succoth and Etham, the first and second halting-places of the children of Israel. Heroöpolis (Hero or Hiroth) was also situated

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on this 'Etham' branch of the Nile, beyond which the latter flowed eastward to the Crocodile or Bitter Lakes, and then took a north-easterly direction towards the Mediterranean, being at its nearest point distant only six miles from the contemporaneous extremity of the Red Sea. We cannot enter into the grounds of these opinions, but must refer those who are curious about the matter to the articles already noticed.

NOTE 4, p. 214.—In this point, also, Dr Lepsius differs from most preceding authorities. He, as also Dr Shaw, places Marah at Wadi Gharandel, and makes Elim a station *near* the Red Sea at Abu Zelimeh, so near as to account for the station at the Red Sea not being mentioned at all in Exodus (being *practically* the same with it), whereas in Numbers xxxiii. 10, it is inserted between Elim and the Wilderness of Sin. Dr Lepsius remarks, that 'it is not easy to perceive what could have occasioned twelve wells to be made precisely in Wadi Gharandel, where even now the brackish water of that whole district appears on the surface in somewhat greater abundance than elsewhere.' On the other hand, at the lower outlet of Wadi Schébekeh (or Taibeh), which opens on Zelimeh, there is certainly no spring; but the presence of palms and many other trees manifests a moist soil, where water might be found.

Dr Lepsius remarks, that the harbour of Abu Zelimeh was the point to which the roads led from the three different mines with which we are acquainted. These roads proceeded from Wadi Maghara, Sarbut el Chadem, and Wadi Nasb. 'There was no more convenient landing-place than this to connect Egypt with those colonies; indeed, our sailors decidedly affirmed that it was the best harbour on the whole coast, not excepting that of Tôr. The Egyptians were, therefore, compelled to provide, above all things, for a copious supply of water in the most immediate neighbourhood of that spot.' Hence, our author infers that there must have been springs in the vicinity of the harbour, and Elim may have been a station at these springs.

NOTE 5, p. 226.—The exactly contrary opinion to that here indicated has been maintained—namely, that Sinai is *properly* the name of the range, and Horeb of the particular mountain; while Dr Lepsius contends that neither of these opinions is borne out by the facts. The latter author thinks that the names Sinai and Horeb are used alternately, and with perfect equality, and that 'both designated one and the same mountain, with the district immediately surrounding it. So that Horeb was perhaps the more precise Amalekitish local name; Sinai, the more indeterminate one, derived from its position in the Wilderness of Sin.'

NOTE 6, p. 230.—The claims of Jebel Serbal seem to be superior to those of any of the above-mentioned summits; and in this opinion Dr Lepsius, the late Mr Bartlett (*Forty Days in the Desert*), Dr Kitto, and others, coincide. Mount Serbal is situated in the north-west of the peninsula, south of Wadi Firan, and is isolated from the central group by several gently descending valleys. The base of the mountain is reached in an hour from Wadi Firan by ascending Wadi Aleyat, which runs in a southern direction. The lower summit consists of a wild deep basin, round which five peaks meet in a semicircle, forming one mighty crown. In the middle of the basin, called Wadi Si'qeli, are the ruins of an old convent. The following are some of the grounds on which Serbal has been held to be the Mount of the Lawgiving:—

1. Assuming that Mount Sinai means the Mount of the Wilderness of Sin, Serbal would most naturally receive that appellation. From its isolated situation, it attracts the eye from all sides and to a great distance, and has always been the central point for the widely scattered inhabitants of the country, and the goal of travellers, not only from its external aspect, but also on account of Wadi Firan, situated at its base.

2. Being in the vicinity of Firan, which, from its

fertility, was the necessary centre of population, Serbal would naturally be the site of the common sanctuary, and so might obtain the title of *Mount of God*. Now, this epithet actually was applied to Mount Horeb before the giving of the Law (Ex. iii. 1; see also iv. 27), shewing that it had previously been consecrated to the worship of the gods.

3. Sinaitic inscriptions are more abundant on the roads to Wadi Firan and in Wadi Aleyat than in any other part of the peninsula. Whatever be the date of these inscriptions, their presence indicates that pilgrimages were wont to be made to the neighbourhood of Serbal, if not to Serbal itself.

4. The main argument is, that the fertile Valley of Firan would furnish means of subsistence for the hosts of Israel. But it will be asked, Were not the Israelites fed by miracle? True; but they did not seek barren places in order to be fed by miracle, but they were fed by miracle to supply the deficiency of natural means of support—for which, doubtless, they were always on the look-out.

5. In the Valley of Firan there was abundant room for an encampment; and whilst there is no part of it whence *all the people* could have a view of the mountain, as would seem to be required by the expressions 'camped before the mount,' and 'the Lord came down before all the people;' yet these expressions, if not too much pressed, apply well enough to Serbal.

6. From Rephidim to the *central summits* is two days' march, but neither in Exodus nor in Numbers is mention made of a station between Rephidim and Sinai. To this may be added, that at Rephidim Moses met his father-in-law, and on his advice organised the people—a work that would surely not be undertaken unless during a rest like that at Sinai.

7. Paran is used as a synonym for Sinai (see Deut. xxxiii. 2, and Habakkuk iii. 3). Now Paran is just Faran, or Firan; hence, Mount Paran is the Mount of Firan, or Serbal.

8. *Lastly*, The tradition, identifying the Mount of God with the twin summits of the central group of mountains, does not reach higher than the sixth century, when the convent was erected by Justinian; *previously*, Serbal was identified with Sinai.

The question before us has been subjected to a thorough examination by Ritter in his *Vergleichende Erdkunde der Sinai-Halbinsel, von Palästina und Syrien*. Erster Band, Berlin, 1848. He agrees with Lepsius in regard to the position of Rephidim, in so far as he places it in Wadi Firan, but differs from him in regard to the exact spot within Firan where Rephidim ought to be placed. 'It does not appear,' he remarks, 'that Rephidim can be placed in either extreme, either in El Hessul [at the foot of the Valley of Firan, where Lepsius places it], or in the Abu Suweirah [in the upper Wadi el Sheik, according to Robinson]. Not the latter, because then the first day's march of the Israelites on their journey from Sinai northward, to Kibroth-Hattaavah (see Numbers xxxiii. 16), would necessarily have passed through Rephidim, which, however, is not anywhere stated; and especially, because in that case the last of the four days' journeys between the Wilderness of Sin and Sinai would be too short, being, in fact, only half the length of the others; and in consequence, the three previous journeys would be too long. Not the former, because the rod of Moses could not possibly have struck out water at a place where it loses itself in the earth, if, indeed, we are to regard the stream of Wadi Firan as the same with the Spring of Moses.' In short, assuming the brook of Firan to be the Spring of Moses, Ritter contends that Moses must have struck the rock at the beginning, and not at the termination, of the stream.

Ritter differs, moreover, from Lepsius in regard to the position of the Mount of the Lawgiving, although at the same time he remarks generally, that both of the main opposing modes of explanation of a text so indeterminate in respect of topography, as also of a locality so imperfectly known, can only serve as hypothetical probabilities for a more exact interpretation. Accordingly, he gives his own view merely hypothetically, on a subject which, he remarks, will perhaps never be placed in a perfectly clear

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light. After the departure of Jethro, whose visit to Moses at Rephidim in Firan, subsequently to the battle with the Amalekites, is related in chap. xviii. Chap. xix. commences with an entirely new subject—the journey from Rephidim to the Wilderness of Sinai—and contains a new chronological datum (verses 1, 2). Now, in chap. xviii. 5, it is stated that Jethro came unto Moses into the wilderness where he encamped at the *Mount of God*. In chap. xix. Mount Sinai is not yet indeed called Mount of God, but only 'the Mount.' In Exodus xxiv. 13, it is so named—'and Moses went up into the Mount of God;' which, of course, was Sinai as the Mount of the Lawgiving. From these texts, viewed in connection, it seems to follow: 1. That there was a Mount of God at Rephidim; 2. That the Israelites decamped from this Mount of God, and having arrived at the Wilderness of Sinai, pitched before 'the Mount;' 3. That this latter mountain also was called 'Mount of God.' It seems to follow, inevitably, from these particulars, that there were two Mounts of God. This has seemed very improbable; and various ways have been adopted of getting rid of the difficulty. Dr Kitto, indeed, explains the phrase, Mount of God, to be a mere superlative equivalent to 'very high mountain.' It is against this view, however, that the expression is so frequently used without any *additional name* (see Exodus iv. 27; xviii. 5; xxiv. 13; Numbers x. 33), to denote the mountain or mountains spoken of; and, accordingly, very few adopt the view proposed by Dr Kitto. It is not, however, of much importance, as it does not touch the real difficulty. That difficulty consists precisely in this: there are, according to the narrative, if taken consecutively, *two distinct mountains*, with the *name or epithet*—for it is immaterial which—'Mount of God;' one, the Mount of God, Horeb (see Exodus iii. 1; and xvii. 6, compared with xviii. 5): the other, the Mount of God, Sinai. The question, therefore, is—does such a distinction not conflict with the usage of Scripture elsewhere, inasmuch as it uses Horeb, Mount Horeb, Sinai, Mount Sinai, indiscriminately to denote the Mount of Lawgiving?

Ritter—who contends for the existence of 'two Mounts of God,' on the ground that Serbal (the Mount of God, Horeb) having been defiled by the heathenish worship of which it had been the consecrated centre in previous times, and on account of which it had received the above name, could not become connected with the name of the God of Israel—gets over the difficulty by asserting the distinction stated in the text between Horeb and Sinai, that Horeb was *originally* the name of the whole group of mountains in the peninsula, although in the later books of the Scripture this distinction was lost sight of. But, first of all, the alleged distinction does not seem to be made out. The view of Lepsius seems to be more in keeping with the various passages—namely, that both Horeb and Sinai designated the same mountain, with the district immediately surrounding it. But, secondly, even if the distinction be admitted, the difficulty remains. If Horeb was, at the time referred to, the name of the whole group, and not the name of a particular mountain, then the mountain which we have called the Mount of God, Horeb, would be called the Mount of God *in* Horeb. Now, whether we regard 'Mount of God' as merely an epithet applicable to any mountain distinguished for its height, or as possessing the force of a proper name also; in both cases the addition *in Horeb* is inconsistent with the existence of two Mounts of God. Only, in the former case the expression 'in Horeb' would be *necessary* to distinguish the *single* mountain with that epithet in the peninsula of Sinai from all mountains elsewhere possessing the same epithet; whilst in the latter, it would be superfluous, and at all events could not be used as a *distinction of either mountain*, if there were really *two Mounts of God* in Horeb, that is, according to the hypothesis, in the peninsula of Sinai. Thus, the existence of two Mounts of God appears to be incompatible with the distinction asserted between Horeb and Sinai. But it is still more so with the view held by Lepsius of the absolute equivalence of the names Sinai and Horeb. Accordingly,

the latter author maintains the identity of the two Mounts of God. In doing so, however, he comes into collision with the statements of the narrative, if we suppose *the narrative* to be consecutive. Hence, he feels compelled to assume either a transposition or a later insertion of the first two verses of chapter xix. The idea of a transposition is favoured by the occurrence of the expressions, 'the same day' in the 1st verse, and 'before the mount' in the 2d. The same day—what day? Expounders take the third month to be equal to, on the first day of the first month; and make on the same day, mean on the first day of the month. This is not very satisfactory. Then, again, the elliptical expression, 'before the mount,' seems to imply that the particular mount in question had been spoken of so shortly before as to be at once intelligible, just as a pronoun is sufficient to *indicate* the subject, when the subject has been named immediately before. Lepsius thinks these verses should properly come in after the account of the battle at Rephidim, and before chap. xviii.; in which case the 2d verse of xix. ought to be rendered: For they departed from Rephidim, and came to the Desert of Sinai. It seems to us that Lepsius has pointed out *the right connection of ideas* and *the proper succession of the events*, but we think that the present position of these verses can be explained and vindicated. The event with which Mount Sinai was pre-eminently associated, was the giving of the law. The sacred writer was about to enter on the relation of the momentous circumstances connected with that great transaction. The solemn feeling with which his mind was doubtless affected, when it was brought up in front of this, by far the most important part of the historian's task, would give occasion to just such a formal commencement as we find in the opening verses of chap. xix., inasmuch as formal announcement is the natural expression of intended emphasis. But now here was an incident, or rather connected group of incidents, interesting in themselves, and worthy of narration, which, as we suppose, occurred *after* the arrival at Sinai. We refer to Jethro's visit and the other connected circumstances. These were interesting in themselves, and it was desirable to relate them, but where should they be placed? It was felt that it would be a disagreeable interruption of the association of thoughts, if they were inserted *after* the formal announcement of the arrival at Sinai. The giving of the law was so intimately associated with Sinai, that all else, however interesting, was in comparison as nothing; so that the mind of the writer could not endure to think of the disjunction of the announcement of the arrival from the account of the circumstances connected with the law-giving, by the insertion of the other incidents which really preceded it. There was no alternative, therefore, but to relate the incident of Jethro's arrival to congratulate his son-in-law *as an episode*, neglecting the strict order of events; it is done in such a way, however, that we can see from the manner of expression that it did occur at Sinai, inasmuch as it is said to have happened in the wilderness where he encamped *AT THE MOUNT OF GOD*. This method of explanation is natural, and certainly preferable to that which, regarding the narrative as consecutive, seeks to escape from the difficulty by imagining a distinction between 'at the mount' and 'before the mount' (see xviii. 5; and xix. 2), and explaining the journey from Rephidim to Sinai as a short march, which merely brought them more directly in front of the mountain.

Upon the whole, then, the claims of Serbal seem decidedly to preponderate. At the same time, we remark, that the sixth argument above stated in favour of Serbal, which is much urged by Lepsius—namely, that from Rephidim, assumed to be situated in Wadi Firan, to the central summits, is two days' march, whilst no *intermediate station* is anywhere mentioned; this argument is really worth nothing. For, as Ritter remarks: Stations were not necessarily distant only by one day's march; in fact, it is evident that the stations enumerated in Numbers xxxiii. cannot correspond with the day's marches. If the Israelites marched two days in succession without halting in the intermediate place more than a night, it is unlikely



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that that place would be mentioned at all (see Dr Kitto's note on Numbers xxxiii.)

NOTE 7, p. 388.—Neither the explanation in the text, nor that given by others, according to which the arrangement in chap. iv. is for the present exigency, whilst that in chap. viii. is meant to be permanent, is satisfactory. The objection always remains—why does the author give no intimation that such was his meaning? According to Hengstenberg, the difficulty arises from superficial and careless exposition. Chap. iv. relates exclusively to the carriage of the tabernacle until a fixed place for it should be provided, whilst chap. viii. refers to the service of the Levites in the tabernacle. The former being the more arduous work, required greater bodily vigour, and hence the greater age.

NOTE 8, p. 430.—There does not appear to be any necessity for regarding this passage as an interpolation. The following explanation, taken from Hengstenberg (*Genuineness of the Pentateuch*), with whom Hävernick (*Introduction to the Pentateuch*) agrees, seems satisfactory. The Israelites did, indeed, gain advantages over the Canaanites, and did destroy Zephath (see Judges i. 17), calling it in consequence Hormah. But they were not able to retain possession of what they had gained, inasmuch as Zephath and the adjoining territory lay on the *southern side* of the mountain; and so, after conquering these parts, there still remained by far the most difficult work—the mountain territory—to be conquered. That Hormah lay on the southern side of the 'mountain of the Amorites' (Deut. i. 7, 19, 20, 44) appears from Numbers xiv. 45, in which verse, by the way, we have to notice a *prolepsis* of the name Hormah; for at the time of the transaction there recorded, the town could not have received that name. Thus, then, we must suppose that on their arrival at Kadesh the second time, the Israelites found themselves unable to take the heights from the enemy, just as they did thirty-eight years before; and, consequently, were obliged to abandon the idea of entering Canaan by the way between Gaza and the Red Sea, and to turn their steps eastward, with the design of making a circuit through the countries on the southern and eastern side of the mountains. This plan of procedure made it necessary to relinquish their conquests, and, of course, the towns would resume their ancient names, as we see from Judges that they did.

NOTE 9, p. 481.—This verse contains two points of difficulty, both of which are noticed by Dr Kitto in the text. The first of these—with respect to the towns called Havoth-Jair—we cannot discuss fully here, but must refer those who desire a detailed explanation to the above-mentioned works of Hengstenberg and Hävernick. The passages which bear on this subject are: Numb. xxxii. 40-42; Deut. iii. 14; 1 Chron. ii. 21-23; and Judges x. 3-5. From a comparison of the first three, there appears to be a discrepancy in regard to the *number* of towns; and on the supposition that the passage in Judges refers to the *same* Jair who is mentioned in the Pentateuch, there arises a case of anachronism. With respect to the *number* of cities, it is stated in 1 Chron. ii. 22, as twenty-three; but in verse 23, sixty cities are mentioned. These sixty cities are not entirely distinct from, but include the twenty-three cities of Jair, and we must translate verse 23 as follows:—And Geshur and Aram took Havoth-Jair from them (that is, from the descendants of Jair), with Kenath and her daughters (towns), sixty cities (*in all*). Turning to Numbers xxxii. we see that Jair took certain towns, and called them Havoth-Jair, whilst Nobah took Kenath with her towns. But (Deut. iii. 14) all Argob belonged to Jair, and Argob was identical with Bashan (see Deut. iii. 4, also 13, where 'with all Bashan,' should be 'even all Bashan'). Now, Nobah was in Bashan, therefore Nobah was part of Jair's possessions. Thus it results, that the possessions of Jair consisted of two parts—one more immediately connected

with him, as taken by himself, and the other immediately possessed by Nobah, in *subordination* to Jair. The passage in Chronicles tells us the number of towns in these divisions respectively—namely, twenty-three in the former, and thirty-seven in the latter. For the supposed anachronism, see the note in the text and the above-mentioned treatises.

The phrase 'unto this day,' which occurs frequently in the Pentateuch, is used with perfect propriety in every case, and forms no real difficulty in any case, except in this verse (14). The difficulty here arises from the consideration, that these towns had been taken a very short time before, whilst the phrase seems appropriate only in regard to events which had happened some considerable time previously. Now, not to mention that the length of time requisite to justify such an expression, varies with the subjective point of view, and the nature of the thing spoken of, we remark, that 'unto this day' in the present passage, is just equivalent to the phrase, 'as you are aware they are now called.' The expression was not very necessary, but quite natural even as an expletive. The towns had received a new name when they were taken, which the people had retained; and the very circumstance that it was so recent, and so well known to all, would occasion the use of some such expression as is actually employed.

NOTE 10, p. 512.—In verse 17 of this chapter, it is stated that the maid-servant is to be released in the same manner as the man-servant. It has been alleged that this contradicts Exodus xxi. 7. It is clear, however, that the case there referred to is special and exceptional, implying that the regulations in the preceding verses are for servants of both sexes *in all ordinary cases*. The somewhat strange and anomalous case of a father voluntarily selling his daughter into slavery—which, as the following verses shew, was not expected to happen unless when the woman was designed for a concubine or wife of the second rank—this anomalous case has a special and exceptional provision made for it, the ordinary rule both for men and women being given in the preceding verses. Thus explained, the two passages are in full agreement.

NOTE 11, p. 514.—In the preceding books of the Pentateuch, the priests are commonly spoken of as *sons of Aaron*, whereas in Deuteronomy they are called *the priests the Levites*. The simple account of this difference of expression is, that during the time of which the previous books contain the history, the priests actually were the sons of Aaron. Aaron was yet alive, and his family comprised the entire priesthood. The legislation of Deuteronomy, on the contrary, is prophetic: it had no longer to do with a *family* of priests, but with an *order* of priests; and hence they are designated more generally by the addition 'the Levites,' in the sense of 'who belong to the tribe of Levi.' The expression, 'the priests the Levites,' occurs in Joshua (see chap. iii. 3).

NOTE 12, p. 519.—In Deut. iv. 41-44, we are informed that Moses set apart three cities of refuge on the east side of Jordan. Here, in the verses mentioned, directions are given for the constitution of other cities in Canaan proper, and it seems as if *six additional* cities were to be appointed, which, with the three on the east side of Jordan, would make *nine*. We know, however, that only six cities of refuge in all are everywhere spoken of (see Numbers xxxv. 6). Hengstenberg explains this difficulty by saying that verses 8 and 9 contain no addition to verse 7, which itself is merely a repetition of the command in verse 2. The expression in verse 9, 'besides these three,' does not mean three in addition to the three mentioned in the preceding verses, but rather three new ones (the same new ones referred to in the preceding verses) in addition to those already existing in the country beyond Jordan.

NOTE 13, p. 573.—The expression, the second time, which seems to imply that a previous general circumcision had taken place, on some definite occasion, has caused great perplexity amongst interpreters, and various solutions

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have been proposed besides the one in the text—for example, that the first circumcision took place when Abraham circumcised all his household. But it is very doubtful whether 'the second time' should be so rendered as to require such forced solutions. The following from Keil, *Commentar über das Buch Josua*, puts the matter in a proper light: 'שָׁמַר serves only to strengthen the שָׁמַר, and need not be so pressed as to signify the repetition of the same thing according to all its external circumstances; it expresses only the sense—circumcise again, or for the second time, the people which already before this has been in a state of circumcision (which it ceased to be whilst in the wilderness). The שָׁמַר presupposes, therefore, not an earlier *act* of circumcision performed at one time on the whole people, but only the earlier state of being circumcised (*Beschnittensein*) of the whole people as a matter of fact.' This view is supported by the manner of expression employed in the 5th verse, where the Hebrew ought to be translated in strictness: For all the people that came out *were circumcised persons*, not *became circumcised* (שָׁמַר מִלִּים לֹא הָיוּ).

NOTE 14, page 581.—A misplacement or later interpolation of the passage beginning at the 30th verse has been too easily admitted. The very awkwardness with which the passage is alleged to come in here, is a strong presumption that the text has not been tampered with. We could imagine a sense of incongruity leading the transcriber to transfer the passage from its present place to the end of verse 11, but not *vice versa*. In point of fact, the position of the passage in question is most naturally accounted for by the supposition that the *historical order* has been observed. But, indeed, the alleged improbability that the transaction narrated should occur at the time indicated, is founded on what we believe Keil has shewn to be a geographical mistake. It is taken for granted by all interpreters and geographers, that Gilgal, where we find the camp of Israel in chap. ix. 6, was a town situated between Jericho and Jordan, and consequently a long way distant from Ebal and Gerizim. Keil maintains, on the contrary, that there is no evidence in Scripture of the existence of a town called Gilgal, east of Jericho—it seems to have been merely a place which received the name Gilgal from the circle of memorial-stones there set up; and on the other hand, that there *was* a town called Gilgal in the hill of Ephraim, with which he identifies the present Jiljilia, situated in about 32° 4' N. lat. We shall give the substance of his proof, from which it will easily appear how the matter bears on the present question. First of all, in Deut. xi. 30, after the injunction to pronounce the blessings and the curses on Gerizim and Ebal has been given, the position of these two places is thus defined: 'Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign; over against Gilgal, beside the plains of Moreh?' (We put a semicolon after champaign, in accordance with the Masoretic punctuation, in order to indicate that the last clause defines the position of Ebal and Gerizim, and not of the plain). Here, then, Gilgal is mentioned as a point determining the position of the two mountains referred to in the text. How could it possibly serve this purpose, if Gilgal east of Jericho, situated at a distance in a straight line of 30 miles, be the place here spoken of? A reference to Gilgal between Jordan and Jericho would be entirely useless in defining the position of the summits, as the two localities had no noticeable geographical relation. Not so, however, if we assume that the Gilgal spoken of was a town in the position occupied by Jiljilia, as it would have its site on a precipitous hill with a level summit, from which there is a very wide prospect over the great plain to the west, as also towards the north and the east. A town with so commanding a situation would naturally become a point of reference for a wide circuit of country round about it. Passing over at present the texts in Joshua in which Gilgal is mentioned, let us notice next the passage in Judges, chap. iii. 13-30. In this narrative we are

told that Eglon, king of Moab, took possession of Jericho, the city of palm-trees, and it is evident from the whole account (see particularly v. 28.) that he made that town the seat of his court. Hither Ehud proceeded on a certain occasion as the conductor of the present which the Israelites sent as tribute to the Moabite king. Having presented the gift, he returned on his way till he arrived at the מַסְלָה (graven images, see Kitto's note in loco) of Gilgal, where he turned again towards Jericho, and having killed the king, fled past the מַסְלָה at Gilgal to Seirath, in Mount Ephraim, and there assembled the hosts of Israel to fight against the Moabites.

It thus appears that Gilgal was a place on the way from Jericho to the mountains of Ephraim. The Gilgal referred to, therefore, could not possibly be that *east* of Jericho, for the latter lay in the *contrary* direction to that in which Ehud fled; unless, indeed, we are prepared to believe that a man in such a desperate hurry to escape as Ehud must have been, would gratuitously, not only lose his precious time, but also run a great risk of his life, by advancing ten miles into the enemy's territory, thus removing himself at every step so much further away from safety.

Again, none of the places of the first book of Samuel in which Gilgal is mentioned (vii. 16; x. 8; xi. 14, 15; xiii. 4 seq.; xv. 21, 33) contains any ground which compels us to seek for it in the Valley of Jordan east of Jericho; and although they contain no strict evidence of the identity of Gilgal with Jiljilia, yet that identity cannot be doubted if we bear in mind the following considerations:—1. There is no proof of the existence of a city east of Jericho called Gilgal. It has merely been taken for granted hitherto, because it was known that there was a place of that name in the above-mentioned situation. 2. There could not well be a town in that quarter, as between the oasis in which Jericho lay and the Jordan, the country is a *waste*. 3. The geographical situation of the Gilgal east of Jericho, rendered it wholly unsuitable for being the town referred to in the passages in 1 Samuel. In chap. vii. 16, we are told that Samuel went from year to year in circuit to Bethel, Gilgal, and Mizpeh, and judged Israel in all those places. Was he likely to choose for such a purpose a place situated, if not in a desert, at all events on the extreme limit of cultivation? Or, was such a place likely to be chosen as the scene where all the people should do homage to Saul as their king (1 Sam. x. 8; xi. 14, 15)? Or, finally, was the Gilgal east of Jericho a spot likely to be selected by Saul as the head-quarters of his warlike operations against the Philistines encamped on the hill at Micmash (1 Sam. xiii. and xiv.)? 'It is not to be wondered at,' Keil remarks, 'that in spite of repeated researches, Robinson has found no trace of the remains of Gilgal east of Jericho, and that no such name in this district was known to the Arabs among whom he made inquiry.'

The manner of expression in 2 Kings ii. 2, strikingly confirms the view that the town Gilgal was situated on Mount Ephraim. So they went *down* to Bethel. This is unintelligible if they went from Gilgal east of Jericho; but if we understand by Gilgal a town situated like the present Jiljilia, then we can perceive the propriety of the expression 'went down,' for it would be necessary to descend from Gilgal in order to reach Bethel, which was situated in a valley.

We return now to the book of Joshua. Up to chap. viii. 29, the sum of Joshua's conquests is the capture and destruction of Jericho and Ai. Improving the great moral advantage of these conquests, which had produced great alarm and fear on the neighbouring people (see chap. x. 1), he pushes rapidly on into the interior; for it would have been unaccountable folly to have *retreated* nearer the Jordan, as if he had been defeated, and so allow the Canaanites to resume the position from which they had been driven. In this *advance*, he arrives in the neighbourhood of Ebal and Gerizim, and avails himself of the first opportunity to perform the command recorded in Deut. xi., as one zealous of the law might be expected to do.

The warlike leader then advances to Gilgal, in Mount

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Ephraim, where he pitches his camp, and here receives the embassy of the Gibeonites (chap. ix. 6). This place he makes the centre of warlike operations against the kings of the south (chap. x. 6, 7, 15, 43), and here also he makes a commencement in the distribution of the land (chap. xiv. 6). Is it conceivable that all these operations were carried on in a place so utterly out of the way, and so entirely unsuited for them, as Gilgal in the valley of the Jordan? On the other hand, the place we contend for was admirably suited, both by its geographical situation and its natural strength, for forming the head-quarters of the camp of Israel.

It may be objected, that it is not stated that Joshua transferred his camp from Ai to Gilgal; but neither is it stated that he went from Ai to Ebal: in both cases the change of position is implied. Indeed, we may reasonably suppose that the army marched first from Ai to Gilgal, and then, having occupied the latter, proceeded to Ebal. The narrative is designedly incomplete; for it is not the intention to relate fully all the warlike operations, but merely the most important facts, and especially the general results in the conquest and consequent division of the land.

See Keil über das B. Josua, at chap. viii. 30, and ix. 6; also the same author's *Commentar über die Bücher der Könige*, s. 322 (Moskau, 1846).

NOTE 15, p. 589.—Apart altogether from the meaning of the passage, verses 12-15 inclusive, there is a difficult question respecting the relation in which it stands to the author of the book of Joshua. It has been generally held hitherto, that the 12th verse and part of the 13th, down to the reference to the book of Jasher, is a quotation from the latter book; whilst the latter part of the 13th, together with the 14th verse, contain a statement of the same fact in the words of the author of Joshua. Others, however, and amongst these Keil, and, indeed, most of the recent German critics, both rationalistic and evangelical, regard the entire passage, including the 15th verse, as a quotation from the book of Jasher.

The chief arguments in favour of the former of these views are, that the reference to the book of Jasher naturally indicates the end of the quotation; that the latter part of the 13th verse contains merely a repetition of what is stated in the first part, and that the statement is made in such a matter-of-fact sort of way as gives to it a decidedly historical air. One cannot help feeling that these considerations are not without weight. But then, on the other hand, if we regard the latter part of the section as belonging to the writer of Joshua, we get involved in difficulties greater than those which we escape by that hypothesis. For it will be observed, that the statement of verse 15 is repeated at the end of the chapter in identical terms; and it is not likely that the writer would, in *propria persona*, make such a statement twice in one narrative. Moreover, the statement in verse 15 is entirely out of place if made by the writer himself, for it is evident from the whole subsequent narrative, that Joshua did not return to Gilgal before the transactions therein related had taken place. It is, indeed, inconceivable that Joshua should have withdrawn his army from Gibeon to Gilgal before he had followed up and reaped the fruit of his great victory—before he had captured and executed the five kings who had mustered their forces to give him battle—before he had besieged and taken their cities—a conquest rendered comparatively easy by the destruction of those armies by which they might otherwise have been defended, and the slaughter of the kings who had ruled over them (see verses 16-39). Still further, that the words of the author of this book begin only with the 16th verse, appears from the close connection between verses 11 and 16. We can easily see that the narrative proceeds quite naturally from the account of the destruction of the army to that of the capture of the five kings, and that it is most violently interrupted as soon as we suppose that the 15th verse belongs to the author of Joshua. Accordingly, we find that those commentators who do not regard the quotation as extending

beyond the 13th verse, are quite at a loss what to make of the 15th. Some have regarded it as an interpolation, founding on the fact that it is wanting in some manuscripts; whilst others have had resort to the most far-fetched and violent expedients in order to get rid of the difficulty. The difficulty ceases, however, as soon as we regard the 15th verse as part of the quotation, forming, doubtless, the conclusion of the song in which the great victory at Gibeon was celebrated.

According to the most probable view, then, we are to regard verses 12-15, inclusive, as a quotation made by the author of Joshua from the book of Jasher. This view of the passage must exercise a certain influence in determining its meaning, inasmuch as it is no longer prose but poetry with which we have to deal. We shall here give an outline of the exposition of the passage furnished by Keil and other eminent theologians, and then leave the reader to determine for himself.

The bold imagery which is perfectly allowable in poetry would be ridiculous if employed in prose; so that the same language, which in the latter could be employed only to express *literal facts*, might in the former be used to express facts merely *analogous*. And if, after all, it be felt difficult to get rid of the impression, that the latter part of the passage before us has a prosaic air, we ought to remember the exceedingly abrupt character of Eastern poetry. In our own language, it is necessary to mediate the introduction of bold figures by such phrases as indicate that they are nothing more than illustrations—for example, 'as if,' 'as when,' &c. The Hebrew poet, on the other hand, without preface, and without mediation, precipitates the reader into the boldest hyperboles and personifications; and there is absolutely nothing to prevent him from accepting them as literal truth, except his poetic sense, if he happen to possess any. As an illustration, we would ask those who hesitate to regard the present passage as entirely poetical to read Psalm xviii., particularly from the 7th to the 17th verse, remembering at the same time that these verses contain a poetical account of precisely the same events which are narrated in the history of David's persecution by Saul (see the introduction to the psalm). After perusing the Psalmist's high-wrought and hyperbolical description of his deliverance by divine intervention, no one need be startled at the language of the text, viewed as a poetical utterance. Moreover, it should be borne in mind, that the quotation suffers in being separated from the rest of the poem. Doubtless, the whole poem was of a high-wrought character, so as to prepare one against being startled by a figure, which, standing by itself, seems calculated to produce that effect. We are to suppose, then, that in the fire and fury of the fearful fight, Joshua, seeing that victory was sure, and anxious only lest time should fail him to complete the destruction of the enemy, addressed a prayer to God that he might fight for Israel; and then turning to the sun and moon, which he beheld in different parts of the sky, he addresses to them the striking apostrophe: 'Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon.' That the sun and moon should stand still was not the object of Joshua's entreaty: his simple prayer was, that God might fight for Israel. We see this from verse 14, where it is said: 'And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: *for the Lord fought for Israel.*' How the Lord fought for Israel we are told in the 11th verse: 'The Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.' Our view of the address to the sun and moon—namely, that it was not a prayer to God, but an *apostrophe*, suggested by, but still aside from the prayer—is confirmed by the circumstance, that not only the sun, but the moon also, is requested to delay its descent. If the sun kept above the horizon, the moon was useless, and its presence or absence was a matter of indifference to Joshua. The presence of the moon, therefore, could not be the subject of a prayer uttered as prayer ought to be—in sober earnestness of spirit. With regard

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to the latter part of the 13th verse, it should be remarked, that it is chiefly the manner in which it has been translated that gives it the appearance of a historical statement made by the author. It is in fact, however, merely a poetical iteration or intensification, as will appear from the following rendering of the 13th verse, omitting the reference to the book of Jasher:—‘And the sun waited and the moon stayed until the people had avenged themselves upon their enemies. Yea, the sun stood still in the midst of heaven, and hastened not to go down as it were a whole day.’

We have thought it due to our readers to state the above view of the passage under consideration, accompanied with the chief of those arguments which have been advanced in its support. Whether they may be able to adopt it or not, they will at all events perceive that it is in entire harmony with that spirit of reverence with which the Scriptures ought to be regarded. If the honour due to the Word of God requires us to believe implicitly its statements, it no less requires that we should earnestly endeavour to ascertain *what its statements really are*. If we neglect this latter duty, the Scriptures may become a curse to us, instead of—what they are designed by God to be—a blessing. In such a spirit have we sought to conduct the above inquiry. The question has not been, whether we are to believe what the Word of God says, but what in fact it does say; not whether we are to believe in the miracle it narrates, but whether it intends to narrate a miracle at all. It is only the latter question which has been discussed in the preceding observations; and whether the view therein contained is to be adopted or rejected, must be determined by *exegesis*. The whole question is simply one of interpretation. (See on this point a review of Keil's Commentary on Joshua, in the *Foreign Evangelical Review*, No. 2, August 1852.)

NOTE 16, p. 592.—The distinction here implied, and in verse 21 formally expressed, between the mountains of Judah and the mountains of Israel, is alleged by the rationalistic critics to have arisen first in the times of David and Solomon, or rather after the separation under Rehoboam. In that case, it would follow, either that the book of Joshua was composed long after the events narrated took place, or that it was subjected to interpolation after it had been composed. But the assertion is not true. The germ of the distinction and opposition between Judah and Israel appears so early as the time of Jacob, and is exhibited in the blessings pronounced by him upon his children. But the distinction between the mountains of Judah and Israel indicated in the text, is fully explained by the relations of the tribes in the time of Joshua, without going back to patriarchal times, as is well shewn in the following quotation from König in Keil's Commentary:—‘Whilst Judah enters into its possession in the south (see Joshua xv.), all the tribes are still at Gilgal; and when at a later period Ephraim and Manasseh have entered upon their possession, the whole of Israel yet encamps in Shiloh, beyond the borders of Judah; the two parts being separated from each other by the territory as yet unappropriated, which afterwards fell to the lot of Benjamin. Moreover, the *Altar*, the *Tabernacle*, and the *Ark of the Covenant*, abide in the midst of Joseph and of the remaining tribes yet assembled in the camp at Shiloh. Was it not inevitable, that the idea of an opposition between Judah on the one side, and the rest of Israel, in which the double tribe of Joseph, and in it again Ephraim, was predominant, on the other, should become more and more prevalent. . . . And what was more natural, than that the mountains where the children of Judah had their seat should be called the mountains of Judah, and those where the rest of Israel encamped should be called the mountains of Israel, and also more particularly still, as being Ephraim's possession, the mountain of Ephraim?’

We may remark here, in regard to verse 21, which seems to come in rather awkwardly, and, in fact, has been regarded as an interpolation, that it seems to have been inserted by the author from a desire to draw particular attention to the fact, that even the giants who had

been such a terror to the spies had been conquered by Joshua. It is not an *additional* expedition, different from those mentioned in verses 16–18, that is referred to, but merely part of those protracted warlike operations specially *emphasised*. The expression, ‘at that time,’ refers to the long time mentioned in verse 18.

NOTE 17, p. 594.—It has been too easily taken for granted that the Anakim were of a different race from the Canaanites; that they belonged to the original inhabitants of the land, who were dispossessed and rooted out by the more recent Canaanites; and that those who remained here and there, at the time of Moses and Joshua, were merely the scattered fragments of a once great people. There is really no evidence that the Anakim were a distinct people. Mention is made invariably of only three individuals (or families): sons of Anak, for example, in Numbers xiii. 22: ‘And they ascended by the south, and came unto Hebron, where Ahiman, Shebhai, and Talmai, the children of Anak, were.’ (See also Joshua xv. 14; Judges i. 10). ‘Let us consider now,’ says Kurtz, quoted by Keil in his Commentary, ‘the appellative signification of the word Anakim—that is, long-necked, men of long-stretched necks—giants; let us reflect further, that in the case of the Anakim who are described to us, the *name* and *stature* correspond; and let us, lastly, remember, that in every case where they are spoken of in a deliberate historical statement—the description of them by the spies (Numb. xiii. 27, seq.) cannot be so regarded—mention is made always of only single *individual giants* or *families of giants* (Numb. xiii. 22; Jos. xiv. 15; xv. 14; Judges i. 10; 2 Sam. xxi. 15–23; 1 Chron. xx. 4–8); and we will be compelled to adopt the view, that the name Anakim is rather *appellative* than *Gentile*, and that the giant-races of the mountain of Judah were only particular families and tribes of the race of the wide-spread and powerful Amorites, distinguished from all other tribes and families of that people by the size of their bodies.’

NOTE 18, p. 594.—The statement in this verse seems to be inconsistent with those contained in subsequent chapters of Joshua, from which it appears that there still remained many portions of the land in the possession of the Canaanites (see xiii. 1–6; xvii. 14–18; xviii. 3; xxiii. 6, 12). This seeming discrepancy is one of the arguments adduced by the rationalistic critics, to prove that the book of Joshua consists of two distinct and often conflicting divisions, written by different authors. Some have sought to evade the difficulty by the remark, that when it is said that Joshua took the whole land, according to all that the Lord said unto Moses, we must not press the word ‘whole’ so as to mean every part of the land without exception. It is quite true that we ought not to press the expression so far as to make it signify that the Canaanites were literally exterminated, all their kings slain, or every city, great and small, taken. But such general language as is employed in verse 23, could not be employed with propriety if such very important exceptions were to be made as are those which are noticed in the passages above referred to. In the face of such extensive exceptions, we must escape from the apparent contradiction, not by limiting the meaning of the word ‘whole,’ but by determining the sense of the word ‘took,’ and of the clause, ‘according to all that the Lord said unto Moses.’ What, then, in point of fact, had hitherto been accomplished? In one expedition, Joshua, with the host of Israel, had utterly routed and ruined at Gibeon the armies of the kings of the south; slain the kings themselves; taken and partly destroyed their chief cities; and, in fact, so thoroughly demolished his southern foes, that they had no longer power to offer resistance. In a second expedition against the kings of the north, who had been alarmed and roused by the disasters that had happened in the south, the leader of the Israelites achieves a like triumph, discomfiting their hosts at the waters of Merom; slaying Jabin, king of Hazor, and ‘the head of all those kingdoms;’ burning Hazor with fire, and utterly destroying all the royal cities.

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It might be said, therefore, with propriety, because it was literally true, that Joshua had taken the whole land in a strategical point of view; because, though there were many cities yet in the possession of the Canaanites, yet the latter were quite powerless, and utterly unable to take the field against their triumphant enemies. In fact, the war, viewed as a war carried on by the whole of Israel against the nations of Canaan, had come to an end, since the latter had been so reduced that there was no enemy worthy of opposition from the *united forces* of the Israelites. The enemies that now remained must be dealt with by detachments; they were incapable of combination, and were separately too insignificant to be an object worthy of attack to the whole army. Indeed, it would have been madness to have kept such an immense force marching hither and thither through the land, searching out the remnants of those hostile nations in their isolated retreats: such work could only be done by detached portions of the army. It was now necessary, therefore, even in a strategical point of view, to divide the army into detachments, and send them into different parts of the country, in order to oppress or root out their enemies in detail. But this division of the people to form, as it were, separate armies, was not a thing *yet to be done*, for it already existed in the natural division into tribes. And as for the division of the land into corresponding parts, for the purposes of *carrying on the war*, that would be accomplished in the dividing of it for the purpose of *possession*; at the same time that a powerful motive would be supplied for prosecuting the operations against the enemy, by making the part of the country to be cleared of the Canaanites coincide in the case of each tribe with that which had been assigned to it as its own inheritance.

The time had now arrived, therefore, when the allotment of the land for possession should be proceeded with; and accordingly it is stated in the present passage, that Joshua gave the land 'for an inheritance unto Israel according to their divisions by their tribes.' This division of the land, summarily noticed here, forms the principal subject of the remaining portion of the book. The clause, 'according to all that the Lord said unto Moses,' has been held by some to refer to Numbers xxxiv., where the boundaries of the promised land are laid down; whilst others think that reference is made to Exodus xxiii. 29-30, and Deut. vii. 22, where it is stated that God would drive out their enemies only by little and little. Most probably it is a general reference to all the passages in the Pentateuch referring to the extent and conquest of Canaan. For, in truth, Joshua had conquered, in the sense above explained, the whole land in its full extent, so that he might now divide all Canaan between the twelve tribes, in order that they might separately drive out their enemies 'little by little,' as the Lord had said unto Moses. (See Note 19.)

NOTE 19, p. 603.—It is no solution of the difficulties connected with the allotment of the land to say, as is done in the text, that there *were* two distributions; for, in fact, the precise point of the difficulty is how to account for the division not having been accomplished at one time. It seems to us that we shall most readily find an answer to this question, if we keep constantly in view the *military* situation of the people (see on this point Note 18). We observed in the note referred to, that now the war as between all Canaan and all Israel was at an end, hostilities must now be carried on by detachments against the inhabitants of different parts of the country. Now, therefore, was the time for the division of the land for inheritance amongst the tribes. How, then, might we expect the allotment to proceed, supposing it made in subordination to military considerations? Would the land be divided by lot, and the tribes be dispersed, *all at once*, to take possession each of its own section, by force if necessary; or would the distribution proceed *gradually*, only one or perhaps two lots being disposed of at a time? The latter method, we apprehend, was the one adopted. Although there was no enemy to face them any longer, yet it was not absolutely impossible, nay not even very improbable, that ere

long a force might appear against them, which it would need all their available strength to resist. Their enemies, indeed, were for the present thoroughly quelled; dismay had seized the hearts of the people of Canaan. But it was possible, though in fact it did not happen, that the latter might recover from their panic after a time, and effect a strong combination against the common enemy. This being so, a prudent general would not rashly disperse his forces all at once, but would rather act on the plan of sending out a division to accomplish the work of conquest in a part of the country where a single tribe would be sufficient, and which it was important to occupy as soon as possible; keeping meanwhile the main body of the forces together at head-quarters, in order to be able to meet every emergency. Before applying these views to the facts of the case regarding the allotment, we must first of all give some explanations regarding the manner in which the lot was taken. There are three possible ways in which the lot might have been taken. According to any one of these, it was necessary that the land should have been previously divided into ten parts, in order that at least the *localities* might be known for which lots were to be drawn. This division of the land was necessarily of a rude and merely preliminary character, as no regular survey had yet been made; all the knowledge of Canaan possessed by the Israelites being derived solely from their casual observations whilst engaged in their warlike expeditions. The exact extent and limits of these ten portions could only be determined after the various tribes had entered into possession, for of course, although the lot might determine which tribe should receive this or that portion, it could not fix more definitively than before the limits of the latter. Hence, in order to comply with the law in Numbers xxvi. 53-56—that the extent of inheritance should bear a proportion to the numbers of the inhabitants—it was necessary to make a re-adjustment subsequently, as we shall shew more particularly afterwards. According to the first of the three possible ways of casting the lots, the names of the tribes were cast into an urn, and then whatever name came out, the tribe to which it belonged had the privilege of choosing any portion that it preferred. On this method, the lot determined merely the *priority of choice*. Those who hold this view bring forward in proof of it, that previous to the allotment Caleb had obtained Hebron as his portion, so that unless the above method were employed, Caleb might have been isolated from his brethren of the tribe of Judah. This objection, however, ceases to have force when we reflect that the disposal of the lot belonged to the Lord, and was not an affair of chance. But, moreover, it appears to us that the giving of Hebron to Caleb as his portion, is not narrated in historical order. It is one of those incidents which are recorded more for the sake of some peculiar interest with which they are invested, than because of their importance in the regular chain of events. Chapter xiv. is in a manner introductory to the account of the division of the land which follows. In the 5th verse, it is remarked quite generally: 'As the Lord commanded Moses, so the children of Israel did, and they divided the land.' Here, then, if the writer of our book preferred to narrate the incident which follows apart from the dry details of the division, here, immediately on the back of this general announcement, an excellent opportunity for his purpose occurred, where indeed the historical order would not be violated, inasmuch as the *fact of the division of the land is stated previously*. The first method, therefore, is not required in order to explain any difficulty, and certainly it is in itself objectionable. The scope which it would give to the individual will of the tribes, would be sure to engender discontent, the repression of which was one of the principal purposes to be served by the use of the lot, viewed as an *appeal to God to determine*. According to the second view, a particular portion of the land was *selected* by Joshua, or some other proper authority, to be assigned by lot. The tribe to which it should belong was determined by the drawing of the name of a tribe from the urn in which the names were

## APPENDIX.

contained. The advantage supposed to be gained by this method is, that thus we can then explain how Judah and Ephraim and Manasseh came to be the parts of the country first allotted, *as it was desirable on military grounds that they should be*. This, however, is again a rationalistic reason, for if we believe that God disposed the lot, then we can also easily believe that he so disposed it as to suit the circumstances in which the Israelites were placed, and make that portion be first occupied whose occupation was in the first place most desirable. The second method is also open, though to a less extent than the first, to the objection that it would leave one of the contingent elements to the disposal of man, and so give occasion for discontent.

\* According to the third and preferable method, there were two urns, into one of which were put the names of the tribes, whilst into the other were put the descriptions of the ten divisions of the land. Out of these urns were drawn successively one name and one division, from which the lot and the possessor at once appeared. There is one fact in the history of the division of the land which it is difficult to account for, if we suppose that the second method was followed, but which is perfectly consistent with the third. We refer to the circumstance, that the territory of Benjamin was not disposed of along with that of Judah and Joseph. If the territory to be balloted for was selected by Joshua on military grounds, we are unable to assign a reason why the territory of Benjamin was not included in the first allotment. We cannot but believe that Joshua would have selected precisely those portions of the land to be first occupied which were first disposed of by lot. These parts of the country were the best known and the most thoroughly subdued; and though occupying a large portion of the land of Canaan, yet *the most important parts of the territory* included in them were not far distant from the camp at head-quarters, which was situated in the centre on the mount of Ephraim. But these reasons were just as applicable to the territory of Benjamin as to that of the two other tribes, and no cause can be assigned why it should not have been included in the first allotment if that matter depended on Joshua. So soon, however, as we suppose the lot to have been taken, according to the third method, the difficulty disappears, for the omission of Benjamin is referred to the counsels of God, which it is not necessary that we should understand.

In every case, then, whichever of these methods we may regard as the one actually adopted, we cannot but observe that the parts of the land first allotted were determined with reference to the military situation of the Israelites, viewed as endeavouring to establish themselves in an enemy's country. The portions of Judah, Ephraim, and Manasseh, having been determined, these tribes would proceed immediately to enter upon their possession. This, however, could not be accomplished in a day; it would require a considerable time to occupy the various towns, together with the country parts, and to fix properly the limits of the land which each tribe would require for its accommodation. Whilst this process was going on, the tabernacle and the camp were transferred to Shiloh, the latter place, doubtless, having been selected according to a divine intimation. Meanwhile, also, the other tribes seem to have relapsed into a nomadic manner of life, wandering about amongst the inhabitants as did the patriarchs Isaac

and Jacob. In course of time it became evident that the power of the Canaanites had been thoroughly broken in the great wars, and the people ceased at length to be in the least degree apprehensive of an attack from them. By degrees, therefore, they spread themselves abroad over the unoccupied country, neither troubled by nor giving much trouble to the native inhabitants (see chap. xviii. 1-3). Thus, when the tribes of Judah and Joseph had taken possession of their territory, and the time had arrived for proceeding further with allotment, it had become evident that no fear need be entertained any longer of the Canaanites, and there was therefore no longer any reason for keeping the tribes together; the remainder of the land might be divided at once. But, meanwhile, the experience acquired from the previous settlement, had shewn that it was desirable first of all to determine more definitely the extent and boundaries of the land that remained. Ephraim had found his possession too little, and had requested and obtained more (chap. xvii. 14). The tribe of Judah had, on the contrary, obtained too much; so that the tribe of Simeon subsequently had their portion assigned to them out of that of Judah. These facts shewed the desirableness of a regular survey of the land, which was therefore immediately set about (chap. xviii. 4-9). The survey being made, and the results recorded, the land was divided amongst the seven remaining tribes, as it is related in chapters xviii. and xix. We may here remark, that the oburgatory tone of Joshua's speech in chap. xviii. 3, implies that the seven tribes were not anxious to obtain regular possession of the land, but were content to lead the unsettled life of nomades, as they had done in the desert. Instead of wearying for the time when their lots should be drawn, it seems to have been necessary to stir them up to take any interest in the matter at all.

NOTE 20, p. 624.—The following reasons for the choice of Shechem as the scene of the transaction related in chapter xxiv. seem to be satisfactory:—1. The present renewal of the covenant between God and the people was but a repetition of the solemn transaction on Ebal and Gerizim, narrated in chapter viii. 30-35. It was natural and suitable, therefore, to select the same spot (Shechem was situated in the valley between the two summits), when the object for which the Israelites assembled thither on either occasion was the same. 2. The associations by which the place was connected with Jacob, their common progenitor, seem to have had an influence in the choice of a locality. Here Jacob renounced idols, and resolved, along with his family, to worship only the living God. 'Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem,' Gen. xxxv. 2, 4. In Joshua xxiv. 23, we find almost a literal repetition of the words which Jacob addressed to his household, which strongly suggests that the leader of Israel had the example of the latter in his mind. The statement that the Israelites 'presented themselves before the Lord,' does not necessarily imply that the ark had been transferred from Shiloh to Shechem. The phrase, 'before the Lord,' merely denotes the religious character of the transaction.

END OF VOL. I

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